

Summary of Holy Week

Palm Sunday or Passion Sunday

On this day the Church recalls the triumphal entrance of Christ into Jerusalem to accomplish his Paschal Mystery. The tone of the mass is festive. The crowds shout "Hosanna." A few days later they (we) will shout, "Crucify him!"

We begin outside with prayer and Scripture. The palms are blessed and we form a procession into the church.

The liturgical color is red, symbolic of the blood associated with the passion.

The mass proceeds as usual. The noticeable difference is the reading of the passion narrative from the synoptic Gospels.

Year A: Matthew 26:14-27:66

Year B: Mark 14:1-15:47

Year C: Luke 22:14-23:56

The Gospel is broken up into parts:

(J-Jesus, N-Narrator, O-Other single speaker, C-Crowd)

The narrative of the Lord's Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest.

The Chrism Mass

The Chrism Mass is celebrated on Wednesday of Holy Week at the Cathedral. The Bishop presides at the Mass with all the priests of the diocese present. The oils used throughout the year (the oil of the sick, the oil of the catechumens, and sacred chrism) are blessed by the Bishop and are distributed to all the parishes in the diocese. Priests also renew their commitment during the mass.

THE SACRED PASCHAL TRIDUUM

Triduum literally means the Three Days: Holy Thursday, Good Friday, Holy Saturday

HOLY THURSDAY OF THE LORD'S SUPPER

Maunder Thursday (Mandatum novum da nobis, a new commandment I give you. Love one another as I have loved you.)

Lent ends before the Mass of the Lord's Supper.

In ancient times, penitents were reconciled during the day so they could fully participate in the Triduum.

Before Mass, the holy oils from the Chrism Mass are presented in the church.

Holy Thursday commemorates three things:

- The Institution of the Eucharist
- The Institution of the Priesthood
- The third is...

The tabernacle is empty and open.

Everyone receives from a host consecrated that evening.

*The **Gloria in excelsis (Glory to God in the highest)** is sung. While the hymn is being sung, bells are rung, and when it is finished, they remain silent until the **Gloria in excelsis** of the Easter Vigil.*

The first reading, Exodus 12:1-8, 11-14, recounts Israel's Passover meal. The Last Supper was a Passover celebration.

The second reading, Corinthians 11:23-26, is the earliest written account of the Lord's Supper and the institution of the Eucharist.

The Gospel (John 13:1-15) is not an account of the institution of the Eucharist but the washing of the feet.

Holy Thursday commemorated three things:

- The Institution of the Eucharist
- The Institution of the Priesthood
- The washing of feet (after the homily)

It was customary to wash one's feet before entering someone's home because of the dusty dirty (and unsanitary) unpaved roads. Foot washing at the time of Jesus was the job of the lowest servant or slaves. The "washing of feet" points to the full meaning of the Eucharist.

To pray the Eucharistic prayer that God, "...send the Holy Spirit upon these gifts that they may become the body and the blood of Christ..." without remembering the rest of that Eucharistic prayer, "that we who are nourished by this body and blood may become one body one spirit in Christ..." would be half the story.

John 13:12-14 "Do you understand what I just did for you? You address me as 'Teacher' and 'Lord' and fittingly enough, for that is what I am. But if I washed your feet - I who am Teacher and Lord - then you must wash each other's feet. What I just did was to give you an example: as I have done so you must do."

The Last Supper was a Passover meal and the commemoration of the Passover and exodus from Egypt.

Jesus: "I have greatly desired to eat this Passover with you before I suffer." Luke 22:15.

- Instead of the usual prayer over the unleavened bread Jesus said: "Take this and eat it. This is my body." Mt. 26:26.
- It is likely that the apostles did not fully understand what Jesus had done at the time.
- Being steeped in Jewish traditions (the apostles were all good Jews), the ideas of Passover and covenant held
- For Jews, the heart of the scripture is the great rescue, Passover.
- Jesus' words over that third cup of wine were staggering: "All of you must drink from it, for this is my blood, the blood of the (new) covenant..." Mt. 26:27.
- Imagine the awe that the apostles experienced when they first began to see Christ in the light of their great traditions and sacrifice.
- Jesus is betrayed.
- "Night fell".
- The battle for salvation begins with the powers of darkness.
- Our Exodus begins. Just as the Jews are led out of slavery, so Jesus leads us out of the slavery of death.

Every Eucharistic celebration is a Passover celebration, the exodus from sin and death.

Mass ends with a solemn procession with candles and incense accompanying the Blessed Sacrament to the altar of repose. Here this is the Shrine. The Shrine will remain open for private prayer until about midnight.

At the end of the Mass the church is stripped bare. By ancient tradition, after the Mass of the Lord's Supper, Mass is not said nor sacraments celebrated until the Mass of the Resurrection.

Enough hosts are consecrated Holy Thursday evening for all to receive communion on Good Friday.

FRIDAY OF THE PASSION OF THE LORD

(Good Friday)

On this and the following day (Holy Saturday), by a most ancient tradition, the Church

does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick. The altar should be completely bare: without a cross, without candles and without cloths.

The Celebration of the Passion of the Lord

On the afternoon of this day, about three o'clock there takes place the celebration of the Lord's Passion consisting of three parts,

The Liturgy of the Word, the Adoration of the Cross, and Holy Communion.

Liturgy of the Word

FIRST READING Isaiah (52:13-53:12) The Suffering Servant: *He himself was wounded for our sins.*

RESPONSORIAL PSALM (31:2, 6, 12-13, 15-16, 17,25)

Father, into your hands I commend my spirit. *(Lk 23:46)*

SECOND READING Letter to the Hebrews (4:14-16; 5:7-9)

Jesus learned obedience and became the source of salvation for all who obey him.)

Then the narrative of the Lord's Passion according to John (18:1-19:42) is read in the same way as on the preceding Sunday.

The Solemn Intercessions

We pray for:

1. The holy Church of God
2. For our most Holy Father Pope Francis.
3. For our Bishop Erik, for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.
4. For catechumens
5. For the unity of Christians
6. For the Jewish people
7. For those who do not believe in Christ
8. For those who do not believe in God
9. For those in public office
10. For those in tribulation

THE ADORATION OF THE HOLY CROSS

The Showing of the Holy Cross

Behold, behold the wood of the Cross, on which is hung our salvation of the world.

All: O
Come, let us adore.

For the Adoration of the Cross, first the Priest Celebrant alone approaches, with the chasuble and his shoes removed, if appropriate. Then the clergy, the lay ministers, and the faithful approach, moving as if in procession, and showing reverence to the Cross by a simple genuflection or by some other sign appropriate to the usage of the region, for example, by kissing the Cross.

HOLY COMMUNION

A cloth is spread on the altar. The Blessed Sacrament back from the place of repose and placed upon the altar.

When the Deacon, if a Deacon is present, has placed the Blessed Sacrament upon the altar and uncovered the ciborium, the Priest goes to the altar and genuflects.

We pray The Lord's Prayer

All receive Holy Communion

Final blessing

All depart in silence

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

The Easter Vigil in the Holy Night

HOLY SATURDAY

On Holy Saturday the Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell, and awaiting his Resurrection.

Holy Communion may only be given on this day as Viaticum.

By most ancient tradition, this is the night of keeping vigil for the Lord (Ex 12:42), in which, following the Gospel admonition (Lk 12: 35-37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.

Of this night's Vigil, which is the greatest and most noble of all solemnities, Holy

Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise.

The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday.

Anyone who participates in the Mass of the night may receive Communion again at Mass during the day.

Candles should be prepared for all who participate in the Vigil. The lights of the church are extinguished.

THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

The Blessing of the Fire and Preparation of the Candle

A fire is prepared in a suitable place outside the church.

Then the Celebrant blesses the fire.

After the blessing of the new fire, the Celebrant, who cuts a cross into the Paschal candle. Then he makes the Greek letter Alpha above the cross, the letter Omega below, and the four numerals of the current year between the arms of the cross, saying:

- I.1.1.1. Christ yesterday and today (he cuts a vertical line);
- I.1.1.2. the Beginning and the End (he cuts a horizontal line);
- I.1.1.3. the Alpha (he cuts the letter Alpha above the vertical line);
- I.1.1.4. and the Omega (he cuts the letter Omega below the vertical line);
- I.1.1.5. All time belongs to him (he cuts the first numeral of the current year in the upper left corner of the cross);
- I.1.1.6. and all the ages (he cuts the second numeral of the current year in the upper right corner of the cross);
- I.1.1.7. To him be glory and power (he cuts the third numeral of the

current year in the lower left corner of the cross);

I.1.1.8. through every age and for ever. Amen (he cuts the fourth numeral of the current year in the lower right corner of the cross)

When the cutting of the cross and of the other signs has been completed, the Celebrant may insert five grains of incense into the candle in the form of a cross, saying:

By his holy

and glorious wounds,

may Christ the Lord

guard us

and protect us. Amen.

The Celebrant lights the paschal candle from the new fire, saying:

May the light of Christ rising in glory dispel the darkness of our hearts and minds.

Procession

When the candle has been lit, a procession forms. The thurifer with the smoking thurible precedes the Deacon or other minister who carries the paschal candle. After them follows the Celebrant with the ministers and the people, all holding in their hands unlit candles.

At the door of the church the Deacon, standing and raising up the candle, sings:

The Light of Christ.

And all reply:

Thanks be to God.

This is sung three times.

The Easter Proclamation (Exsultet)

THE LITURGY OF THE WORD

GLORIA

After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Celebrant intones the hymn **Gloria in excelsis Deo (Glory to God in the highest)**, which is taken up by all, while bells are rung, according to local custom.

SOLEMN ALLELUIA

Year A: GOSPEL (*He has been raised from the dead and is going before you to*

Galilee.) Matthew (28:1-10)

Year B: (*Jesus of Nazareth, the crucified, has been raised.*) Mark (16:1-7)

Year C: (*Why do you seek the Living One among the dead?*) Luke (24:1-12)

HOMILY

BAPTISMAL LITURGY

LITANY OF THE SAINTS

BLESSING OF BAPTISMAL WATER

PROFESSION OF FAITH BY THE ELECT

Celebrant: Do you believe in God, the Father almighty, Creator of heaven and earth?

Elect: I do.

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord,
who was born of the Virgin Mary, suffered death, and was buried, rose again from the
dead, and is seated at the right hand of the Father?

Elect: I do.

Celebrant: Do you believe in the Holy Spirit, the holy catholic Church, the communion of
saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Elect: I do.

Celebrant: Do you renounce sin, so as to live in the freedom of the children of
God?

Elect: I do.

Celebrant: Do you renounce the lure of evil, so that sin may have no mastery over
you?

Elect: I do.

Celebrant: Do you renounce Satan, the author and prince of sin?

Elect:
I do.

BAPTISM

N., I baptize you in the name of the Father,
and of the Son,
and of the Holy Spirit.

CLOTHING WITH THE WHITE GARMENT

A white garment is given.

PRESENTATION OF THE LIGHTED CANDLE

CELEBRATION OF CONFIRMATION

LAYING ON OF HANDS

ANOINTING WITH CHRISM

Minister: N., be sealed with the Gift of the Holy Spirit.

Newly confirmed: Amen.

Minister: Peace be with you.

Newly confirmed: And with your spirit

THE LITURGY OF THE EUCHARIST

Solemn Blessing