

PALM SUNDAY OF THE PASSION OF THE LORD



SUNDAY REFLECTION

It is good to recall that the Passion stories are the nucleus of the Gospels, the seed from which the entire Gospel tradition grew. To read and hear the story of the Passion is to enter the Paschal Mystery, the very foundation of our Christian faith. Granted, the resurrection is an essential part of the Paschal Mystery, but on Passion Sunday, as on Good Friday, we stop with the burial of Jesus. Liturgically, this has the effect of heightening our anticipation of the resurrection, which we will celebrate at the Easter Vigil. The following remarks provide three possible lines of reflection during this Holy Week that is bracketed by the Passion of the Gospel of Luke and the Passion of John.

In Luke's recounting of the Passion it is made clear that Jesus' very fidelity to God is turned against Him by His accusers. In His teaching and preaching, Jesus has proclaimed salvation, yet at His trial the chief priests tell Pilate: "He is inflaming the people with His teaching all over Judaea; it has come all the way from Galilee, where He started, down to here." Luke does not shy away from highlighting the sheer willfulness of the injustice being perpetrated against Jesus, and there is an almost burlesque irony in the fact that the first person "saved" by the condemnation of Jesus is Barabbas, a murderer and rebel.

We can also focus on the effectiveness of Jesus' sacrifice, which is anticipated by the release of Barabbas, and seen directly in the moments surrounding Jesus' death. As He nears death, Jesus is already able to offer salvation to a criminal dying with Him. At the moment of His death, the centurion recognizes His goodness, while the crowds go home, beating their breasts. There is no better commentary on what is happening than that found in Is. 53:5, a text which is read at the commemoration of the Passion on Good Friday: "Through His wounds we are healed." Lastly, as noted earlier, the reading of the Passion in today's liturgy does not proceed to the resurrection but stops at the tomb. This is more than simply a means of respecting the flow of the liturgy; it respects the flow of life. So often, the tomb (illness, distress, death ...) appears to have the last word. Sometimes, the only "closure" we are given is the closed tomb. We must wait in hope for the stone to be rolled away at Easter.



HOLY WEEK
THE PASSION

PALM SUNDAY OF THE LORD'S PASSION

Palm Sunday is the sixth and last Sunday of Lent and marks the beginning of Holy Week.

This day joins the foretelling of Christ's triumphal entry into Jerusalem (as the crowd welcomed Him with palm branches) and the proclamation of His Passion in the Gospel reading. Hence, the day is called both "Palm Sunday" and "Passion Sunday".

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STEWARDSHIP: In the Gospel story of the first Palm Sunday, we hear that the owners of the ass had only to be told, "The Master has need of it," to give the animal gladly. Do I give as readily to the Lord's work?

Is. 50:4 “The Lord God has given me a well-trained tongue that I may know how to speak to the weary a word that will rouse them,” says Isaiah in today’s first reading. The gifts God has given us are likewise given for the good of others. How am I using my gifts?

A Guide To Understanding Holy Week

Holy Week is the most important week in the Church year! It is a time when we celebrate in a special way the life, death and resurrection of Jesus. We remember His actions, reflect on His messages, and recommit to living as His disciples in the world today.

This guide is meant to aid in understanding and celebrating Holy Week more fully.

The final week of Lent, Holy Week, begins with Palm Sunday of the Passion of the Lord and concludes with the Triduum.

“Triduum” comes from two Latin words -*tres* and *dies* – that mean “a space of three days.” But since we have four days with special names – Holy Thursday, Good Friday, Holy Saturday and Easter Sunday – the “Three” may be confusing to some. They are however, one liturgical celebration.

The confusion is cleared up when we understand how the days are reckoned. On all high festival days the Church counts a day in the same way as Jews count days and festivals: that is, from sundown to sundown. Thus the Triduum consists of three twentyfour periods that stretch over four calendar days.

Therefore, the Easter Triduum begins at sundown on Holy Thursday with the Mass of the Lord’s Supper, continues with Good Friday and concludes with Easter evening prayer at sundown on Easter Sunday: its high point is the celebration of the Easter Vigil

During the Triduum we celebrate the core mystery of our Christian faith: we ritualize Jesus’ transition from life to death to risen life, and our own participation in that timeless mystery. It is so easy at this time of year to celebrate these days as a historical commemoration. But we are doing far more than recalling historical facts. What Jesus did for us has consequences for all of humanity throughout the ages. His life, death, and resurrection happened to Him, but they also happen to all of us who claim to be His followers. These days, then, are a reminder and celebration of who we ourselves are and what our own lives are about.

PALM SUNDAY OF THE PASSION OF THE LORD

Jesus was welcomed by the people with cheers and palms – a symbol of victory and sign that “all is well”. Palm-bearing date trees were valued for their dignity, beauty and shade and were used at special occasions to welcome heroes and royalty.

No greater love was shown us than Jesus’ love for His Father and us, for He gave His life because of His faithfulness to that love. One of Jesus’ closest disciples was Peter. Peter loved Jesus, but he didn’t always understand what real love required. How very much like Peter we all are! Peter failed Jesus, but Jesus’ love for Peter restored their relationship and empowered Peter to learn to love. That should give us all hope.

As we listen to the Passion on this Palm Sunday as well as on Good Friday, place ourselves in the story. What does it feel like to be part of the crowd or to be a disciple? What does it feel like to be in Jesus’ place during the passion? What would we do if we were Jesus’ best friend?

Lent ends with the Triduum, Holy Thursday, Good Friday and the Easter Liturgies.



TRIDUUM

Holy Week is the most solemn and glorious week in Christianity, the pinnacle of the liturgical year. It's more sacred than Christmas! This is because Holy Week commemorates the final week of Our Lord's life, the very purpose for which Christmas happened.

Holy Week begins with Palm Sunday (when Jesus made his final entrance into Jerusalem) and culminates with Easter Sunday. As Holy Week progresses to its final days the solemnity heightens.

THE SACRED TRIDUUM

Sundown on Holy Thursday to sundown on Easter Sunday is considered the most solemn part of the liturgical year. This three-day period is referred to as the *Easter Triduum*, also known as the *Sacred Triduum*, or *Paschal Triduum*.

The word "triduum" comes from the Latin word *triduum*, which comes from *tris* ("three") + *dies* ("day").

Basically, the Sacred Triduum is one great festival recounting the last three days of Jesus' life on earth, the events of his Passion and Resurrection, when the Lamb of God laid down his life in atonement for our sins.

"Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery" (USCCB).

It is known as the "Paschal Mystery" because it is the ultimate fulfillment of the ancient Jewish Passover (or Pasch), which itself was a recollection of how God brought the Jews out of their slavery in Egypt. The spotless lamb was slaughtered at the Passover meal and consumed—that same night the destroying angel "passed over" the homes marked with the blood of the Passover Lamb, and those covered by the Blood were saved. This was the Old Testament prefigurement of Jesus' work at the Last Supper—where he inserted himself as the Paschal

Lamb—and Calvary, where the sacrifice was offered to save us from our slavery to sin. With the Holy Eucharist, we consume the victim that died for our sins.

The Paschal Mystery is, therefore, God's plan of redemption for the fallen human race through the passion, death, and resurrection of the God-man Jesus Christ. It is one marvelous event stretched out over three days.



HOLY THURSDAY

14 Apr '22

Ex. 12:1-8, 11-14: The annual enactment of the Passover ritual is a sign of the Jewish people's faith in God as the one who delivers them from all forms of imprisonment.

1 Cor. 11:23-26: Jesus' giving of bread and wine at the Last Supper is at one with His giving of Himself unto death for the sake of all humanity.

Jn. 13:1-15: Jesus shows His love for those who were 'His own in the world' by donning the garb of a servant and washing their feet.

The evening Mass on Holy Thursday is referred to as *The Mass of the Lord's Supper*. This is where the Church re-lives the institution of the Eucharist and the Holy Sacrifice of the Mass at the Last Supper, as well as the institution of the priesthood, which took place the evening before Jesus was crucified.

After the homily there is an optional "washing of the feet" ceremony, where the priest washes the feet of others to signify his role as servant—just as Jesus did with his disciples. Extra hosts are consecrated at this Mass to be used on Good Friday when no Mass will be celebrated.

The Mass of the Lord's Supper on Holy Thursday concludes with a procession of the Blessed Sacrament to the "altar of repose," a place where the consecrated Host is kept, away from the main altar where Mass is normally celebrated.

Many parishes will create space for people to stay and pray with the reposed Eucharist at this altar of repose late into the night, remembering Jesus' request in the Garden of Gethsemane for someone to "watch and pray" with Him.

HOLY THURSDAY REFLECTION

Today's key-note is that Jesus gathered His people for a meal – something He did often, enjoyed, and was criticized for (Mt. 11:19). This was an intimate affair of His own people; hence the added horror about Judas one senses in v. 2.

A meal has a grammar all its own. It is around one table (which means we are truly equal in His sight and 'friends': there is no 'head table' and then places for the rest). There is a sharing of food. This had been transformed in Jesus' table ritual to being a central moment in His whole vision for the Father's new people: a single loaf was broken and anyone who had a share in it was accepting a place among that new people. Uniquely, Jesus asked His table companions to share one cup over which He said a blessing. This established them, through an intimate ritual, as sharing in a common vision and destiny. (This basic table ritual of Jesus, from which our Eucharist derives, was not a Passover ritual – hence we celebrate Eucharist weekly not annually – and this is probably why John omits an "institution narrative" from his account of the meal on the night of betrayal). At any common meal there is an element of showing one's desire to be of service and to offer of one's best: one way of doing this in Jesus' time was to offer the service of foot-washing. Jesus' action transforms this into making service the basis of community: and this action was so striking that it became a part of many Christian liturgies – now surviving vestigially.

Finding some way to express, in actions that are more than tokens, this basic meal grammar and this new vision of sharing and service, is the challenge for today. Perhaps it means having the awkwardness of much foot-washing, of people milling around the table, a very slow breaking of the bread, and all the complications with sharing one cup. But all this might make it a ritual that impresses the common memory within the group, and so re-constitutes the gathering as who they are.



GOOD FRIDAY

15 Apr '22

Is. 52:13-53:12: Yahweh exalts and glorifies His Servant who finally offers Himself in death as a sacrifice for the sins of others.

Heb. 4:14-16, 5:7-9: Through His death and resurrection Jesus is our compassionate High Priest, who also, having learned obedience through His suffering, is the example for us to follow.

Jn. 18:1-19:42: Through His suffering and death, Jesus completes the mission which His Father gave to Him of revealing God's love to the world.

Good Friday is a mandatory day of fasting and abstinence. This is the day of the crucifixion, the day Jesus died for the sins of the world.

The parish altar looks very different on Good Friday: it is plain and bare. There is no consecrated Host in the tabernacle at the main altar of the church; it was carried away on Holy Thursday night to the "altar of repose" to signify Jesus' death. The candle by the tabernacle is blown out, and the tabernacle doors are left open to show that it is empty. Jesus is gone. This is quite dramatic, reminding us that Good Friday is a solemn day of mourning and prayer.

The ceremony on Good Friday is not a Mass—it is a communion service using the consecrated hosts from Holy Thursday. Good Friday is the only day of the year on which no Masses are offered.

These Good Friday services often take place at 3 p.m., the hour that Jesus breathed his last on the cross. Often the priest will begin the service by prostrating himself in front of the altar. Veneration of the Cross usually takes place at this service, in which the priest and the faithful kneel before a cross and kiss it.

GOOD FRIDAY REFLECTION

There is a starkness in this liturgy that captures the basic paradox at the heart of the Gospel. On the one hand, we rejoice and venerate the Cross as His victory standard still standing among us as the memorial of the victory over evil, sin, and death: today we rejoice in Christ the Victor. But, on the other hand, we recall also the horror of how the Sinless One was slain. We are victorious through His suffering. He is the Powerful One who has battered in the gates of the bastion of the ancient enemy, but did it, not with a show of divine force, but with the powerlessness that saw Him handed over to Pilate's troops. Within this liturgy the central point is the dialogue between Jesus and Pilate about kingship (18:33-19:15), which throws up the questions what sort of king do we serve. The notion that we are free from serving rulers of some sort, external or internal, is an illusion hiding a slavery. Who is that king? The "style" of Christ's kingship comes out in the central exchange in 18:36-27. Before this paradox the liturgy's starkness is our response to a victory won by Jesus' powerlessness.

A Spanish woman called Egeria made the pilgrimage to the Holy Land about the year 380. She wrote a book describing how Holy Week was celebrated in Jerusalem. Here is a part of her description of Good Friday.

The bishop takes his seat in the chair, and a table covered with a linen cloth is placed before him. The deacons stand round the table, and a silver-gilt casket is brought which contains the holy wood of the Cross. The casket is opened and when the wood has been

put upon the table, the bishop, holds the extremities of the sacred wood firmly in his hands, while the deacons stand around. And as all the people pass by one by one, all bowing themselves, they touch the Cross and the title, first with their foreheads and then with their eyes; then they kiss the Cross and pass along ...

shortly in the service of this day the congregation performs the same rite with the wood of the Cross. The liturgy of Good Friday is a strange liturgy, because we are doing ancient things that lie deep in the Christian memory. The climax of today's celebration is the veneration of the Cross.

The body is very important in today's liturgy. We will come in procession to the cross: we will genuflect, bend low and kiss it. We will come in another procession to receive Holy Communion. We will pray a long series of prayers. We might like to shorten them but would miss the point. As we pray them, we will stand and kneel alternately. It might be more orderly to remain in one position. If you find it hard to do the standing and kneeling, do remain seated, but for at least some of the prayers, do try to allow your body to pray by standing and rising. Crucifixion was a messy and painful thing. It stretched the body to breaking point, it exposed the crucified to the heat of the sun, to insects that crawled over the face, but he could not drive them away because his hands were nailed to the wood. Our Gospel tells us none of that. Its original readers probably knew the details. What it does tell us, however, is that this crucified man, Jesus the Nazarene, died proclaimed as a king, that His final cry was not a cry of anguish but a cry of a victor – "It is completed." Even then he was pierced by a lance, it was anointed with perfumed oils, wrapped in linen clothes and laid in a tomb.

A wounded broken body is not a sign of defeat. As we think of Christ stretched on the cross, we might think of other victims of violence: people blown to pieces by terrorist bombs, Jewish and Palestinian child victims in that land where that first Good Friday death took place. John's passion is a story, not a tale of defeat but of victory. His community will gather again just as surely as Jesus' robe remains untoned. The body that will come from the tomb on Easter day will still bear the marks of the nails, and it is by those wounds that we will recognize who He is.



HOLY SATURDAY

16 Apr '22

- Gn. 1:1-2 - 2:2:** In the dark before creation, God began to form His creation. It is His first gift to us and in it, we see reflected His face.
- Gn. 22:1-18:** Like Abraham, God did not refuse to offer in sacrifice the only son whom He loved who went to Calvary carrying the wood on which He was to be offered.
- Ex. 14:15 – 15:1:** In God's people passing through the Red Sea we see a symbol of Christ's passage through death and our passage through the waters of Baptism.
- Is. 54:5-14:** The redeemer of Israel promises to make a new and unshakeable covenant with the people. The Church, the spouse of Christ, is the new Israel.
- Is. 55:1-12:** God calls on all who wish to be saved to come to Him, for He will make an unbreakable covenant with them, and His word is sure.
- Bar. 3:9-15, 32 – 4:4:** God shows His wisdom in revealing Himself to the people; thus to abandon God means spiritual death. True wisdom is found in God alone.
- Ez. 36:16-28:** For the sake of His own glory, God will make a new covenant with the people, purifying them and making them new. This purification in water points to the gift of Baptism.
- Rom. 6:3-11:** Paul reminds us how we went into the waters of baptism and came out into the new life of Christ.
- Lk. 24:1-12:** The women who come to anoint the body of Jesus are asked: "Why do you seek the living among the dead?"

On this day Christ is in the tomb.

There is no daytime Mass on Holy Saturday. It is still a day of fasting and sorrow before the Easter Vigil begins that evening. We recall, with Mary and the disciples, that Jesus died and was separated from them for the first time as He lay in the tomb. The faithful often continue their Good Friday fast through Holy Saturday.

In the Apostles Creed we pray "He descended into hell" (translated *hades*, that is, the temporary abode of the dead—not the eternal lake of fire) which describes what Jesus did in the time between his burial and Resurrection. Jesus descended to the realm of the dead on Holy Saturday to save the righteous souls—the Old Testament patriarchs, for example—who died before his crucifixion.

The Catechism of the Catholic Church calls Jesus' descent into the realm of the dead "the last phase of Jesus' messianic mission," during which he "opened heaven's gates for the just who had gone before him." Before Holy Saturday, there were **no** souls enjoying the beatific vision of God in heaven!

Christ's work on Holy Saturday is also known as the "Harrowing of Hell."

HOLY SATURDAY REFLECTION

"Why do you seek the living among the dead?" That is the question the men clothed in dazzling white asked the women who thought they had come to anoint a dead body. A tomb in the ancient world was not just a place to store dead bodies. It was the entrance to the underworld, Sheol or Hades, Shadowland. A tomb was a place that was unclean and dangerous. It was almost like a mythical animal. The word "sarcophagus" which was often used for a tomb, and

still is today, literally means 'eater of flesh' – as though it were some fearsome monster. Yet it is in this unclean and dangerous place that the Gospel of Easter is first proclaimed. We are doing something wondrous this night in gathering in memory of an empty tomb. An empty tomb is not, of itself, proof of the Resurrection. A tomb could be empty for many reasons and the Gospels themselves hint at some to them. It could be empty if it had never been used for a burial. The tomb which Joseph of Arimathea had recently constructed for himself was "a new tomb in which no one had yet been laid" (Lk. 24:53). It could be empty because grave robbers had broken into it and stolen the body and whatever precious things had been buried with it. Grave robbery was so widespread that the Egyptian kings wrote curses on their tombs against any who would disturb their resting place and the Romans had stiff penalties against grave robbers. It was known where Jesus was buried. The tomb had been sealed. The heavenly messengers at the tomb are like the first Christian preachers of the message of Easter. "He is risen. Remember what He told you about how the son of Man would be crucified and on the third day, rise from the dead." Nor is rising from the dead simply returning to natural life. Shakespeare's Hamlet rightly described what lies beyond death as "An undiscovered country whose bourne no travelers return." The resurrection of the Lord which we celebrate in this liturgy is a victory over all that bears the trace of death; our fears, our lack of love and compassion, our dread of the future and our fear of launching out into the deep.

EASTER VIGIL / EASTER SUNDAY

A vigil Mass is held after nightfall on Holy Saturday, or before dawn on Easter Sunday, in celebration of the resurrection of Jesus. This is called the Easter Vigil: the most glorious, beautiful, and dramatic liturgy for the Church.

The vigil is divided into four parts and can last up to three hours: 1) the Service of Light, 2) the Liturgy of the Word, 3) the Liturgy of Baptism, and 4) the Liturgy of the Eucharist.

This is also the Mass in which many RCIA catechumens are brought into full communion with the Catholic Church. Read more details about each part of the marvelous Easter Vigil [here](#).

READINGS EASTER SUNDAY

17 APR '22

Acts 10:34, 37-43: Peter enters the Gentile house and shares the wealth of the Good News with Cornelius and his companions.

Col. 3:1-4: The Apostle invites us to appreciate the dignity of our calling as Christians and its challenges.

1 Cor. 5:6-8: We really celebrate Easter by turning from sin and by opening ourselves to the life that comes to us from our risen Lord.

Jn. 20:1-9: Three discipleship figures show their diverse responses to the mystery of the empty tomb.

THE CROSS AND THE CRUCIFIX down through the centuries:

Today The General Instruction of the Roman Missal (GIRM), Section 308 requires that "...either on the altar or near it, there is to be a cross, with the figure of Christ crucified upon it, a cross clearly visible to the assembled people. It is desirable that such a cross should remain near the

altar even outside of liturgical celebrations, so as to call to mind for the faithful the saving Passion of the Lord.” This was not always the case.

No Christian symbol is more common or speaks more clearly than the cross. It preserves the fundamental belief of Christianity: Jesus died on the cross and was raised from the dead. It is, therefore, a sign of victory even though its basic form images a common method of execution of slaves and criminals in the Roman Empire at the time of Jesus.

For this reason early Christians avoided using either the cross or the crucifix as a symbol of the faith. Another reason for the Church’s reluctance to openly represent the cross was that for many Jews and Gentiles, the cross underscored the seemingly irreconcilable contradiction of Christian belief, viz. that a crucified man could also be God. As various early heresies attacked either the divinity or humanity of Christ, the symbol of the cross, which seemed to exacerbate the conflict, was avoided.

The first evidence of a crucifix, a cross with the body of Jesus on it comes from the 5th century. Even the plain cross was seldom displayed in public until the end of the persecutions. The reason for this is understandable. During times of persecution, association with the symbol of the cross could bring identification as a Christian with dire consequences and also possible desecration to the symbol itself. Christians sometimes disguised the cross for this reason. One disguise was to use an anchor, which also served as symbol of hope. Another was to use combined letters from the name of Jesus Christ, especially combinations of the Greek chi (X) and rho (P).

Another reason might lie in the distaste associated with crucifixion among both Jews and pagans and possibly among some Christians.

When the Roman Empire became Christian in the 4th century, the cross became public and very popular. Emperor Constantine credited his military victory in 313 over opposing forces to the image of the cross. Religious freedom came to Christianity through his protection. In 326, his mother, Helen, discovered in Jerusalem the cross on which Jesus was crucified. It became a precious relic, with its wood divided up, and eventually holy splinters found their way throughout the universal church; such as the ones that are displayed here at St. Stephen, Martyr and particularly on the large cross of veneration used on Good Friday.

During the 5th and 6th centuries, the cross became a highly glorified symbol. It was popular to decorate it with precious jewels to represent the victory achieved through the cross and its power. Another motivation may have been a desire to erase the ugliness associated with crucifixion. The cross continued to take on new shapes throughout the centuries.

Emphasis on the suffering Savior in the late Middle Ages led to the popularity of the crucifix over the cross. This has continued to present times.

Despite the frequency of its representation in Christian art and architecture, the cross remains an ambivalent symbol. In its crossbeams meet death and life, sin and salvation, conquest and victory, immanence and transcendence. The cross represents both the basest aspects of the human condition and the most sublime reflection of divinity. As Karl Rahner once explained, “the cross of the Lord is the revelation of what sin really is. The cross of Christ mercilessly reveals what the world hides from itself: that it, as it were, devours the Son of God in the insane blindness of its sin — a sin in which Godless hate is truly set on fire upon contact with the love of God” (*The Content of Faith*, Crossroad Press, New York: 1992). 12:32). — As the dual revelation of the sinfulness of humanity and the love of God, the cross is unparalleled.

DAILY SCRIPTURE REFLECTIONS
HOLY WEEK OF LENT
11 -13 APRIL

MONDAY 11 Apr Holy Week

Is. 42:1-7: The Servant of the Lord possesses the Spirit of God to restore right order between God and humanity. His demeanor will be gentle and merciful. Despite His humble bearing, the Creator will act through Him to reconcile all nations and bring healing and freedom. The servant songs of Second Isaiah form the readings for four days in Holy Week. They have had a profound influence on reflection on the mystery of Jesus' life, death and resurrection from the earliest Christian times.

Jn. 12:1-11: The prospect of Jesus' death is foreshadowed by the anointing, a ritual done for the deceased, but also one which denotes Jesus as Messiah endowed with the Holy Spirit and now entering on the final stage of His divine mission. The people surround Him, some out of curiosity, some with faith, Judas Iscariot biding his time to betray. The divine plan proceeds through the interaction of the differing human characters.

TUESDAY 12 Apr Holy Week

Is. 49:1-6: The second Song points to the destiny of the Lord's Servant, whose life is planned by God from before His birth. He is assured of success although He might seem to falter. The Servant must bring justice to the whole of humanity and be a light to the nations. One does not look at a light but uses its power to perceive the beauty and form of the surroundings and find a path forward. Similarly, the Church is summoned to illuminate the dignity of human life by the quality of Christians' lives. Sometimes, Christians seem to be blinded by looking intently at the structures of their organizations and failing to look outward towards a world that expects hope and life.

Jn. 13:21-33, 36-38: John opened his account of the Last Supper with the majestic words that Jesus, knowing that His hour had come, loved His own to the end. In the perspective of Jesus' glorious journey, the fumbling of the disciples to grasp what is happening forms a striking contrast. Jesus never cuts off table-fellowship. He gives bread even to His betrayer. Darkness falls, but Jesus announces that this is a time of glory Peter makes his bold but empty pledge to follow. The drama underlines how masterful Jesus is and how lost the disciples.

WEDNESDAY 13 Apr Holy Week

Is. 50:4-9: The third Son expresses the steadfast commitment of the Servant to His role. He will continue to teach His disciples despite His suffering. The Lord will deliver Him and strengthen Him. These texts ensure that the community focuses on both terrible tragedy and unshakeable hope. God is always faithful.

Mt. 26:14-25: Matthew's account of Judas alludes to the Old Testament prophet Zechariah's enigmatic description of a shepherd who accepts the task and then abandons it. He exercised his role through staffs called 'grace' and 'union'. They are broken, symbolic of the breaking of the Covenant. The shepherd's wages (compensation for the

loss of a slave according to Exodus 21:32) are cast into the temple treasury. Judas had been one of the leaders chosen by Jesus. He gives up his place and his compensation is the price of a slave. Even that remuneration will be lost later. Judas has lost his faith, which is expressed by his addressing Jesus as Rabbi. As in the Johannine account of Tuesday, Jesus continues to offer table-fellowship.

PRAYERS FOR HOLY WEEK

Sunday

Loving God,
I am just beginning to realize how much you love me.
Your son, Jesus was humble and obedient.
He fulfilled your will for him by becoming human and suffering with us.
I ask you for the desire to become more humble
so that my own life might also bear witness to you.
I want to use the small sufferings I have in this world
to give you glory.
Please, Lord, guide my mind with your truth.
Strengthen my life by the example of Jesus.
Help me to be with Jesus in this week
as he demonstrates again his total love for me.
He died so that I would no longer
be separated from you.
Help me to feel how close you are
and to live in union with you.

Monday

God of love,
My prayer is simple:
Your son, Jesus, suffered and died for me.
I know only
that I cannot have real strength
unless I rely on you.
I cannot feel protected
from my many weaknesses
until I turn to you
for forgiveness and your unalterable love.
Help me to share this
strength, protection and love with others.

Tuesday

God of such unwavering love,
how do I "celebrate"
the passion and death of Jesus?

I often want to look the other way
and not watch,
not stay with Jesus in his suffering.
Give me the strength
to see his love with honesty and compassion
and to feel deeply
your own forgiveness and mercy for me.
Help me to understand
how to "celebrate" this week.
I want to be able to bring
my weaknesses and imperfections with me
as I journey with Jesus this week,
so aware of his love.

Wednesday

My savior,
do you invite me to share
in the glory of the resurrection?
Please stay with me
as I struggle to see
how accepting the crosses of my life
will free me from the power
of the one who wants only
to destroy my love and trust in you.
Help me to be humble and accepting
like your son, Jesus.
I want to turn to you
with the same trust he had in your love.
Save me, Lord. Only you can save me.

Holy Thursday

Loving Provider,
you gather me in this upper room with your son,
to be fed by your love.
At that supper, Jesus told us to "love one another"
and I know that is the heart of his gift,
his sacrifice for me.
I ask that I might find the source of my own heart,
the meaning for my own life,
in that Eucharist.
Guide me to the fullness of your love and life.

Good Friday

My Lord,
your son has suffered so much, shed so much blood.
I was born with so many faults
and my nature is so full of weakness,
and yet your son Jesus has died on the cross.
For *me*.
I know your grace has the power
to cleanse me of my many sins
and to make me more like your Son.
Thank you for your goodness and love for me.
I ask you, Father, to watch over me - always.

Holy Saturday

O Lord, Your sorrowing Mother stood by Your Cross; help us in our sorrows to share Your sufferings. Like the seed buried in the ground, You have produced the harvest of eternal life for us; make us always dead to sin and alive to God. Shepard of all, in death you remained hidden from the world; teach us to love our hidden spiritual life with You and the Father. In Your role as the new Adam, You went down among the dead to release all the just there since the beginning; grant that all who are dead in sin may hear Your voice and rise to new life. Son of the living God, You have allowed us through baptism to be buried with You; grant that we may also rise with You in baptism and walk in newness of life.

**HOLY WEEK
TRIDUUM EASTER
9 APRIL - 17 APRIL 2022**

Saturday 9 Apr Lenten Weekday 5

**8:30 a.m. Mass Proper of the Day, Preface of Passion I, Eucharistic Prayer II
(Intention: Lordes Dein-Guerrero RIP)**

1:00 – 4:30 p.m. Confessions

**5:00 p.m. Vigil Mass Palm Sunday of the Passion of the Lord
Proper Commemoration of the Lord's Entrance, Creed, Proper Preface,
Eucharistic Prayer I
(Intention: Nancy Beesley RIP)**

Sunday 10 Apr Palm Sunday of the Passion of the Lord

**7:00 a.m. Mass Proper Commemoration of the Lord's Entrance, Creed,
Proper Preface, Eucharistic Prayer I
(Intention: Parish of St. Stephen, Martyr)**

**8:30 a.m. Mass Proper Commemoration of the Lord's Entrance, Creed,
Proper Preface, Eucharistic Prayer I
(Intention: Nerina Scire RIP)**

**11:30 a.m. Mass Proper Commemoration of the Lord's Entrance, Creed,
Proper Preface, Eucharistic Prayer I
(Intention: Felicidad Purificacion Labrador RIP)**

2:00 p.m. Brig Mass

Monday 11 Apr Holy Week 6 Day Off

6:30 a.m. Mass Proper of The Day, Preface of the Passion II, Eucharistic Prayer II
(Intention: Catherine Murphy RIP)

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Proper of The Day, Preface of the Passion II, Eucharistic Prayer II
(Intention: Bill Quinn RIP)

Tuesday 12 Apr Holy Week 6

6:30 a.m. Mass Proper of The Day, Preface of the Passion II, Eucharistic Prayer III
(Intention: Forrest Winslow)

7:00 – 8:30 a.m. Confessions

Funeral off-site No 8:30 a.m. Mass

Wednesday 13 Apr Holy Week 6

6:30 a.m. Mass Proper of The Day, Preface of the Passion II, Eucharistic Prayer II
(Intention: David & Linda Hollingsworth)

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Proper of The Day, Preface of the Passion II, Eucharistic Prayer II
(Intention: Leona Raniszewski RIP)

10:00 a.m. Mass Willow Creek

12:00 p.m. Mass Portsmouth Naval Hospital

SACRED PASCHAL TRIDUUM

HOLY THURSDAY 14 Apr

7:00 P.M. MASS OF THE LORD'S SUPPER

Proper, Preface of Holy Eucharist I, Eucharistic Prayer I
Transfer of the Most Blessed Sacrament

8:30 – 11:30 p.m. Adoration

11:30 p.m. Compline

FRIDAY OF THE PASSION OF THE LORD (Good Friday) 15 Apr

8:30 a.m. Morning Prayer

12:00 p.m. Portsmouth Naval Hospital

3:00 p.m. Stations of the Cross

7:00 p.m. Celebration of the Lord's Passion

Veneration of the Cross & Relic of the Cross
Communion Service

11:30 p.m. Compline

HOLY SATURDAY 16 Apr

8:30 a.m. Morning Prayer

12:00 Noon Blessing of the Easter Foods

1:00 p.m. Easter Egg Hunt

THE EASTER VIGIL IN THE HOLY NIGHT HOLY SATURDAY 16 Apr

8:00 p.m. Mass of the Vigil
Proper, Lucinarium, Liturgies of the Word, Gloria, Baptism, Confirmation, & Eucharist Preface of Easter I, Eucharistic Prayer I (Roman Canon)

EASTER SUNDAY OF THE RESURRECTION OF THE LORD 17 Apr

6:30 a.m. Sunrise Mass
Proper, Gloria, Renewal of Baptismal Promises, Preface of Easter I, Eucharistic Prayer I (Roman Canon)

8:30 a.m. Mass Proper, Gloria, Renewal of Baptismal Promises, Preface of Easter I, Eucharistic Prayer I (Roman Canon)

11:00 a.m. Mass Proper, Gloria, Renewal of Baptismal Promises, Preface of Easter I, Eucharistic Prayer I, (Roman Canon)

1:00 p.m. Mass Proper, Gloria, Renewal of Baptismal Promises, Preface of Easter I, Eucharistic Prayer I, (Roman Canon)

HIS CROSS STANDS EMPTY IN A WORLD GROWN SILENT
THROUGH HOURS OF ANGUISH AND OF DREAD;
IN STILLNESS, EARTH AWAITS THE RESURRECTION
WHILE CHRIST GOES DOWN TO WAKE THE DEAD.

(HOLY SATURDAY DIVINE OFFICE HYMN)

