



## St Peter Chanel & St Joseph Berala

*Streams of living water will flow from within. ~John 7:38*

Parish Office: 60 Kingsland Rd, Berala, 2141, Ph: 96447787 E: [info@stpeter-stjoseph.org.au](mailto:info@stpeter-stjoseph.org.au)  
Parish Website: [www.stpeter-stjoseph.org.au](http://www.stpeter-stjoseph.org.au), facebook: [stpeterstjoseph](https://www.facebook.com/stpeterstjoseph) YouTube: [BeralaParish](https://www.youtube.com/BeralaParish)

**GOOD FRIDAY**

**2 APRIL 2021**

### The Cross of Christ

The cross of COVID is what the world is grappling with now. The senseless killing of their own people by the military junta in Myanmar is terrible. The recent visit by Pope Francis to Iraq highlighted the martyrdom of Christians at the hands of the Muslim terrorists. The world is not short of terrible killings and unjustifiable deaths. It might look like death and agents of death are ruling the world, directing the fate of your life without hope.



While some people die for a cause and make some sense out of their life, nobody has brought joy and hope like Jesus. The cross of Jesus is the symbol of the ultimate love and service of God towards humanity. According to John's Gospel, Jesus willingly submitted to the Father's plan, when he allowed himself to be crucified. Even when he was on his way to Calvary, Jesus dispensed gifts to humanity. He consoled the women who were mourning for him. He healed the servant whose ear was cut off by Peter. He promised the Kingdom of God to the criminal crucified with him. He presented his mother as mother to his beloved disciple. He even breathed on them from the Cross, giving them the Holy Spirit. Jesus who washed the feet of the disciples was at the service of humanity even through the way of the Cross. The suffering and death of Jesus is the antidote for the fallen-ness of humanity due to its self-centredness. It is the fulfilment of the scriptures that the body that was sealed in a tomb for the dead came out to live and give life. The one who was condemned to the darkness of the grave is now the light and hope of the world.

You, even in your miseries, are called to be part of the glorious Body of Jesus, the fellowship of the Church. You are invited to be light and life to the world, especially in its darkness and fallen-ness. You can do it. Are you willing to get up and walk with Christ and join him in his Body?

### Blessing of new Fire and Water, and Easter Food

On Easter Saturday, 3 April, at 8 AM there will be Morning Prayer at the church. This is the official prayer of the church and you are welcome to join. After the prayer, Easter Food will be blessed for the families.

At the Vigil service in the evening at 7 PM, new fire will be blessed from which the Easter Candle will be lit. There will also be blessing of water as part of the ceremony. Should you like to take some of the blessed water home, come with a small container.

### Celebrate New Catholics

Four of our brothers and sisters will be initiated into the Church at Easter Vigil. Christina Kailahi, Priscilla Mafi, Christopher Hayes and Edwin Kong will be baptised, Confirmed and offered Holy Communion on 3<sup>rd</sup> April, the Easter Vigil. At the conclusion of the vigil service, all parishioners will be invited to gather in the Jubilee Hall for a light supper in honour of the newly initiated Christians as well as Rosalind Evans who was received into the Church recently. You are welcome to bring slices or finger food to share at the supper.

### USE QR CODE TO SIGN IN

For those who do not have a smartphone, you can still sign in using the paper form. But that will be an exception, rather than norm. **It is mandatory to wear face mask in the church.**

### DONATE

Scan the QR Code to make a donation. Thank you for your generosity!



## REFLECTIONS ON JOHN 18:1-19:42

### 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. .

## The power of Christ's blood

*Saint John Chrysostom, (died in AD 407)*

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 how 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 symbolised 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 the water after his own death.

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.

## Good Friday Collection

Today, at the veneration of Cross, you will have opportunity to make a donation towards Holy Land. **Please use the specially marked envelopes available at the church foyer.** The collection taken today will be sent to the Holy Land Commiserate to help maintain the churches and premises of Holy Land.