

Liturgy of Baptism and Initiation

Following a very brief homily, the catechumens (those to be Baptized) and the Candidates (those to be received into the Church) process back to the Baptismal font.

During the procession to the baptismal font, we call upon the Saints to be with us during this Holy and Dramatic time. We chant the Litany of the Saints. We repeat the mantra: "Pray For Us" as we call out their names. At the Baptismal font, along with the catechumens and candidates, we profess our Faith, renewing our own Baptismal Promises. We Bless the Baptismal water and pray for those to be Baptized and received into the Church; those who will become one with Christ and one with us.

Then: the catechumens, one by one, enter the Water of New Life and are Baptized in the Paschal Mystery we celebrate during the Triduum: the Passion and Resurrection of Christ. New Life pervades the Christian Community. We then receive, through a statement of Faith, those seeking union with the Body of Christ. "Do you choose, as Christ has chosen you, to be with us and one of us in Christ." During this rite we are all blessed with the New Water of Easter.

Following the prayers of the Faithful, the Newly Baptized and Received bring forward the gifts for the Eucharistic Liturgy they participate in for the first time.

Liturgy of the Eucharist

The Gifts have been collected and brought forward. The bread and wine are consecrated. In prayer we call God Our Father: we say; thy Kingdom Come, thy Will be done.

Then with the Newly Baptized and Received, we escort them to the Table of the Lord. To receive the Body and Blood of Christ for the first time: with us and we with them; The Body of Christ!

Easter Sunday The Resurrection of Our Lord

He is Risen! He is Risen Indeed, Alleluia! Christ is risen from the dead!

Today we embrace the culmination of the Paschal mystery: the **Resurrection** of Jesus! The reality that it is impossible to dim or extinguish the Divine Presence. Death no longer has any power over Him.

"Therefore Easter is not simply one feast among others, but the 'Feast of feasts', the 'Solemnity of solemnities', just as the Eucharist is the 'Sacrament of Sacraments'. We have become, by God's Grace: An Easter People!

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He Is Risen

Holy Week and The Triduum

Dear Parishioners and friends of St. Mary. This little brochure is to help us understand and appreciate the Most Important and Holiest Days of the Liturgical Year and the Salvific Mysteries that remind us of God's Presence and Gifts to all of Creation. Namely, the Passion, Death, and Resurrection of Jesus Christ. Holy Week and the Triduum. The Triduum is a separate Liturgical Season in the Church's Liturgical calendar.

"Beginning with sundown on Holy Thursday to sundown on Easter Sunday these days are 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*. Triduum is the Latin word for Three Days. The Sacred Triduum is one great festival recounting the last three days of Jesus' life on earth, the events of his Passion and Resurrection." *"Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery"* (USCCB). (United States Conference of Catholic Bishops)



Palm Sunday The Beginning of Holy Week

Palm Sunday begins the celebration of Holy Week. Mass on Palm Sunday begins either outdoors or in the back of the church. The Gathering Rite reminds us that throughout the Lenten Season, along with all our Brothers and Sisters throughout the Universal (worldwide) Church, we have been fasting, praying, and giving alms in order to welcome Christ into our lives. We proclaim the Gospel of Jesus' entrance into Jerusalem while the crowds waved palm branches and laid them before his path and shouted: "Hosanna, Blessed is the one who comes in the name of the Lord."

Monday of Holy Week is a day of prayer and reflection, preparing for the Paschal Triduum.

Tuesday of Holy Week — The Chrism Mass



The Chrism Mass is celebrated at the Cathedral church of our Archdiocese, St. John's Cathedral. Every Diocese throughout the church follows this tradition. The Archbishop, or Bishop, along with the priests and the people, gather to bless the Sacred Oils to be used for Sacramental celebrations in every parish in the coming year. Three oils are blessed. The Oil of Catechumens: used for those seeking Christ through the Catholic Faith. The Oil of the Sick: used to anoint those struggling with their health. Sacred Chrism: this is the only oil mixed with aromatic balsam which gives it a rich fragrance. Sacred Chrism is used to anoint during Baptisms, Confirmation, Ordinations. These oils will be presented during the opening rite of the Mass of the Lord's Supper on Holy Thursday.

Lent ends, the Triduum begins on Holy Thursday Evening.

Holy Thursday Mass of the Lord's Supper

The evening Mass on Holy Thursday is referred to as *The Mass of the Lord's Supper*. This is where the Church remembers and participates in the institution of the Eucharist and the Celebration of the Mass at the Last Supper, as well as the institution of the priesthood. The Oils Blessed at the Chrism Mass on Holy Tuesday are presented at the Beginning of Mass.

After (or before) the homily, we wash each other's feet. This ritual is known as the "Mandatum". **"You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet."** **"Love one another as I have Loved you."** Jesus washed the feet of those whom He had chosen to continue His Redemptive work. He showed them what they were called to do. Then, He challenged them to live lives of self emptying Love for the world. **To bear the name "Christian" is to walk in this love in the midst of a broken and wounded world that is waiting to be reborn and made New.** The Mandatum calls us to understand ourselves as a sacrificial, servant community, as Jesus modeled for his disciples and for us!

The Mass of the Lord's Supper on Holy Thursday concludes with a procession of the Blessed Sacrament to the "altar of repose." A space is created for people to stay and pray with the re-



Good Friday The Passion of Our Lord

Good Friday is the day of the crucifixion of Jesus. The altar looks very different on Good Friday, it is plain and bare. The Tabernacle is empty. The candle by the Tabernacle extinguished, and the Tabernacle doors are left open to show that it is empty. There is no Holy water in the fonts. Jesus is gone; He has been Crucified. This is quite dramatic, highlighting that Good Friday is a solemn day of prayer and shrouded in the absence of Christ.

The liturgy on Good Friday is not a Mass, but the Liturgy of the Lord's Passion. We relive Jesus' crucifixion through our proclamation of the St. John's Passion, the General Intercessions, and Veneration of the Cross.

Communion received on Good Friday has been consecrated the night before on Holy Thursday. The collection on Good Friday, throughout the entire Universal Church, is for the upkeep of the Holy Shrines in the Holy Land. It is a day of quiet prayer and reflection; figuratively standing at the foot of the Cross contemplating the meaning of Christ's death.



Holy Saturday

On this day Christ is in the tomb. 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 unfortunately many people mistakenly believe*). Jesus is dead.

There is no daytime Mass on Holy Saturday. It is still a day of fasting and waiting, the final day before the Easter Vigil begins that evening.

An ancient European practice of Blessing of Foods is done on Saturday morning. This food will be shared on Easter Sunday as families gather to celebrate the Newness of Easter and our Oneness with Christ as the Lamb of God. It is a symbolic laying out of the Easter Table where all share in the Blessing of God's Grace.

Holy Saturday is the day where all of creation has taken the deep breath of God's Redeeming Grace at the Foot of the Cross and waits to exhale with praise, gratitude, and wonder at the gift of rebirth and New Life on Easter Sunday. We await the Good News of the Resurrection.

Holy Saturday ends with the beginning of the Easter Vigil. When we light and bless the New Fire: the Easter Vigil has begun. A new Day in the Triduum.



The Easter Vigil

The Easter Vigil begins at sundown on Saturday evening. There is no 5:00PM Mass this night. The word vigil means: **"a period of keeping awake during the time usually spent asleep, especially to keep watch or pray"**.

The Easter Vigil is composed of four parts:

The Service of Light



The Easter Candle is lit from the New Fire. Here at St. Mary's we tend the fire and light the Easter Candle on the front steps of the Church where the liturgy begins.

The Easter Candle is blessed and brought into a darkened church while proclaiming; Christ Our Light. The Darkness of Good Friday gives way to the Light of the Risen Christ. We all light our individual candles from the Easter Candle. Then the Exultet is proclaimed, the Easter Proclamation by one of the Deacons.



The Liturgy of the Word

The Community then recounts the history of the Salvation. Beginning with the Gift of Creation, the readings proclaim the New Life in God that has been given to all of creation through God's presence among us: the Gift of the Incarnation. God leads the People of Israel through the waters of the Red Sea and to the Promised Land. St. Paul reminds us that, united with Christ in the Paschal Mystery, the Word lives in those called to union with Christ; and our lives are linked not simply as individuals but in a Holy and faith-filled interdependence; the common and Holy life of the Body of Christ. The Gospel shouts: He is Risen.

