

HOMILY FOR GOOD FRIDAY LITURGY

Friday, 10 April 2020

- Fr. Jim Fredericks

Part One: the readings for the day

Part Two: reflection on the readings

Part Three: guidelines for *lectio divina*

PART ONE: READINGS FOR THE DAY

Good Friday of the Lord's Passion

Lectionary: 40

Reading 1 IS 52:13—53:12

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.

Responsorial Psalm[**PS 31:2, 6, 12-13, 15-16, 17, 25**](#)

R. (Lk 23:46) **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 [**HEB 4:14-16; 5:7-9**](#)

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.

Verse Before The Gospel [PHIL 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.

Gospel [JN 18:1—19:42](#)

Jesus went out with his disciples across the Kidron valley
to where there was a garden,
into which he and his disciples entered.
Judas his betrayer also knew the place,
because Jesus had often met there with his disciples.
So Judas got a band of soldiers and guards
from the chief priests and the Pharisees
and went there with lanterns, torches, and weapons.
Jesus, knowing everything that was going to happen to him,
went out and said to them, “Whom are you looking for?”
They answered him, “Jesus the Nazorean.”
He said to them, “I AM.”
Judas his betrayer was also with them.
When he said to them, “I AM,”
they turned away and fell to the ground.
So he again asked them,
“Whom are you looking for?”
They said, “Jesus the Nazorean.”
Jesus answered,
“I told you that I AM.
So if you are looking for me, let these men go.”
This was to fulfill what he had said,
“I have not lost any of those you gave me.”
Then Simon Peter, who had a sword, drew it,
struck the high priest’s slave, and cut off his right ear.
The slave’s name was Malchus.
Jesus said to Peter,

"Put your sword into its scabbard.
Shall I not drink the cup that the Father gave me?"

So the band of soldiers, the tribune, and the Jewish guards seized Jesus,
bound him, and brought him to Annas first.
He was the father-in-law of Caiaphas,
who was high priest that year.
It was Caiaphas who had counseled the Jews
that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus.
Now the other disciple was known to the high priest,
and he entered the courtyard of the high priest with Jesus.
But Peter stood at the gate outside.
So the other disciple, the acquaintance of the high priest,

went out and spoke to the gatekeeper and brought Peter in.
Then the maid who was the gatekeeper said to Peter,
"You are not one of this man's disciples, are you?"
He said, "I am not."
Now the slaves and the guards were standing around a charcoal fire
that they had made, because it was cold,
and were warming themselves.
Peter was also standing there keeping warm.

The high priest questioned Jesus
about his disciples and about his doctrine.
Jesus answered him,
"I have spoken publicly to the world.
I have always taught in a synagogue
or in the temple area where all the Jews gather,
and in secret I have said nothing. Why ask me?
Ask those who heard me what I said to them.
They know what I said."
When he had said this,
one of the temple guards standing there struck Jesus and said,
"Is this the way you answer the high priest?"
Jesus answered him,
"If I have spoken wrongly, testify to the wrong;
but if I have spoken rightly, why do you strike me?"
Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm.
And they said to him,

"You are not one of his disciples, are you?"
He denied it and said,
"I am not."
One of the slaves of the high priest,
a relative of the one whose ear Peter had cut off, said,
"Didn't I see you in the garden with him?"
Again Peter denied it.
And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium.
It was morning.
And they themselves did not enter the praetorium,
in order not to be defiled so that they could eat the Passover.
So Pilate came out to them and said,
"What charge do you bring against this man?"
They answered and said to him,
"If he were not a criminal,
we would not have handed him over to you."
At this, Pilate said to them,
"Take him yourselves, and judge him according to your law."
The Jews answered him,
"We do not have the right to execute anyone,"

in order that the word of Jesus might be fulfilled
that he said indicating the kind of death he would die.
So Pilate went back into the praetorium
and summoned Jesus and said to him,
"Are you the King of the Jews?"
Jesus answered,
"Do you say this on your own
or have others told you about me?"
Pilate answered,
"I am not a Jew, am I?
Your own nation and the chief priests handed you over to me.
What have you done?"
Jesus answered,
"My kingdom does not belong to this world.
If my kingdom did belong to this world,
my attendants would be fighting
to keep me from being handed over to the Jews.
But as it is, my kingdom is not here."
So Pilate said to him,
"Then you are a king?"
Jesus answered,

"You say I am a king.
For this I was born and for this I came into the world,
to testify to the truth.
Everyone who belongs to the truth listens to my voice."
Pilate said to him, "What is truth?"

When he had said this,
he again went out to the Jews and said to them,
"I find no guilt in him.
But you have a custom that I release one prisoner to you at Passover.
Do you want me to release to you the King of the Jews?"
They cried out again,
"Not this one but Barabbas!"
Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged.
And the soldiers wove a crown out of thorns and placed it on his head,
and clothed him in a purple cloak,
and they came to him and said,
"Hail, King of the Jews!"
And they struck him repeatedly.
Once more Pilate went out and said to them,
"Look, I am bringing him out to you,
so that you may know that I find no guilt in him."
So Jesus came out,
wearing the crown of thorns and the purple cloak.
And he said to them, "Behold, the man!"
When the chief priests and the guards saw him they cried out,
"Crucify him, crucify him!"

Pilate said to them,
"Take him yourselves and crucify him.
I find no guilt in him."
The Jews answered,
"We have a law, and according to that law he ought to die,
because he made himself the Son of God."
Now when Pilate heard this statement,
he became even more afraid,
and went back into the praetorium and said to Jesus,
"Where are you from?"
Jesus did not answer him.
So Pilate said to him,
"Do you not speak to me?
Do you not know that I have power to release you

and I have power to crucify you?"
Jesus answered him,
"You would have no power over me
if it had not been given to you from above.
For this reason the one who handed me over to you
has the greater sin."
Consequently, Pilate tried to release him; but the Jews cried out,
"If you release him, you are not a Friend of Caesar.
Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out
and seated him on the judge's bench
in the place called Stone Pavement, in Hebrew, Gabbatha.
It was preparation day for Passover, and it was about noon.
And he said to the Jews,
"Behold, your king!"
They cried out,
"Take him away, take him away! Crucify him!"
Pilate said to them,
"Shall I crucify your king?"
The chief priests answered,
"We have no king but Caesar."
Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself,
he went out to what is called the Place of the Skull,
in Hebrew, Golgotha.
There they crucified him, and with him two others,
one on either side, with Jesus in the middle.
Pilate also had an inscription written and put on the cross.
It read,
"Jesus the Nazorean, the King of the Jews."
Now many of the Jews read this inscription,
because the place where Jesus was crucified was near the city;
and it was written in Hebrew, Latin, and Greek.
So the chief priests of the Jews said to Pilate,

"Do not write 'The King of the Jews,'
but that he said, 'I am the King of the Jews'."
Pilate answered,
"What I have written, I have written."

When the soldiers had crucified Jesus,
they took his clothes and divided them into four shares,

a share for each soldier.
They also took his tunic, but the tunic was seamless,
woven in one piece from the top down.
So they said to one another,
“Let’s not tear it, but cast lots for it to see whose it will be,”
in order that the passage of Scripture might be fulfilled that says:
*They divided my garments among them,
and for my vesture they cast lots.*
This is what the soldiers did.
Standing by the cross of Jesus were his mother
and his mother’s sister, Mary the wife of Clopas,
and Mary of Magdala.
When Jesus saw his mother and the disciple there whom he loved
he said to his mother, “Woman, behold, your son.”
Then he said to the disciple,
“Behold, your mother.”
And from that hour the disciple took her into his home.

After this, aware that everything was now finished,
in order that the Scripture might be fulfilled,
Jesus said, “I thirst.”
There was a vessel filled with common wine.
So they put a sponge soaked in wine on a sprig of hyssop
and put it up to his mouth.
When Jesus had taken the wine, he said,
“It is finished.”
And bowing his head, he handed over the spirit.

Now since it was preparation day,
in order that the bodies might not remain on the cross on the sabbath,
for the sabbath day of that week was a solemn one,
the Jews asked Pilate that their legs be broken
and that they be taken down.
So the soldiers came and broke the legs of the first
and then of the other one who was crucified with Jesus.
But when they came to Jesus and saw that he was already dead,
they did not break his legs,
but one soldier thrust his lance into his side,
and immediately blood and water flowed out.
An eyewitness has testified, and his testimony is true;
he knows that he is speaking the truth,
so that you also may come to believe.
For this happened so that the Scripture passage might be fulfilled:
Not a bone of it will be broken.

And again another passage says:
They will look upon him whom they have pierced.

After this, Joseph of Arimathea,
secretly a disciple of Jesus for fear of the Jews,
asked Pilate if he could remove the body of Jesus.
And Pilate permitted it.
So he came and took his body.
Nicodemus, the one who had first come to him at night,
also came bringing a mixture of myrrh and aloes
weighing about one hundred pounds.
They took the body of Jesus
and bound it with burial cloths along with the spices,
according to the Jewish burial custom.
Now in 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.
So they laid Jesus there because of the Jewish preparation day;
for the tomb was close by.

PART TWO: REFLECTION ON THE READINGS

On 26 May, 2014, during a visit to the State of Israel, Pope Francis visited Yad Vashem, the memorial to those who died in the Holocaust during the Second World War. In his homily that day, Pope Francis meditated on the third chapter of Genesis, the first book of the Torah. There we find the story of Adam and Eve in the Garden of Eden and their fall into guilt.

The story in Genesis is nothing less than a masterpiece of insight into our humanity and into what has happened to our humanity.

Saint Augustine spoke of our fall out of our original innocence into sin as entering “the land of unlikeness.” We were created in the image and likeness of God. And the God of the Jewish people is nothing less than freedom itself.

This is important: God is freedom itself because God is love. We do not understand freedom. We think of freedom as an escape from limitation. Freedom is only *freedom from* and nothing more. In the Jewish God, freedom is revealed as love, not some illusory autonomy. Every act of love is a manifestation of God’s freedom because God’s love is always a freely offered gift.

Every single human being has been created in the image and likeness of this freedom. We were created to freely offer ourselves to one another in love.

In every sin there is to be found a rejection of this freedom that God created us to be. We cannot bear to be free to love and thus we must hide from the God who summons us to love and who summons us to embrace the freedom he created us to be. And thus, Adam and Eve, after “they realized that they were naked,” hid in Garden so that God would not see them.

Then, God enters the Garden, for it was God's custom to walk with his creature in the Garden in the cool of the day. And God, not finding his creature, calls out to him, "where, Oh Man, are you?"

Adam, in his nakedness and self-hatred, was hiding from his Creator. Human beings have been hiding from God ever since. All of our pretense, our sanctimonious judgments, our racism and nationalism and our hatreds (petty and not-so-petty) are but expressions of our need to hide from God and to reject the freedom to love that we were created to be.

This is why Pope Francis chose to reflect on the story of Adam and Eve to honor the memory of the victims of the Holocaust at Yad Vashem. Francis was at Yad Vashem and we are gathered at the foot of the cross on this Good Friday. Let us remember that the cross reveals not only our guilt (or "nakedness"), but also the steadfast love of our Redeemer. In the Garden, God went in search of his creature, saying, "where, Oh Man, are you?" And as he accepted his cross, in an act of loving freedom, Christ our Redeemer has answered God's call for each and every human being: "Here I am."

Homily preached by Pope Francis at Yad Vashem on 26 May, 2014

"Adam, where are you?" (cf. Gen 3:9). Where are you, o man? What have you come to? In this place, this memorial of the Shoah, we hear God's question echo once more: "Adam, where are you?"

This question is charged with all the sorrow of a Father who has lost his child. The Father knew the risk of freedom; he knew that his children could be lost... yet perhaps not even the Father could imagine so great a fall, so profound an abyss! Here, before the boundless tragedy of the Holocaust, that cry – "Where are you?" – echoes like a faint voice in an unfathomable abyss...

Adam, who are you? I no longer recognize you. Who are you, o man? What have you become? What horror have you worked in this world? What has made you fall to such a depth?

Certainly it is not the dust of the earth from which you were made. The dust of the earth is something good, the work of my hands. Certainly it is not the breath of life which I breathed into you. That breath comes from me, and it is something good (cf. Gen 2:7).

This abyss is not merely the work of your own hands, your own heart... Who corrupted you? Who disfigured you? Who led you to presume that you are the master of good and evil? Who convinced you that you were god? Not only did you torture and kill your brothers and sisters, but you sacrificed them to yourself, because you made yourself a god.

Today, in this place, we hear once more the voice of God: “Adam, where are you?” And from the ground there rises up a soft cry: “Have mercy on us, O Lord!” To you, O Lord our God, belongs righteousness; but to us confusion of face and shame (cf. Bar 1:15). A great evil has befallen us, such as never happened under the heavens (cf. Bar 22). Now, Lord, hear our prayer, hear our plea, save us in your mercy. Save us from this horror.

Almighty Lord, a soul in anguish cries out to you. Hear, Oh Lord, and have mercy! We have sinned against you. You reign forever (cf. Bar 3:1-2). Now, remember us in your mercy. Grant us the grace to be ashamed of what we human beings have done, to be ashamed of this massive idolatry, of having despised and destroyed our own flesh which you formed from the earth, to which you gave life with your own breath of life.

Never again, Lord, never again!

“Adam, where are you?” Here we are, Lord, shamed by what Man, created in your own image and likeness, was capable of doing.

Remember us in your mercy.

PART THREE: INSTRUCTIONS FOR *LECTIO DIVINA*

I suggest that you use the readings and my reflections as an opportunity for practicing *lectio divina* (“divine reading”). This is an ancient spiritual practice that started with the great monks in the Syrian and Egyptian desert back in the early days of the Church. It is really quite simple.

Step one: calm your mind (my Buddhist friends describe the mind as “a mango-tree full of chattering monkeys”). I find that paying attention to your breath for a few minutes is a practical and effective way to do this.

Step two: read the readings slowly and attentively. Savor the words as if you were tasting a great Pinot Noir. Don’t rush. You are not looking for information or instructions. You are making friends with a sacred text which will bless you abundantly if you will only open your heart to it and let it speak to you. In *lectio divina*, we are not actually “reading” the Bible. Rather, we are “listening” to the Bible as the sacred words speak to us.

Step three: repeat step two.

Step four: read the reflection on the readings.

Step five: Ask yourself a few questions:

- What particular words in the readings call out to me most forcefully?
- What is going on in my life such that these words call to me so forthrightly?
- How am I being asked to change, both interiorly and exteriorly?

- In light of this *lectio divina*, how am I being invited to be of service to the world today?