

GOOD FRIDAY

PILGRIMAGE OF GRACE



What is Good Friday

"God so loved the world that He gave His only begotten Son." (John 3:16) On the first Good Friday in the afternoon the great sacrifice was offered, by which light conquered darkness, and goodness conquered sin, in the Savior's crucifixion on Calvary.

Good Friday is good because Christ, showed His great love for man paying the bridal price, and purchasing for him every blessing – to prepare a place for him forever in Heaven. Good Friday, formally known as the Good Friday of the Lord's Passion, recognizes the day of Christ's crucifixion, the most solemn day of the year for Christians. It is a day for us to turn our gaze to the cross and recognize Christ's most loving sacrifice for us after dwelling with him through Lent.

Good Friday is therefore a day of fasting and prayer.

Liturgically, the profound and awesome event of the death and burial of God in the flesh is marked by a particular kind of silence: by the absence of a Eucharistic Celebration on Good Friday, but rather the Liturgy of the Word is celebrated with the full reading of the passion of the Lord, communion is distributed (from hosts consecrated on Holy Thursday), and the faithful venerate the cross.

Church bells are silent this day.

The Church calls for the removal of holy water from the fonts during the Sacred Triduum only (Holy Thursday, Good Friday and Holy Saturday). This is done in preparation for the blessing of water at the Easter Vigil when the fonts are refilled.

Religious images are covered. The purple cloth serves as a reminder of the penitential tone of Good Friday, and we are reminded of how Christ hid his glory during that time and helps us to focus our attention on Christ's passion and death. The only images that are not covered are the stations of the cross. The cloths are removed to reveal crucifixes on Good Friday and from the remaining images in time for the celebration of the Easter Vigil.

The Death of Christ

In Christ, who is the New Adam, there is no sin. And, therefore, there is no death. He accepted death because He assumed the whole tragedy of our life. He chose to pour His life into death, in order to destroy it; and in order to break the hold of evil. His death is the final and ultimate revelation of His perfect obedience and love. He suffered for us the excruciating pain of absolute solitude and alienation – “My God, my God, why hast Thou forsaken Me!” (Mark 15:34). Then, He accepted the ultimate horror of death with the agonizing cry, “It is finished” (John 19:30). His cry was at one and the same time an indication that He was in control of His death and that His work of redemption was accomplished, finished, fulfilled. How strange! While our death is radical unfulfillment, His is total fulfilment.

The day of Christ’s death has become our true birthday. Within the mystery of Christ dead and resurrected, death acquires positive value. Even if physical, biological death still appears to reign, it is no longer the final stage in a long destructive process. It has become the indispensable doorway, as well as the sure sign of our ultimate Pascha, our passage from death to life, rather than from life to death.

What Are Lenten Lamentations

The Lamentations are a traditional Catholic devotion which contemplates the Passion and Death of Our Lord Jesus Christ through song, reflective prayer and intercession before the Blessed Sacrament, and preaching on the mystery of the Passion.

The service in its present form dates back to the 18th century in Warsaw, Poland, where it comprised a part of the Holy Week observances carried out at the city’s Holy Cross Church.

The poignant hymns and the heart-rending pathos of the meditations (known as “Intentions”) confront the one who prays and sings with the unyielding love and bitter agony of the Crucified Christ.

There are three sets in the cycle of Lamentations, enabling the worshippers to walk with the Lord from Gethsemane to Golgotha.

The content of the Lamentations spans all the major events of the Passion narratives, with each set creating a time-stopping effect that allows us to pause at certain points along the way of the Cross and consider what is unfolding.

The first series focuses on Our Lord's agony, His betrayal at the hands of Judas, and His subsequent arraignment before the Jewish Sanhedrin.

The second series contemplates His trial before Pontius Pilate and His torture and mockery at the hands of Roman soldiers.

The third and final series fixes its gaze upon the mystery of Christ crucified and the sufferings which He endured from His nailing to the cross to His final breath.

On Good Friday all three sets of Lamentations are prayed.

Way of the Cross Pathway on Good Friday

