

# Holy Week and Easter 2016 St. Joseph Catholic Church

## CONFESSION SCHEDULE

Sunday, March 20: 7:30-7:50 am, 9:30-9:50am, 11:30-11:50 am

Monday, March 21: 6:00-7:00 pm, Tuesday, March 22: 11:30 am-12:30 pm, Wednesday, March 23: 11:30-12:30pm, 5:30-6:30 pm Thursday, March 24: 11:30-12:30 pm, after 7:00 pm Mass until 12:00 midnight

Friday, March 25: after liturgy until 3:00, 3:30-5:00 & following LIVE stations

Saturday, March 26: 11:00-12:00, 3:30-4:30 pm

## HOLY WEEK

### Palm Sunday, March 20

Masses: 5:00 pm Saturday (Vigil)

8:00 am, 10:00 am, 12:00 noon

Sunday 5:00 pm (Spanish)

**Monday, March 21** Mass 8:00 am

**Tuesday, March 22** Mass 8:00 am

Chrism Mass at St. Augustine Cathedral 6:00pm

**Wednesday, March 23** Mass 8:00 am & 9:00 am

School Passion Play in church 1:15 pm

### Holy Thursday, March 24

#### Mass of the Lord's Supper 7:00 pm

Adoration in the Parish Center until 12:00 am (midnight)

### Good Friday, March 25

#### Day of Fast and of Abstinence

Office of Readings & Morning Prayer 10:00 am

#### Liturgy of the Passion and Death of our Lord 1:00 pm

Novena/Chaplet of Divine Mercy 3:00 pm

LIVE Stations of the Cross Outside 6:00 pm

### Holy Saturday, March 26

Office of Readings & Morning Prayer 10:00 am

Blessing of the Food 1:00 pm

Novena/Chaplet of Divine Mercy 3:00 pm

(All in Parish Center)

#### 5:00 pm Mass NOT CELEBRATED

#### Great Easter Vigil Liturgy 8:30 pm

**Easter Sunday, March 27**

Masses, 8:00 am, 10:00 am, 12:00 pm  
5:00 pm (Spanish)

Novena/  
vine Mercy  
Prayed 20

## EASTER SEASON

Chaplet of Di-

minutes before

each Mass

Good Friday through April 3

### Divine Mercy Sunday April 3

Holy Hour with Adoration of the Blessed Sacrament and  
Divine Mercy Devotions 1-3pm

### Novena to the Holy Spirit

Prayed 10 Minutes before each Mass

Friday May 6 through Saturday May 14

### Adoration of the Blessed Sacrament

Every Friday after 8:30 am Mass until 5:00 pm with

Litany and Benediction at 4:45 pm

### First Communion School April 24 at 12 noon

**First Communion Religious Education May 1 at 12 noon**

**Ascension May 8**

**Pentecost May 15**

**Confirmation May 16 6:30 pm**

## LENTEN REGULATIONS

- All members of the Christian faithful in their own way are bound to do penance in virtue of divine law; in order that all may be joined in a common observance of penance, penitential days are prescribed in which the Christian faithful in a special way pray, exercise works of piety and charity and deny themselves by fulfilling their responsibilities more faithfully and especially by observing fast and abstinence according to the norms of Canon Law (1983 Code of Canon Law: Canon 1249).
- On **GOOD FRIDAY**, April 3, abstinence and fast are to be observed (Canon 1251).
- OBLIGATION OF ABSTINENCE AND FAST** All persons 14 and over are bound by law of abstinence. All those 18 and over are bound by the law of fast up to age 59, inclusive Nevertheless, pastors and parents are to see to it that children who are not bound by law of fast and abstinence are educated in an authentic sense of penance (Canon 1251).
- In observing the precept of **FAST** one full meal and two smaller meals (which do not equal another average full meal) may be taken. Eating solid food between meals is prohibited. Taking medicine of any type does not break one's fast.
- NOTE:** When health of ability to work would be seriously affected, the law of fast and abstinence does not oblige, but the spirit of penance should still be implemented as much as possible in the particular situation. If in doubt concerning one's ability to fast or abstain, one should consult a parish priest or confessor.
- CONFESSION:** All Catholics are bound to confess all serious sins at least once a year or whenever necessary before receiving Holy Communion. If in doubt as to what constitutes serious sin, please consult a parish priest or confessor.
- HOLY EUCHARIST** All the faithful, after they have received their First Communion, are bound by the obligation of receiving Communion at least once a year. This precept ordinarily must be fulfilled during Easter season (from the first Sunday of lent to Trinity Sunday, inclusive in the USA). However, for a just cause (such as illness) the Eucharistic precept may be satisfied outside this period but within the same calendar year (Canon 920).

## **The Meaning of the Sacred Triduum** (Three days commemorating Jesus' Suffering, Death, and Resurrection)

**HOLY THURSDAY** is the most complex and profound of all religious observances, saving only the Easter Vigil. It celebrates both the institution by Christ Himself of the Eucharist and of the institution of the sacerdotal priesthood (as distinct from the "priesthood of all believers") for in this, His last supper with the disciples, a celebration of Passover, He is the self-offered Passover Victim, and every ordained priest to this day presents this same sacrifice, by Christ's authority and command, in exactly the same way. The Last Supper was also Christ's farewell to His assembled disciples, some of whom would betray, desert or deny Him before the sun rose again. The evening Holy Thursday Liturgy, marks the end of Lent and the beginning of the sacred "Triduum" ("three days") of Holy Week, which culminates in the Easter Vigil, and concludes at Vespers on the evening of Easter day. The Mass begins in the evening, because Passover began at sundown; it commemorates Our Lord's institution of the Holy Eucharist at the Last Supper. It also shows both the worth God ascribes to the humility of service, and the need for cleansing with water (a symbol of baptism) in the Mandatum, washing, commemorating Jesus' washing the feet of His apostles, as well as in the priest's stripping and washing of the altar. Cleansing, in fact, gave this day of Holy Week the name Maundy Thursday. The action of the Church on this night also witnesses to the Church's esteem for Christ's Body present in the consecrated Host in the Adoration of the Blessed Sacrament, carried in solemn procession to the flower-bedecked Altar of Repose, where it will remain "entombed" until the communion service on Good Friday. No Mass will be celebrated again in the Church until the Easter Vigil proclaims the Resurrection. And finally, there is the continued **Adoration of the Blessed Sacrament** by the people during the night, just as the disciples stayed with the Lord during His agony on the Mount of Olives before the betrayal by Judas.

**ON GOOD FRIDAY**, the entire Church fixes her gaze on the Cross at Calvary. Each member of the Church tries to understand at what cost Christ has won our redemption. In the solemn ceremonies of Good Friday, in the Adoration of the Cross, in the chanting of the 'Reproaches', in the reading of the Passion, and in receiving the pre-consecrated Host, we unite ourselves to our Savior, and we contemplate our own death to sin in the Death of our Lord. The Church -- stripped of its ornaments, the altar bare, and with the door of the empty tabernacle standing open -- is as if in mourning. In the fourth century the Apostolic Constitutions described this day as a "day of mourning, not a day of festive joy", and this day was called the "**Pasch (passage) of the Crucifixion**". The liturgical observance of this day of Christ's suffering, crucifixion and death evidently has been in existence from the earliest days of the Church. No Mass is celebrated on this day, but the service of Good Friday is called the Mass of the Presanctified because Communion (in the species of bread), which had already been consecrated on Holy Thursday, is given to the people. Traditionally, the organ is silent from Holy Thursday until the *Alleluia* at the Easter Vigil, as are all bells or other instruments, the only music during this period being unaccompanied chant. The omission of the prayer of consecration deepens our sense of loss because Mass throughout the year reminds us of the Lord's triumph over death, the source of our joy and blessing. The desolate quality of the rites of this day reminds us of Christ's humiliation and suffering during his Passion. We can see that the parts of the Good Friday service correspond to the divisions of Mass: 1. the Liturgy of the Word -- reading of the Passion. 2. the intercessory prayers for the Church and the entire world, Christian and non-Christian. 3. Veneration of the Cross 4. Communion, or the 'Mass of the Pre-Sanctified.'

**HOLY SATURDAY** (in Latin, *Sabbatum Sanctum* ), the 'day of the entombed Christ,' is the Lord's day of rest, for on that day Christ's body lay in His tomb. We recall the Apostle's Creed which says "He descended unto the dead." It is a day of suspense between two worlds, that of darkness, sin and death, and that of the Resurrection and the restoration of the Light of the World. For this reason no divine services are held until the Easter Vigil at night. This day between Good Friday and Easter Day makes present to us the end of one world and the complete newness of the era of salvation inaugurated by the Resurrection of Christ. Ideally, Holy Saturday should be the quietest day of the year. Nightfall on Holy Saturday is time for joy and greatest expectation because of the beautiful liturgy of the Easter Vigil, often referred to as the Mother of all Holy Vigils, or the Great Service of Light. The Easter Vigil was restored to the liturgy in 1955, during the liturgical reform which preceded the Second Vatican Council.

**THE EASTER VIGIL**... The night vigil of Easter signifies Christ's passage from the dead to the living by the liturgy which begins in darkness (sin, death) and is enlightened by the fire and the candle representing *Lumen Christi* the Light of Christ just as the Church, the Mystical Body of Christ, the community of believers, is led from spiritual darkness to the light of His truth. Christ's baptism, which our own baptism imitates, is represented during the liturgy by the blessing of the water of baptism by immersing ('burying') the candle representing His Body into the font. During the liturgy we recall God's sparing of the Hebrews whose doors were marked with the blood of the lamb; we are sprinkled with the blessed water by which we were cleansed from original sin through Christ's sacrifice, and we repeat our baptismal vows, renouncing Satan and all his works. We rejoice at Christ's bodily resurrection from the darkness of the tomb; and we pray for our passage from death into eternal life, from sin into grace, from the weariness and infirmity of old age to the freshness and vigor of youth, from the anguish of the Cross to peace and unity with God, and from this sinful world unto the Father in heaven.

*All quotations taken from "Women for Faith & Family – [www.wff.org](http://www.wff.org)"*