

Your Lourdes Liturgy at Home **Good Friday – April 10, 2020**

Were you there? That's the question of this day. We know that we won't be there at Lourdes when the cross is solemnly processed into the sanctuary with the call and response antiphons: **“Behold the wood of the cross on which hung the Savior of the World” and “Come let us worship”**. We also know that we won't be able to venerate that huge cross at Lourdes that is laid across the sawhorses draped in red up front. We won't hear the clanking as we fling those nails we've been carrying into the buckets 'neath the cross.

But there are many creative things we can do at home to observe this fateful day with the reverence it demands. We could take the family crucifix off the wall and venerate it, by placing it in a Good Friday prayer environment draped with a nice piece of cloth and decorated with candles and green plants. Instead of kissing or touching the cross, we could bow and then drop our nails into a metal container. And all the while we could be singing along with the Lourdes Virtual Choir Good Friday's "title song" which is as old as our parish.

Were you there when they crucified my Lord?

William Eleazar Barton, 1899

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 pierced him in the side?
Were you there when they pierced him in the side?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?

4. Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when the sun refused to shine?

5. 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?

Whenever we proclaim the Passion according to John, we can put ourselves into the narrative. And we can be able to say “Yes, I WAS there when they crucified my lord. And it causes ME to tremble.” Let’s put ourselves into the crowds of the story and overhear Peter deny that he knew Jesus. We can

- sit at the foot of the cross with the Marys;
- be startled with Malchus when our ear is sliced;
- be perplexed with Pilate as he dialogues with Jesus;
- be solemn with Joseph of Arimethia and Nicodemus as they prepare the body of Jesus for burial;
- Imagine ourselves to be the Disciple whom Jesus loved.

These readings lead us to Veneration of the Cross, to comprehensive prayer and to profound contemplative silence of this fateful night we are remembering.

Opening Prayer

From the throne of grace, O God of mercy,
at the hour your Son gave himself to death,
hear the devout prayer of your people.

As he is lifted high upon the cross,
draw into his exalted life all who are reborn
in the blood and water flowing from his opened side.
We ask this through Jesus Christ our Lord.

Let the church say – Amen.

Liturgy of the Word

Reading 1
53:12

ISAIAH 52:13—

A reading from the Book of the Prophet Isaiah

See, my servant shall prosper,
he shall be raised high and greatly exalted.
Even as many were amazed at him
so marred was his look beyond human semblance
and his appearance beyond that of the sons of man
so shall he startle many nations,
because of him kings shall stand speechless;
for those who have not been told shall see,
those who have not heard shall ponder it.

Who would believe what we have heard?
To whom has the arm of the LORD been revealed?
He grew up like a sapling before him,
like a shoot from the parched earth;
there was in him no stately bearing to make us look at him,
nor appearance that would attract us to him.
He was spurned and avoided by people,
a man of suffering, accustomed to infirmity,
one of those from whom people hide their faces,
spurned, and we held him in no esteem.

Yet it was our infirmities that he bore,
our sufferings that he endured,
while we thought of him as stricken,
as one smitten by God and afflicted.
But he was pierced for our offenses,
crushed for our sins;
upon him was the chastisement that makes us whole,
by his stripes we were healed.
We had all gone astray like sheep,
each following his own way;
but the LORD laid upon him
the guilt of us all.

Though he was harshly treated, he submitted
and opened not his mouth;
like a lamb led to the slaughter

or a sheep before the shearers,
he was silent and opened not his mouth.
Oppressed and condemned, he was taken away,
and who would have thought any more of his destiny?
When he was cut off from the land of the living,
and smitten for the sin of his people,
a grave was assigned him among the wicked
and a burial place with evildoers,
though he had done no wrong
nor spoken any falsehood.
But the LORD was pleased
to crush him in infirmity.

If he gives his life as an offering for sin,
he shall see his descendants in a long life,
and the will of the LORD shall be accomplished through him.

Because of his affliction
he shall see the light in fullness of days;
through his suffering, my servant shall justify many,
and their guilt he shall bear.
Therefore I will give him his portion among the great,
and he shall divide the spoils with the mighty,
because he surrendered himself to death
and was counted among the wicked;
and he shall take away the sins of many,
and win pardon for their offenses.

The Word of the Lord Thanks be to God.

R. Father, into your hands I commend my spirit.

In you, O LORD, I take refuge;
let me never be put to shame.
In your justice rescue me.
Into your hands I commend my spirit;
you will redeem me, O LORD, O faithful God.

R. Father, into your hands I commend my spirit.

For all my foes I am an object of reproach,
a laughingstock to my neighbors, and a dread to my friends;
they who see me abroad flee from me.
I am forgotten like the unremembered dead;
I am like a dish that is broken.

R. Father, into your hands I commend my spirit.

But my trust is in you, O LORD;
I say, "You are my God.
In your hands is my destiny; rescue me
from the clutches of my enemies and my persecutors."

R. Father, into your hands I commend my spirit.

Let your face shine upon your servant;
save me in your kindness.
Take courage and be stouthearted,
all you who hope in the LORD.

R. Father, into your hands I commend my spirit.

Reading 2

9

HEBREW 4:14-16; 5:7-

A reading from the letter to the Hebrews

Brothers and sisters:

Since we have a great high priest who has passed through the heavens,
Jesus, the Son of God,

let us hold fast to our confession.

For we do not have a high priest
who is unable to sympathize with our weaknesses,
but one who has similarly been tested in every way,
yet without sin.

So let us confidently approach the throne of grace
to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh,
he offered prayers and supplications with loud cries and tears
to the one who was able to save him from death,
and he was heard because of his reverence.

Son though he was, he learned obedience from what he suffered;
and when he was made perfect,
he became the source of eternal salvation for all who obey him.

The Word of the Lord Thanks be to God.

Verse Before The Gospel

PHILIPPIANS 2:8-9

Christ became obedient to the point of death,
even death on a cross.

Because of this, God greatly exalted him
and bestowed on him the name which is above every other name

The Passion of our Lord According to John

Narrator: Jesus went out with his disciples across the Kidron valley.
There was a garden there, and he and his disciples entered it.
The place was familiar to Judas as well (the one who was to
hand him over) because Jesus had often met there with his
disciples. Judas took the cohort as well as guards supplied by
the chief priests and the Pharisees, and came there with

lanterns, torches, and weapons. Jesus, aware of all that would happen to him, stepped forward and said to them,

Presider: “Who is it you want?”

Lector #1: “Jesus the Nazorean,” [they replied]

Presider: “I am he,” [he answered]

Narrator: (Now Judas, the one who was to hand him over, was there with them.) As Jesus said to them, “I am he,” they retreated slighted and fell to the ground. Jesus put the question to them again,

Presider: “Who is it you want?”

Lector #2: “Jesus the Nazorean,” [they replied]

Presider: “I have told you; I am he, [“Jesus said.”] If I am the one you want, let these men go.”

Narrator: (This was to fulfill what he had said, “I have not lost one of those you gave me.”) Then Simon Peter, who had a sword, drew it and struck the slave of the high priest, severing his right ear. (The slave’s name was Malchus.) At that Jesus said to Peter,

Presider: “Put your sword back in its sheath. Am I not to drink the cup the Father has given me?”

Narrator: Then the soldiers of the cohort, their tribune, and the Jewish police arrested Jesus and bound him. They led him first to Annas, the father-in-law of Caiaphas who was high priest that year. (It was Caiaphas who had proposed to the Jews the advantage of having one man die for the people.) Simon Peter, in company with another disciple, kept following Jesus closely.

Narrator: This disciple, who was known to the high priest, stayed with Jesus as far as the high priest’s courtyard, while Peter was left standing at the gate. The disciple known to the high priest came out and spoke to the woman at the gate, and then brought Peter in. This servant girl who kept the gate said to

Peter,

Lector #1: “Aren’t you one of this man’s followers?”

Lector #2: “Not I,”

Narrator: Now the night was cold, and the servants and the guards who were standing around had made a charcoal fire to warm themselves by. Peter joined them and stood there warming himself. The high priest questioned Jesus, first about his disciples, then about his teaching. Jesus answered by saying:

Presider: “I have spoken publicly to any who would listen. I always taught in a synagogue or in the temple area where all the Jews come together. There was nothing secret about anything I said. “Why do you question me? Question those who heard me when I spoke. It should be obvious they will know what I said.”

Narrator: At this reply, one of the guards who was standing nearby gave Jesus a sharp blow on the face.

Lector #1: “Is that any way to answer the high priest?”

Lector #2: “I am no Jew! It is your own people and the chief priests who have handed you over to me. What have you done?”

Presider: “My kingdom does not belong to this world. If my kingdom were of this world, my subjects would be fighting to save me from being handed over to the Jews. As it is, my kingdom is not here.”

Lector #1: “So, then, you are a king?”

Presider: “It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth. Anyone committed to the truth hears my voice.”

Lector #1: “Truth! What does that mean?”

Narrator: After this remark, Pilate went out again to the Jews and told them:

Lector #1: “Speaking for myself, I find no case against this man. Recall your custom whereby I release to you someone at Passover time. Do you want me to release to you the king of the Jews?”

Narrator: [They shouted back,]

#1 & #2: “We want Barabbas, not this one!”

Narrator: (Barabbas was an insurrectionist.) Pilate’s next move was to Take Jesus and have him scourged. The soldiers then wove a crown of thorns and fixed it on his head, throwing around his shoulders a cloak of royal purple. Repeatedly they came up to him and said, “All hail, King of the Jews!”, slapping his face as they did so.

Narrator: Pilate went out a second time and said to the crowd:

Lector #1: “Observe what I do. I am going to bring him out to you to make you realize that I find no case against him.”

Narrator: When Jesus came out wearing the crown of thorns and the purple cloak, Pilate said to them,

Lector #1: “Look at the man!”

Narrator: As soon as the chief priest and the temple police saw him, they shouted,

#1 & #2: “Crucify him! Crucify him!”

Lector #1: [Pilate said] “Take him and crucify him yourselves. I find no case against him.”

#1 & #2: “We have our law, [“the Jews responded, “] and according to that law he must die because he made himself God’s son.”

Narrator: When Pilate heard this kind of talk, he was more afraid than ever. Going back into the praetorium, he said to Jesus,

Lector #1: “Where do you come from?”

Narrator: Jesus would not give him any answer.

Lector #1: “Do you refuse to speak to me? [“Pilate asked him.”] Do you not know that I have the power to release you and the power to crucify you?”

Presider: “You would have no power over us whatever unless it were given you from above. That is why he would hand me over to you is guilty of the greater sin.”

Narrator: After this, Pilate was eager to release him, but the Jews shouted,

#1 & #2: “If you free this man you are no ‘Friend of Caesar.’ Anyone who makes himself a king becomes Caesar’s rival.”

Narrator: Pilate heard what they were saying, then brought Jesus outside and took a seat on a judge’s bench at the place called the Stone Pavement – *Gabbatha* in Hebrew. (It was the Preparation Day for Passover, and the hour was about noon.) He said to the Jews,

Lector #1: “Look at your king!”

Narrator: [At this they shouted,]

#1 & #2: “Away with him! Away with him! Crucify him!”

Lector #1: “What! Shall I crucify your king?”

Narrator: [The chief priests replied,]

#1 & #2: “We have no king but Caesar.”

Narrator: In the end, Pilate handed Jesus over to be crucified. Jesus was led away, and carrying the cross by himself, went out to what is called the Place of the Skull (in Hebrew, *Golgotha*).

There they crucified him, and two others with him: one on either side, Jesus in the middle. Pilate had an inscription placed on the cross which read,

JESUS THE NAZOREAN
THE KING OF THE JEWS

This inscription, in Hebrew, Latin and Greek, was read by many of the Jews, since the place where Jesus was crucified was near the city. The chief priests of the Jews tried to tell Pilate,

Lector #2: “You should not have written, ‘The King of the Jews.’ Write instead, ‘This man claimed to be the king of the Jews.’”

Lector #1: “what I have written, I have written.”

Narrator: After the soldiers had crucified Jesus, they took his garments and divided them four ways, one for each soldier. There was also his tunic, but this tunic was woven in one piece from top to bottom and had no seam. They said to each other,

Lector #2: “We shouldn’t tear it.

Lector #1: Let’s throw dice to see who gets it.”

Narrator: (The purpose of this was to have the Scripture fulfilled: “They divided my garments among them; for my clothing they cast lots.”)

And this was what the soldiers did. Near the cross of Jesus there stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. Seeing his mother there with his disciple whom he loved, Jesus said to his mother,

President: “Woman, there is your son.”

Narrator: In turn he said to the disciple,

President: “There is your mother.”

Narrator: From that hour onward, the disciple took her into his care.

After that, Jesus, realizing that everything was now finished, to bring the Scripture to fulfillment said,

Presider: “I am thirsty.”

Narrator: Then he bowed his head and delivered over his spirit. Since I was the Preparation Day the Jews did not want to have the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. They asked Pilate that the legs be broken and the bodies be taken away. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of the one, then of the other. When they came to Jesus and saw that he was already dead, they did not break his legs. One of the soldiers ran a lance into his side, and immediately blood and water flowed out.

(This testimony has been given by an eyewitness, and his testimony is true. He tells what he knows is true, so that you may believe.)

These events took place for the fulfillment of Scripture: “Break none of his bones.” There is still another Scripture passage, which says: “They shall look on him whom they have pierced.”

Afterward, Joseph of Arimathea, a disciple of Jesus (although a Secret one for fear of the Jews), asked Pilate’s permission to remove Jesus’ body. Pilate granted it, so they came and took the body away. Nicodemus (the name who had first come to Jesus at night) likewise came, bringing a mixture of myrrh and aloes which weighed about a hundred pounds. They took Jesus’ body and in accordance with Jewish burial custom bound it up in wrappings of cloth with perfumed oils.

In the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had ever been laid. Because of the Jewish Preparation Day, they laid Jesus there, for the tomb was close at hand.

Narrator: The Gospel of the Lord.....Praise to you Lord Jesus Christ.

Reflection Questions:

After a period of silence or silently listening to the Lourdes Virtual Choir sing “Were You There,” ask yourselves these questions:

1. In this time of social distancing and sheltering in place, what images, incidents or characters struck you in new ways when you proclaimed this Passion story today?
2. With whom did you identify in this account of John’s? Why?
3. Our Isaiah reading, is one of the Suffering Servant songs. Like the Suffering Servant, Jesus was rejected by the people to whom he preached God’s love. His suffering was undeserved.

In a meditation entitled “Suffering and Faith,” the Rev. Dr. Martin Luther King, Jr. wrote that he lived “with the conviction that unearned suffering is redemptive.”

One of Dr. King’s favorite theologians Paul Tillich once declared that “suffering introduces you to yourself and reminds you that you are not the person you thought you were.”

How do you experience suffering? How do you compare your suffering with the insights from Dr. King and Dr. Tillich? How do you connect your experience with the suffering of Christ in his trial and execution?

4. The actress Kerry Washington recently reflected on the NPR program, “Fresh Air,” that in this time of fear and suffering she tries to respond with “acts of faith” to engender more faith. How can you respond and reach out with random acts of kindness in these weeks of isolation ahead? Some are sewing masks. Others are checking on shut-in neighbors. Many are reconnecting with distant relatives and friends. What can you do?

When the discussion comes to a close, move into the classic Good Friday prayers below, which are prayed the world over in Catholic parishes. This year these universal prayers include an added prayer for our current situation.

Good Friday Intercessions

1 For the Church throughout the world

Let us pray, dear friends, for the holy Church of God throughout the world, that God will guide it and gather it together, so that we may worship the Father in tranquility and peace.

All pray in silence.

Almighty and eternal God, in Christ your Son you revealed your glory to nation upon nation. Safeguard the great work of your mercy, that your Church throughout the world may persevere with unshakeable faith in confessing your holy name. We ask this through Jesus Christ our Lord.

R/. Amen.

2 For the Pope

Let us pray also for our Holy Father, Pope Francis, that God, who has chosen him for the office of bishop, will keep him in health and strength for the sake of the Church to guide and govern the holy people of God.

All pray in silence.

Almighty and eternal God, whose wisdom orders all things, protect with your love the shepherd you have chosen, that the Christian people you entrust to his care may under his leadership prosper in faith. We ask this through Jesus Christ our Lord. R/. Amen.

3 For the ministers and people of the Church

Let us pray also for Joel our bishop, for all bishops, priests, and deacons, women and men religious, all catechists and theologians, and all God's holy people.

All pray in silence.

Almighty and eternal God, by whose Spirit the Church is ruled and made holy, hear the prayers we offer for those you have called to ministry and for your entire people, that by your grace we may all serve you faithfully. We ask this through Jesus Christ our Lord.

R/. Amen.

4 For those preparing for baptism

Let us pray also for catechumens, that God will open their ears and their hearts and unlock for them the gates of divine mercy, so that through the waters of rebirth they may receive pardon for their sins and find new life in Christ Jesus.

All pray in silence.

Almighty and eternal God, by whom the Church is continually blessed with new members, deepen the faith and understanding of all catechumens, that, being reborn in the font of baptism, they may take their place among your adopted children. We ask this through Jesus Christ our Lord. R/. Amen.

5 For the unity of Christians

Let us pray also for those who share our faith in Jesus Christ, that God will gather together and keep in one Church all who seek to live by the truth.

All pray in silence.

Almighty and eternal God, by whom the dispersed are gathered and kept together as one, look lovingly on the flock of your Son, that all who have been sealed by one baptism may

be joined together by wholeness of faith and preserved in fellowship by the bond of love. We ask this through Jesus Christ our Lord. **R/**. Amen.

6 **For the Jewish people**

Let us pray also for the Jewish people, the first to hear the word of God, that they will grow in the love of God's name and in faithfulness to the covenant.

All pray in silence.

Almighty and eternal God, who long ago chose Abraham and his descendants and established them as children of the promise, hear the prayers of your Church, that the people you first made your own may arrive at the fullness of redemption. We ask this through Jesus Christ our Lord.

R/. Amen.

7 **For those who do not share our faith in Christ**

Let us pray also for those who do not share our faith in Jesus Christ, that the light of the Holy Spirit will guide them toward the path of salvation.

All pray in silence.

Almighty and eternal God, grant that those who do not believe in Christ, but who walk before you in sincerity of heart, may find the truth. Make our love for each other grow and draw us more deeply into the mystery of salvation, that we may bear before the world a more perfect witness to your love. We ask this through Jesus Christ our Lord. **R/**.

Amen.

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

Let us pray also for those who do not believe in God, that they will come to a knowledge of God through their wholehearted seeking of all that is right.

All pray in silence.

Almighty and eternal God, you implanted in the human heart such a deep longing for yourself that only in you can peace be found. Grant that, despite the obstacles which stand in the way, all may recognize the signs of your goodness, discern the holiness of your people, and so gladly acknowledge you as the one true God and Father of us all. We ask this through Jesus Christ our Lord. **R/**. Amen.

9 **For those who serve in public office**

Let us pray also for those who serve in public office, that God will direct their minds and hearts in accordance with his will to ensure true peace and freedom.

All pray in silence.

Almighty and eternal God, whose hand upholds the rights and aspirations of all, guide those in authority, that people everywhere on earth may enjoy prosperity, freedom of worship, and the security of peace. We ask this through Jesus Christ our Lord. **R/**. Amen.

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

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.

All pray in silence.

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. We ask this through Jesus Christ our Lord. **R/**. Amen.

10 **For all those in need**

Finally, dear friends, let us pray that God will rid the world of falsehood and error, dispel disease and famine from the face of the earth, break the fetters of captives, grant safe passage to travelers and those far from home, restore health to the sick, and give salvation to the dying.

All pray in silence.

Almighty and eternal God, comfort of the afflicted and strength of the weary, hear the voices of those who cry to you in distress and grant that all may rejoice, because your mercy attended them in their hour of need. We ask this through Jesus Christ our Lord. **R/**. Amen.

Sing or recite together The Lord's Prayer

Closing Prayer:

Lord, send down abundant blessing upon your people, who have recalled your Son's death in the sure hope of rising again. Grant them pardon and renew their strength; deepen their faith and confirm in them your work of eternal redemption. Let the Church say.... AMEN

DISPERSE ONCE MORE IN PROFOUND SILENCE.