

April 2, 2021 Good Friday

Good Morning All,



Grab your coffee - lots of information and reading today!

~ From Fr. Gillespie - Watch FORMED Holy Week by Dr. Brant Pitre - approximately 1 hour.

~ Good Friday Service is at 3:00 PM today.

~ From Deacon Chet ~ Wanted to be sure everyone was aware the Sunday after Easter is Divine Mercy Sunday and the Lord is offering up plenty of graces and mercy on that date. It is probably the closest those of us who are still working toward sainthood will ever come to a plenary indulgence. Beside having a good confession beforehand and receiving communion worthily on Divine Mercy Sunday, it is also highly recommended that one recite the Divine Mercy Novena which begins on Good Friday.

There are pamphlets with the novena and prayer cards in the Narthex which are free to pick up. Would also like to invite everyone interested to the Prayer Service on Divine Mercy Sunday (April 11th) at 3:00 pm. We will be praying the chaplet in addition to other prayers and there will also be a free gift for the first 30 attendees (sorry, I only have 30). What a blessed gift, the forgiveness of sins and temporal punishments for sins promised by our Lord. Have a blessed Holy Week. Peace be with you.

The Chaplet of The Divine Mercy is attached along with Day 1 of the Novena.

<https://www.thedivinemercy.org/message/devotions/pray-the-chaplet>

<https://www.thedivinemercy.org/message/devotions/novena/firstday>

1. Today's Readings: [Good Friday of the Lord's Passion | USCCB](#)

2. The RE Corner with Jan Heithaus:

~I was recently asked by a teen, "Why is it called Good Friday? It doesn't seem very good."

Good question. This day that seems outwardly dark and dismal actually commemorates Christ's greatest gift to us: though innocent, He was willing to accept death so that we might be saved from the power of Satan and sin. Good Friday is good because it opens the possibility that we might live forever. Death is not the final word. It was only God Himself that could do this for us. We are also promised that the suffering that we are invited to bear, when joined to Jesus Christ, can become the vehicle of love and mercy.

"Where, O death, is your victory? Where, O death, is your sting?" 1 Cor 15:55

~The link below is a blog post from a Catholic Georgia man who lives in Rome and runs a travel agency for Catholic pilgrims to Rome, the Holy Land and other religious sites. (I was on one of his pilgrimages last time I went to Rome.) This is his post and explanation of the many sites and relics associated with the Passion of Our Lord. I hope you will find it informative and inspiring. (Please excuse the sales advertisements.) <https://thecatholictraveler.com/the-holy-triduum/>

### 3. Quotes of the Day:

~ "Whenever anything disagreeable or displeasing happens to you, remember Christ crucified and be silent." *St. John of the Cross*

~ "Never let your home be without a crucifix upon its walls, to the end that all who enter it may know that you are a disciple of the Crucified Lord, and that you are not ashamed to own it." *St. John Vianney*

~ "He became the Source of eternal salvation for all who obey Him" *Hebrews 5:9*

~ *The Sign of the Cross*

*The Sign of the Cross is a sacramental if we make it with the right hand by touching the forehead showing our belief in the Cross, the breast showing our love of the Cross, and the shoulders showing our readiness to bear the Cross.*

*Sometimes a triple Cross is made with the thumb for example at the reading of the Gospel. It is made on the forehead, on the lips, and on the heart to ask God to enlighten our mind, be on our lips and in our heart.*

**St. Joseph, Pray for Us!**



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## **Good Friday | Veneration of the Cross**

This day of the Easter Triduum commemorates the Passion, Cross, and death of Jesus Christ, and therefore is a day of strict fasting. The liturgy is profoundly austere, perhaps the most simple and stark liturgy of the entire year. The liturgy of the Lord's Passion consists of three parts: the liturgy of the Word, the veneration of the Cross, and the reception of Communion. Although Communion is given and received, this liturgy is not a Mass; this practice dates back to the earliest years of the Church and is meant to emphasize the somber, mournful character of the day. The Body of Christ that is received by the faithful on Good Friday was consecrated the prior evening at the Mass of the Lord's Supper and, in most cases, was adored until midnight or another late hour.

The liturgy of the Word begins with silence. After a prayer, there are readings from Isaiah 52 and 53 (about the suffering Servant), Psalm 31 (a great Messianic psalm), and the epistle to the Hebrews (about Christ the new and eternal high priest). Each of these readings draws out the mystery of the suffering Messiah who conquers through death and who is revealed through what seemingly destroys Him. Then the Passion from the Gospel of John (18:1-19:42) is proclaimed, often by several different lectors reading respective parts (Jesus, the guards, Peter, Caiaphas the high priest, Pilate, the soldiers). In this reading the great drama of the Passion unfolds, with Jew and Gentile, male and female, and the powerful and the weak all revealed for who they are and how their choices to follow or deny Christ will affect their lives and the lives of others.

The simple, direct form of the Good Friday liturgy and readings brings the faithful face to face with the cross, the great scandal and paradox of Christianity. The cross is solemnly venerated after intercessory prayers are offered for the world and for all people. The deacon (or another minister) brings out the veiled cross in procession. The priest takes the cross, stands with it in front of the altar and faces the people, then uncovers the upper part of the cross, the right arm of the cross, and then the entire cross. As he unveils each part, he sings, "This is the wood of the cross." He places the cross and then venerates it; other clergy, lay ministers, and the faithful then approach and venerate the cross by touching or kissing it. In this way each person acknowledges the instrument of Christ's death and publicly

demonstrates their willingness to take up their cross and follow Christ, regardless of what trials and sufferings it might involve.

Afterward, the faithful receive Communion and then depart silently. In the Byzantine rite, Communion is not even offered on this day. At Vespers, a "shroud" bearing a painting of the lifeless Christ is carried in a burial procession, and the faithful keep vigil before it through the night.

**Station at Holy Cross in Jerusalem (*Santa Croce in Gerusalemme*):**

The Station today is at the church of the Holy Cross in Jerusalem which contains parts of the true Cross and one of the nails of the Crucifixion. The Church commemorates the redemption of the world with the reading of the Passion, the Collects in which the Church prays with confidence for the salvation of all men, the veneration of the Cross and the reception of Our Lord reserved in the Blessed Sacrament.



*Source: catholiceducation.org and catholicculture.org*

## **The Power of Christ's Blood**

*by St. John Chrysostom , Bishop*

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. *Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors.* If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood of the holy eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

*There flowed from his side water and blood.* Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy eucharist. From these two sacraments the Church is born: from baptism, *the cleansing water that gives rebirth and renewal through the Holy Spirit*, and from the holy eucharist. Since the symbols of baptism and the eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: *Bone from my bones and flesh from my flesh!* As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and water after his own death.

## Parish Office Communication

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

*Source: liturgies.net from Office of Readings for Good Friday*