



Liturgy of the Word & the Lenten Scriptures Lent 2009 Study & Reflection

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Parish Kick-off Sunday, February 22

Mardi Gras!

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Suggestions on how to use this workbook and other parish resources throughout these 40 Days:

- + *Prepare for each session by reading the First Reading, Second Reading, and Gospel for the week, allowing time for your own reflection*
- + *During the week, spend time with the liturgy and scripture insights and the reflection questions, using this workbook as a journal for your thoughts*
- + *Try to develop a practice of spending quiet time each day reflecting on one or more verses from the Scripture*
- + *Participate in other parish Lenten opportunities, especially the Tuesday Evenings of Prayer*
- + *Faithfully enter into weekend liturgy.*

Session Timeline – 90 minutes

Gathering – 10 mins.

- Greetings
- Assign leader, gospel lector and reader of general intercessions

Opening Prayer – 20 mins

- Each week, the opening prayer will focus on the Sunday Gospel. Always choose the reference for the upcoming Sunday's Gospel. After the Gospel is proclaimed, take time to reflect in silence. Share reflections on this Gospel, each individual encouraged to share their thoughts. Encourage everyone to have a turn and limit crosstalk so that people may express their views freely. General intercessions are provided with the opening prayer but invite the special intentions of the individuals.

View DVD with Parish Commentary for the Week – 15 mins

- Each video should be approximately 7-10 minutes in length. They are designed to provide a pastoral and local view on the Scripture, with the unique perspective of some St. Joseph's parishioners, Lee Fleckenstein Donna Murano, Joan Barr, Adrienne Suter and Maggie Suter, Deacon Don Germano, Deacon Bill Coffey, Fr. Jim Schwartz and Patrick Fox. Keep a Bible with you at each session to refer back to the Scripture. You may pause the video when questions for discussion and sharing are posed on-screen.

Discussion of Video and Scripture – 30 mins

- Depending on the group, this can be done methodically working through the questions and Scripture insights, or you may spend 30 minutes on one question that really captures the interest of the group. Go with what works.
- Work at engaging everyone in the discussion. If the group is large, you might want to break into smaller groups of 3 or 4 for part of the discussion and then come back together to share as a large group.

Call to action/Business of the group – 10 mins

- Use this time to brainstorm opportunities for community service or to discuss specific strategies people will try that week to integrate their Scripture learnings into their everyday lives and Lenten commitments.
- Discuss any organizational needs of the group.

Format for Group Prayer

Gathering

Leader *(as all are ready for prayer, the leader reads this slowly or all read it in silence)*

As we begin, let us begin with a moment of silence to reflect, to focus, to be attentive to ourselves, to one another, and to the presence of Christ, who calls us all to renewal. May the Lord come and increase our faith. *(pause for a moment)*

Leader: We begin in the name of the Father +, the Son and the Holy Spirit.

All: Amen

Proclamation of the Gospel

(reading the Gospel aloud: Before – ‘A reading from the Holy Gospel according to _____’, Mark or John depending on the week... Following the proclamation of the Gospel passage, the reader says: The Gospel of the Lord. All respond: ‘Praise to you, Lord Jesus Christ’

Prayers of Intercession

Leader: As we journey together, we know God hears us as we pray:

All: Lord, Hear Our Prayer

Reader: For the Church throughout the world, may we always stand in opposition to evil, we pray

Reader: For the poor and oppressed, that they might find a voice crying out on their behalf, we pray

Reader: For the sick of our community, may the sacraments of the Church bring them health and comfort, we pray

Reader: For those who have died, may they live forever in the light of the risen Lord, we pray

Reader: And for what else do you pray today? Pause...

Our Father

Leader: Gathering all of our prayers, spoken and unspoken into one, we pray:

All: Our Father ... For the kingdom, the power and the glory are yours, now and forever.

Closing Blessing (option one)

Leader: Let us pray

(pause as we offer our prayers in silence)

Lord of heaven and earth,
strengthen us through our journey of penance
so we may be one with you.

Help us to realize that through
Christ's gift of the cross we have been saved.

We ask this through Jesus Christ, our Lord,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, forever and ever. All – Amen

Closing Blessing (option two)

Leader: Let us pray

(pause as we offer our prayers in silence)

Lord God, source of all blessing,
free us from all anxiety so our hearts
may grow in love. Hear and grant our prayers
and the prayers of all who cry out to you. We
ask this in the name of your Son, Christ Jesus,
for ever and ever.

All - Amen

The Word - Week One

The First Reading

Insights on First Readings in the Liturgy of the Word

Origins of the First Reading

An integral and primary element of the Jewish synagogue service was the reading of the Law and the Prophets. The books of Moses were read continuously from one session to another and the lesson from the Prophets was usually selected at will.

In Hebrew, *the prophet (nabi)* is one called *to speak on behalf of another*, to speak with passion on behalf of God, the poor and victims of oppression. Prophets speak not just in word but in deeds. The prophets' most powerful preaching is often in symbolic action. They are 'visible signs of invisible grace' who en flesh God's message of covenant love and justice.

The Christian Liturgy of the Word

The Jewish tradition as well as the conviction that all the Scriptures are God's inspired Word resulted in the presence of at least one Old Testament reading in the early Christian Liturgy of the Word. On Sundays and major feasts there are always three readings. The Old Testament texts begin that part of the Mass; they are chosen to prepare for the Gospel. Principles contained in that First Reading are 'prophecy fulfillment' and 'themes' repeated in the Gospel. They are rich reminders of God's covenant of love with us and our covenant with God. Following the ancient tradition, the first reading in the Easter Season is taken from the Acts of the Apostles which shows how the early Church gave witness to the Paschal Mystery.



The Ambo

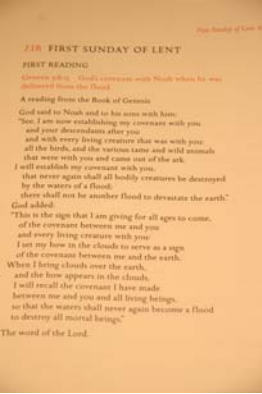
We believe and affirm that Christ is present to us in the Word proclaimed in the Liturgy. The word of God is a 'guidepost' for a deeper discipleship of the Lord Jesus. Ancient wisdom and long-ago wonders are made present and the words of prophets await their fulfillment in our own time and place. As we listen to the stories of the past, we take them up anew in the light of the Word we have heard. There is no joy or sorrow that is not revealed in scripture.

In the Genesis post-flood Old Testament account, following Noah's 40 days in the ark, God has just called the 8 lone survivors out of the ark: 600-year-old Noah and his family, along with all the creatures. This week's passage recalls God's covenant with all living beings. "Covenant" has been called the central biblical metaphor—not a concept but a reality enacted—or not—between individuals and God.

In an example of the unity between the Old and New Testament, Peter refers to the flood as a form of baptism. "Eight in all were saved through the water. This prefigured baptism, which saves you now." As in Noah's day, in baptism we appeal to God for a clear conscience, the washing away of sin.

In another well-known 40-day period, Jesus is tempted in the desert. Mark offers a much abbreviated version of the temptation story we heard last year from Matthew. Focused on Jesus' humanity, Mark emphasizes that the same Spirit who protected Jesus in the desert, protects us in our trials. Having been tested, Jesus is ready to publicly do God's saving work.

Our Interaction with the Word Proclaimed



The First and Second Readings are proclaimed from the Lectionary.

We are encouraged to prepare for mass by taking time before we arrive at Mass reading and praying with the upcoming scripture passages. We spend time with those readings so that when they are proclaimed in the Mass, we are not hearing them for the first time. We have opened our hearts and invite God to speak the Word to us.

Every liturgy includes the celebration of the Word of God –Eucharist, Baptism, ordinations, marriage, even Penance. The assembly is more than just an audience addressed by the readers and ministers. We who listen intently are also called to act intently: to participate in all aspects of the Mass. In this ‘interaction’, especially with the saving Word, we receive fresh new insight for our ‘liturgy of the world’—our lives.

Once the assembly is ready to hear the Word of God, the lector goes to the ambo and from the Lectionary, placed there before Mass, proclaims the First Reading, to which all listen.

For further learning ...

Weekly Scripture readings can be found online at the United States Catholic Conference of Bishops website www.usccb.org, in *At Home with the Word*, and the references are in our weekly bulletin for the upcoming week for use with your own Bible.

United States Catholic Catechism for Adults, Ch. 3 “Proclaim the Gospel to Every Creature,” p. 21-33.

About the Gospel of Mark:
<http://usccb.org/nab/bible/mark/intro.htm>

Lenten reflections

We complete the opening rite to prepare to hear the Word of God. How do you 'get ready' to hear the Word of God in the First Reading?

How do you spend your quiet time in the silence following the First Reading at Mass?

How are you living in a covenant relationship with God?

What do you expect to encounter in your Lenten desert experience?

What is the conversion you need to tend to?

The Word - Week Two Responsorial Psalm

Insights on the Psalms in the Liturgy of the Word



The Tradition of the Psalms

Continuing the practice of the Jewish synagogue, Christians traditionally sang a psalm or biblical canticle after the first reading. We continue this tradition today, with all of our psalms coming from the Old

Testament. Very frequently, the psalm has a textual or spiritual relationship to one of the readings. The Lectionary appoints both 'assigned-thematic' psalms and 'common' psalms for various seasons to each week of the liturgical year.

A School for Prayer, says the Catechism

We meditate on the meaning of the psalm in our own life experience. It is more than a response to the First Reading. It helps us create an atmosphere of prayer, one in which we remember what God has done and continues to do in the lives of believers. The *Catechism of the Catholic Church* teaches us that the Psalms are a school for prayer. They continue to teach us how to pray.

There are three main types of Psalms: Lament, Thanksgiving, and Hymns. The Lament or Psalm of Petition or Penitence provides a structure for crisis, hurt, grief or despair to move us from hurt to joy, darkness to light, from desperation to hope. It expresses faith and trust in God. Thanksgiving Psalms praise God for God's action in the life of the community and for the experience of God's goodness and grace. The Hymn-Psalm praises God for no other reason than we have cried out and God has acted. Most Hymn-Psalms end with a 'doxology' where God is honored in joyful abandon simply because He is God.



As holy Scripture, the Psalm is always proclaimed and sung from the ambo.

**Readings for ...
Second Sunday in Lent**
Gen 22:1-2, 9a, 10-13, 15-18
Romans 8:31b-34
Mark 9:2-10

With the ultimate test of love—the sacrifice of one's child, the covenant theme continues. The first Reading is the story of Abraham's ordeal as he is asked by God to sacrifice his first-born son, Isaac. This Hebrew narrative from the 2nd millennia b.c. is a key story of obedience and trust in God and of Abraham as a defining historical figure in the life of our faith—how he walked in the presence of the Lord. (Psalm 116)

The brief passage from Romans, a letter or epistle from St. Paul on the Christian life, is a bridge to Mark's Transfiguration story. Paul asks how we can be insecure about God's love when God handed over his only Son for us.

The Transfiguration is a remarkable account where there is great consistency between the Gospels of Mark, Matthew and Luke, the latter two taking their cues from Mark. While the disciples left bewildered, it was clear that they had become very special "witnesses" to the glory of Jesus Christ and the spoken love of his Father. Though they could not tell the story yet, they had now been charged to "listen to him" and to share what they had seen at the appropriate time.

Liturgical Importance

The *General Instruction of the Roman Missal*, Article 61, tells us that the Responsorial Psalm is an integral part of the Liturgy of the Word and holds great liturgical and pastoral importance, because it fosters meditation on the Word of God. It is preferable that the Psalm be sung and the psalmist, or the cantor of the Psalm, sings the verses of the Psalm from the ambo. Songs or hymns may not be used in place of the Responsorial Psalm.

Robert Hovda, liturgist writes: “We cannot be whole without music. Music is not a decoration applied to the liturgy, like icing on a cake. Music is not an ornament on a liturgy that is substantially intact without it. Music is an integral part of liturgical celebration because it is an integral part of a whole human communication, of a full, rich, human celebration.”

A Reflection by Cantor Joan Barr...

Whether I am cantoring or part of the congregation, I receive a "present" each time that I attend Mass. The "present" is in the Psalm and the Readings. With the First Reading we begin to unwrap it, taking off the bow and paper. As we sing the Psalm, the words begin to connect and flow into the Second Reading, feeding us with His Song and Words. Now we take the top off of the box as we proclaim the Alleluia Verse.....listen, you will hear it again in the Gospel. As we hear the Word of God spoken to us, the "present" is revealed and we have then received the gift, nourishing us mentally and spiritually.

How delightful and yet humbling to be able to sing the Word of God. To take part in proclaiming His message.

In the Psalm and Readings we find that God is all loving, kind, merciful. He hears the Cry of the Poor, He shows us the Path of Life, He Creates a New Heart in us. He is our rock, our salvation. Of whom should we be afraid? Let us go rejoicing to the House of the Lord. Here He feeds us, body and soul. He gives us everything we need to go forth to love and serve the Lord. What a gift! Thanks be to God!

For further reading:

General Instruction of the Roman Missal
<http://www.usccb.org/liturgy/current/GIRM.pdf>

United States Catholic Catechism for Adults,
Chapter 35 “God Calls Us to Pray, p. 262-295.

Lenten reflection

During this Lenten season, what is your land of the living? How do you walk in the presence of the Lord?

What enables you to keep listening to the ‘Beloved Son’ in your everyday living?

What impedes your listening to Him?

As a member of the congregation/assembly, what is your ‘experience’ of the psalm at Mass?

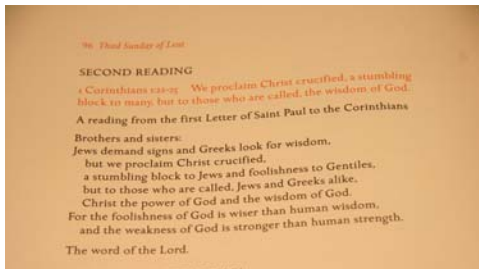
Do you have a favorite psalm or a memory of a Mass where the Responsorial Psalm was especially meaningful?

The Word - Week Three

The Second Reading

Insights on Second Readings in the Liturgy of the Word

The Epistles



For centuries the Roman Liturgy used the term ‘*Epistle*’ to designate the reading which preceded the Gospel even when this reading was not taken from a New Testament letter. Today, the Second Reading is always from the

New Testament on Sundays and Solemnities and is taken from the letters of St. Paul and other New Testament letters, Acts of the Apostles, or Book of Revelation. In the Second Reading, we often encounter the early Church living and defining its Christian faith. The powerful stories give witness of those early communities, an example of how the Father’s love for us enlivens us to share the good news with others.

Table of the Word

Ancient synagogues had a raised area with a reading desk where the Word of God was proclaimed. Called a *bema*, it continues to be used. In some of the old synagogues in America it is located in the middle of the assembly. The early Christian *bema* – or AMBO – as it is now often called was distinct from the altar. The AMBO is often referred to as the ‘table of the Word’ showing us a parallel to the ALTAR which is often called the table of the Eucharist.



Readings for ...
Third Sunday in Lent
Exodus 20:1-17
1 Corinthians 1:22-25
John 2: 13-25

In Exodus, the covenant is articulated in the Ten Commandments. The laws are another gift from God to help the chosen people live as holy people.

In the Second Reading, Paul speaks to Corinth, a commercial crossroads where people worshipped many pagan gods and where he established a Church around the year 51. As he moved onto Ephesus, he heard disturbing things about practices in Corinth and wrote to instruct them further on the paradox of the cross—in this sign of weakness is God’s power, wisdom and the love of God’s covenant with us.

Switching from the Gospel of Mark to John, as we do in these latter weeks of Lent in Cycle A, this week we have a complex story of the destruction of the Jerusalem temple and a rare display of Jesus’ human anger. John stresses the difference between signs of Christ’s divinity that may lead to initial faith in God and the importance of *understanding* for abiding faith and true discipleship. For the earliest disciples, only in the light of Jesus’ Resurrection did they truly come to understand what they had seen.

The Lector says: “The Word of the Lord.” The proclaimer of the Gospel says: “The Gospel of the Lord.” The ritual words of Communion are: “The Body of Christ” and “The Blood of Christ.” The ritual language of the ministers after the readings and the Gospel show a connection to the Eucharist. The Word and Gospel are connected with the Body and Blood.



*Table of the Eucharist,
Table of the Word*

For further understanding...

A new book on St. Paul...

Meeting St. Paul Today by Daniel J. Harrington,
Loyola Press, 2008.

On the Gospel of John...

<http://www.usccb.org/nab/bible/john/intro.htm>

United States Catholic Catechism for Adults,
Chapter 10, “The Church Reflecting the Light of
Christ,” p. 111-123.

Lenten reflections

How have you been able to live life with open hands trusting not just in your own ability but trusting in the grace of God?

In the words of Scripture, “Zeal for your house will consume me.” What really consumes you?

St. Anselm said, “*Faith seeks understanding.*” What do these words mean to you—how do they apply to this week’s readings about the Ten Commandments, the wisdom of God, and the words Jesus spoke?

What does it mean to worship with our hearts?

How do you see the connection of the Word to the Eucharistic Table?

The Word - Week Four

The Gospel

Insights on the Gospel in the Liturgy of the Word

Primacy of the Gospel

From the earliest of times, the primacy of the Gospel has been emphasized by special signs of respect and honor surrounding its liturgical proclamation. The Word of God is found in scripture and tradition, but especially in Jesus Christ, the Word-made-flesh. The Gospel is a special part of God's holy word for in it Christ speaks to us. We learn of the birth, ministry, passion, death and resurrection of Christ. The *General Instruction of the Roman Missal* tells us that we stand to 'acknowledge and confess Christ present and speaking' to us.

Gospel Traditions



The special "Book of the Gospels" reintroduces us to a liturgical tradition that visually tells us how important that proclamation of the Gospel is in our lives. It is a beautifully designed, ornate liturgical book which contains all of the Gospel texts proclaimed in the liturgy for a three-year cycle. We 'enthron' it on the Altar

after it is carried in procession. There is a special 'procession' from the Altar to the Ambo, when it is 'shown' to the assembly as a reminder of its importance and to remind us to 'listen well to the Good News', the presence of Christ in our midst.



The Deacon is appointed to proclaim the Gospel. In the absence of the Deacon, the Priest proclaims it.

Before we hear the Gospel proclaimed, we make the sign of the cross on our forehead, our lips, and our heart. It is another reminder of our covenant with a loving God that we invite the Word into our mind, speak it with our lips, allow it to rest in our being and carry it in our hearts.

Readings for ...
Fourth Sunday in Lent
2 Chronicles 36:14-16, 19-23
Ephesians 2:4-10
John 3:14-21

At the heart of this week's Scripture are some of the most precious words of all the Gospels, "For God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life." (John 3:16)

2 Chronicles recounts, in the First Reading, the many ways in which the people of God had lived in what John calls "the darkness," the covenant broken by the people but not by God.

In his letter to the Ephesians—written from prison—Paul reminds us that the saving act of God sending his only Son was done once and for all—a free gift of God's "grace," God's love for us. We are saved by our faith in that love. The good work that we do is not for our own salvation but rather is an integral part of God's plan for the Christian life, that we will love and serve one another.

John's Gospel continues a familiar theme—that of the light and the darkness. The light is Christ. It is goodness and truth. The darkness represents evil and that side of ourselves that has yet to accept Jesus as Lord of all.

For further understanding...

United States Catholic Catechism for Adults,
Conclusion: Source of Meaning and Hope, 499-
502.

Lenten Reflections

God so loved the world that he gave us His only Son, so everyone who believes in him might have eternal life. In what situations have you experienced God's great love?

What circumstances, call you to prefer the darkness rather than the light of Jesus?

How do you help others to come to believe in Jesus?

When you see the Book of the Gospels held up in the procession from the altar to the ambo, what are your thoughts? What images does it call to mind?

How do you make sure that the Word of God remains in your mind ... on your lips ... in your heart ... as you go in peace to love and serve the Lord and one another?

The Word - Week Five

The Homily

Insights on the Homily in the Liturgy of the Word

A Familiar Talk



The word homily in Greek is *homilia* which means “a familiar talk.” It is meant to connect with the assembly and be relevant to the lives of the people who are the local Church.

Integral to Liturgy, Flowing from Scripture

In 1982, the U.S. Catholic bishops presented *Fulfilled in Your Hearing: The Homily in the Sunday Assembly*. The homily takes its life from a particular liturgical moment and from the integration of the Gospel into every aspect of Christian life. In the preaching event God’s active word renews and empowers God’s people for mission.

One of the earliest descriptions of the Sunday Eucharist, given by Justin, (martyr and defender of the faith in the second century) relates how the presider preaches: “When the lector has finished, the president (*presider*) addresses things we have heard. (Justin’s First Apology, 67) After the presentation of bread and wine, the ‘president then prays and gives thanks according to his ability’ (*a description of the Eucharistic prayer*). This early account shows the unity of Word and table.

The *Constitution on the Sacred Liturgy* said that ‘by means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the year’ (S.C., 52) Vatican II distinguished the homily from the popular form of preaching of that day, the ‘sermon.’ While the sermon often relied on biblical texts, especially to prove a doctrinal point, it was not rooted in the scriptural readings of the day. By contrast, a homily flows from ‘the sacred text’ and is ‘highly esteemed as part of the liturgy itself’ (S.C., 52)

Readings for ...
Fifth Sunday in Lent
Jeremiah 31:31-34
Hebrews 5:7-9
John 12:20-33

By definition, “Lent” is a season of hope. It refers to the lengthening of days and was the Anglo-Saxon word for Spring. From the prophet Jeremiah we hear the promise of God’s forgiveness and a new covenant. “I will be their God, and they shall be my people.”

The three Synoptic Gospels—Matthew, Mark, and Luke—paint a picture of Jesus’ agony the night before he die. John stresses Jesus’ divinity because he was writing for Christians who were questioning whether Jesus was God. He shows the Son of Man in contact with the Father in heaven and clear in his purpose—his time had come. As Paul tells the Hebrews in the Second Reading, Jesus knows that in his suffering he will be made perfect to save us all.

In this defining Gospel from John, Jesus bewilders his disciples and the truth-seeking Greeks alike with his foundational Christian teachings: in dying to this world we live; those who devote their lives to God will have eternal life; and through service comes greatness. By dying, like the grain of wheat, Jesus will produce much fruit.

Homily is “familiar talk” because the readings are the language of faith enriched by the claim of believers. Tradition flows from the Word and life and back to God who gave us the nourishing Word.

Homily Preparation

The document *Fulfilled in Your Hearing* gives us some insight on preparing a homily and what every homily should contain. According to that document, the homily begins with ‘faith’ and then, faith leads to a response. Each person who ‘breaks open the word’ in the midst of the assembly should know the people and their concerns. The homilist is a person of prayer and one who ‘dwells’ with the scripture.

Each homily preparation includes time with scripture, prayer, study of the historical, theological and pastoral implications of the readings, organization of thoughts, and bringing the theological concepts into a form that is concrete and understandable by the assembly. An evaluation is also essential so that we can be sure that the word is broken open and relevant to us as a Christian people in the journey, together.

For further understanding...

Fulfilled in Your Hearing...

<http://www.usccb.org/plm/fiyh.pdf>

Sacrosanctum Concilium, Constitution on the Sacred Liturgy,

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html

Lenten Reflections

How have you experienced the forgiveness of the Lord in this Lenten season?

How have you learned obedience from suffering?

In the Gospel, Jesus says “Unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat: but if it dies, it produces much fruit.” How can you apply these words of Scripture to your life?

Can you recall a recent homily that gave you new insights into Scripture or the Christian life?

For you, what makes a homily memorable?

If you were the homilist this week, what would you emphasize? How would you make the Scripture come alive in relevant ways?

HOLY WEEK 2009

You are cordially invited to enter into the solemn days of Holy Week. In the Triduum, we celebrate Jesus' servant hood and our own. We are the faithful remnant, beloved and chosen by God, redeemed by the suffering and death no less than the only-begotten Son of God.

During these most holy of days, it may be good to spend some time each day with one of the *Suffering Servant Songs* and ask how this might shape our own daily living. We might reflect on how God is asking us to be faithful to our own covenant with the divine One who so generously gave Self for our redemption.

Suffering Servant Songs

Isaiah 42:1-4

Isaiah 49:1-6

Isaiah 50:4-9

Isaiah 52:13-53:12

April 5

PALM SUNDAY OF THE LORD'S PASSION

5pm Saturday, 7:30 am, 9:00 am, 11:00 am, and 5:00 pm Sunday

Gospel at the procession with Palms at the beginning

Mark 11: 1-10

Gospel of the Passion Reading during the Liturgy

Mark 14:1 – 15:47

The Passion of our Lord

April 6

Our communal celebration of PENANCE at NOON and 7:30 pm

THE PASCHAL TRIDUUM

“Triduum” comes from two Latin words (*tres* and *dies*), which mean “a space of three days.” 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* twenty-four-hour periods that stretch over four calendar days. Lent ends at sundown on Holy Thursday. The fast is broken at Communion during the Easter Vigil, which theologically extends to sundown on Easter Sunday.

April 9

HOLY THURSDAY

John 13:1-15 *Jesus washes the feet of the disciples*

Morning Prayer-Liturgy of the Hours at 9:00 am

Mass of the Lord’s Supper at 7:30 pm including the Washing of the Feet and Procession with the Blessed Sacrament

Quiet Prayer all evening leading to Night Prayer at 11:40 pm

April 10

GOOD FRIDAY

John 18:1-19:42 *The Passion of our Lord*

Morning Prayer-Liturgy of the Hours at 9:00 am

Service of Word, Veneration of the Cross & Holy Communion at 3:00 pm

Seven Last Words of Christ, Teen Mime Presentation at 7:30 pm

April 11

HOLY SATURDAY

Matthew 28:1-10 *Jesus has been raised up*

Morning Prayer-Liturgy of the Hours at 9:00 am

The Great Easter Vigil

Light, Word, Initiation, Holy Communion at 7:30 pm

April 12

EASTER SUNDAY

John 20:1-9

Jesus is Risen, Alleluia

Easter Sunday Masses at 7:30 am, 9:00 am, 11:00 am and 12:30 pm

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Fulfilled in Your Hearing, United States Conference of Catholic Bishops, 1982

United States Catholic Catechism for Adults, United States Conference of Catholic Bishops, 2006

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