

Chapter 1 : Holy Week and Easter: The Services Explained, by E. J. Rowland ()

The entire week between Palm Sunday and Holy Saturday is included in Holy Week, and some church traditions have daily services during the week. However, usually only Palm Sunday, Maundy Thursday, and Good Friday are times of special observance in most churches.

It also commemorates His institution of the priesthood. The holy day falls on the Thursday before Easter and is part of Holy Week. Jesus celebrated the dinner as a Passover feast. Christ would fulfill His role as the Christian victim of the Passover for all to be saved by His final sacrifice. During the meal, Jesus predicts his betrayal. This event is celebrated at every Mass, as part of the Liturgy of the Eucharist, but it is specially commemorated on Holy Thursday. He also establishes the special priesthood for his disciples, which is distinct from the "priesthood of all believers. This establishment of the priesthood reenacted at Mass with the priest washing the feet of several parishioners. During the Passover meal, Jesus breaks bread and gives it to his Disciples, uttering the words, "This is my body, which is given for you. He then says, "This is my blood. During the Mass, Catholics rightly believe, as an article of faith, that the unleavened bread and wine are transformed into the body and blood of Jesus Christ through a process known as transubstantiation. There have been notable Eucharistic miracles attributed to this event, such as bleeding hosts communion wafers. On the night of Holy Thursday, Eucharistic Adoration of the Blessed Sacrament takes place where the faithful remain in the presence of the Eucharist just as the Disciples kept a vigil with Christ. The Last Supper has been the subject of art for centuries, including the great masterpiece by Leonardo Da Vinci. The cup used by Jesus is known as the Holy Grail. Although it has been rumored to exist throughout history, it is almost certainly lost to time. There is no reason to believe the cup would have been outstanding in any way, and was likely a typical drinking vessel, indistinguishable from many others. Still, many myths continue to revolve around the artifact, and it remains a target for treasure seekers and a subject of entertainment. There is an incalculable abundance of art and tradition surrounding the Last Supper which has been celebrated by Christians since the last days of Christ until now. At every hour of every day, somewhere around the world, Mass is being said and Communion taken. This has been happening incessantly for at least several hundred years. For nearly the past two thousand years, not a single day has gone by without a Mass being celebrated in some fashion. Therefore, anyone who celebrates the Mass participates in a daily tradition that is essentially two thousand years old. During Lent, we should; live as children of the light, performing actions good, just and true - see Ep 5: *Nos autem gloriari oportet in cruce Domini nostri Iesu Christi, in quo est salus, vita et resurrectio nostra per quem salvati et liberati sumus. We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection; through Him we are saved and made free. Cleansing, in fact, gave this day of Holy Week the name Maundy Thursday. And finally, there is the 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. There is such an abundance of symbolism in the solemn celebration of the events of Holy Thursday layer upon layer, in fact that we can no more than hint at it in these few words. It is neither a re-enactment of the Last Supper, nor a Jewish service. But we believe this festive family meal can be a very expressive way of helping young children to understand more about the historic origins of their faith as well as the importance of this day of Holy Week. This is in the full edition of the Family Sourcebook for Lent and Easter. You may make photocopies of the service so everyone can have one. Everything was to be cleaned and polished in preparation for the Easter celebration. You can tell children about this tradition and ask to them to clean their rooms in order to observe Maundy Thursday. Be sure to let us know if this works! Adults and children who are old enough to accompany their parents can return to Church after Mass for a period of Adoration. If this is not possible, candles can be lighted and special prayers could be said after returning from Mass and before bedtime. To give you some ideas, we have included suggestions for the Stations of the Cross.*

Chapter 2 : Holy Week - Wikipedia

Holy Week is referred to as "Great and Holy Week", or "Passion Week". Since the Orthodox liturgical day starts at sunset (as it has from antiquity), Holy Monday services begin Sunday evening, at the normal timing for Monday Vespers (Vespers is the first service of the day).

A description of the services has provided the opportunity for substituting a description of the Restored Vigil of Easter of Holy Saturday night for the Liturgy of Holy Saturday morning. The first chapter has also been completely re-written; and some amendments and additions have been made in the other chapters. The title of the book has been changed to Holy Week and Easter: A second book, Holy Week and Easter: The two books are intended to be complementary. Like a queen she reigns over every other event in world history. Like a queen she reigns supreme over every other feast in the Christian year. Yet, to understand her greatness, we must see how all that went before is fulfilled in her, and how she is a new beginning for all future time. Easter is the completion of a great mystery: For Easter is the Christian Pasch, or Passover. Let us begin at the beginning. When man first sinned God promised a Saviour; and this promise he repeated to Abraham, whom he appointed father of the Chosen People through whom the Saviour would come. This Chosen People first came on to the stage of world history when, slaves in Egypt, they escaped through the desert to Palestine. The Passover feast of the Jews commemorated the events which accompanied the "passing over" of their forefathers from the slavery of Egypt to the freedom of Palestine. The "passing over" had started with a meal for which a lamb without blemish had been slain without a bone of its body being broken; its blood had been sprinkled on the door-posts of their houses so that the angel of death might pass over them; and the lamb had been eaten. So God brought forth his Chosen People from slavery to freedom. But the events which accompanied the Exodus from Egypt not only sealed the Israelites as the Chosen People of God; they were also a kind of rehearsal for the way in which God would eventually redeem mankind as a whole, and each individual as an individual. It was as if God allowed the shadow to appear centuries before, so that when the reality came it might be recognized. Christ was the reality of which these events were the shadow. He was the true Lamb, slain without a bone of his body being broken. His blood was shed and sprinkled so that the angel of death might pass over his people dying in sin. As the Israelites had passed through the Red Sea from death to life, so Christ passed through the sepulchre from death to life. As the enemies of the Israelites had been drowned in the waters of the Red Sea, so by his death Christ destroyed the enemies of mankind, sin and death. Christ is the true light, lighting man through the darkness of this world. He is the true manna, giving his body and blood to be the food of man in the wilderness of this life. So we have a second Passover: So was the first Easter Day the completion of a great mystery. But it was the beginning of a mystery as great. For Christ passed over from death to life so that each human soul might pass over from death in sin to eternal life. Born in captivity to sin, man passes through the waters, not of the Red Sea, but of Baptism, his soul cleansed by the blood of the Lamb of God. Christ is the light and the food of his soul, leading him through the wilderness of this life to the promised land of heaven. Easter is the Christian Passover or more exactly, Good Friday and Easter together are , for the Passover is a passing over from death to life. As the ancient Passover included the preparation of a lamb for the Passover feast, so the first five days of Holy Week are the preparation of the Lamb of God for his Passover, starting with his entry into Jerusalem on Palm Sunday. During Holy Week and Easter the Church employs every device of her Liturgy that is, of her public, official worship of God to gather together all three strands of the Passover; taking us back in mind to the Passover of the Jews in Egypt and to the Passover of Christ in Jerusalem, and reminding us of our own Passover. Weaving all the Scriptures into one magnificent tapestry, she shows Christ as the fulfilment of the ancient prophecies, and his Passover as the reality of which the Jewish Passover was the shadow. Nowhere is the unity of the Bible better seen: We must pause to consider another way in which Christ fulfills the Old Testament. One of the ways in which God prepared his people for the coming of the Saviour was by scattering clues through the Old Testament, so that when the Saviour came he might be recognizable. Did not Herod ask the priests and scribes where Christ should be born? And they had been able to give him an answer: In Bethlehem, because Micah had foretold it.

To mention only a few instances: The triumphal entry into Jerusalem is seen as a fulfilment of a prophecy of Isaiah; the betrayal by Judas a fulfilment of the Psalmist; our Lord on the Cross applies to himself the words of the 22nd psalm; St Peter quotes a psalm in support of the Resurrection. In this way the Old Testament is of a truth, in the words of the writer to the Hebrews, "a shadow of good things to come". The Liturgy is much more than a dramatic representation: At Baptism we become members of the Mystical Body of Christ: And just as a branch grows not only by the action of the sap within it, but also by the action of the sun and rain from without, so we grow by grace both from prayer and sacrament and also by outwardly uniting ourselves to Christ in his mysteries through the Liturgy. And when participation in the Liturgy includes assisting at Mass and receiving Holy Communion, then indeed we are using the means at our disposal for growing in Christ. A great means of grace is placed at our disposal: So on Palm Sunday once more some perhaps for the first time we go up to Jerusalem with our blessed Lord. For three days we shall prepare: And, if we are faithful, we shall be prepared for the climax of the whole week, indeed of the whole Christian Liturgy: For this is the Christian Passover, Beginning in the darkness of the tomb, we shall be with Christ depicted in the Paschal Candle as he returns to life. We shall see the Candle plunged into the baptismal water--the Risen Christ giving power to the water so that the soul washed in it may die with him to sin and pass over with him to life. Finally, at about the hour when he rose from the tomb, the Church will bring him sacramentally to her altar, so that we may join in offering the one all-sufficient Paschal Lamb, and feed on the true manna of his Body and Blood, before we go out into the world to continue our own Passovers in striving to fulfil the baptismal promises we have just renewed. What a wealth lies hid in this Liturgy! What gifts God has in store for our soul! Pray earnestly for your own sake and for the sake of your fellow-men that the Holy Spirit may help you to find them and to make them your own. O God, forasmuch as without thee we are not able to please thee; mercifully grant that thy Holy Spirit may in all things direct and rule our hearts. But Christmas and Easter have come to have whole seasons of preparation: Christmas the four weeks of Advent; Easter, the forty days of Lent, to which have been added the three preceding weeks beginning with the Sunday called Septuagesima. The first cycle of the Christian year, Christmastide, ends on the feast of the Purification of the Blessed Virgin Mary on February 2nd. The second cycle from Septuagesima to Easter is a time of penance. From now until Easter, except on feast days of the saints, the colour is purple technically a red-violet; the Gloria in excelsis is omitted from the Mass; and the joyful Alleluia between the Epistle and the Gospel is replaced by the Tract. Septuagesima, Sexagesima, Quinquagesima; then Shrove Tuesday, so called because it is usual on this day to be "shriven"--to receive absolution in the Sacrament of Penance. On Ash Wednesday Lent begins, and ashes, made by burning the palms of the previous Palm Sunday, are blessed before Mass and imposed on the forehead with the words "Remember, O man, that dust thou art, and unto dust shalt thou return. From now until Easter, except on feast days and on the fourth Sunday in Lent, the organ is silent; and at High Mass the deacon and subdeacon may wear the curiously shaped "folded chasubles" instead of the festive dalmatic and tunic generally worn. So Lent passes on its way, relieved with a burst of colour and music on mid-Lent Sunday known as Laetare--"rejoice"--from the opening word of the Introit of the Mass when the colour may be rose. On Passion Sunday the sense of mourning is intensified by the veiling of all crucifixes, devotional statues, and pictures--the Church is hiding her glory as she mourns the price of our salvation. The Stations of the Cross, however, remain uncovered; and well so, for throughout Lent, but more so as the Passion is approached, they are one of the chief forms of devotion both for corporate and for individual acts of worship. During Passiontide, in Masses of the Season, the Glory be is not heard. The Preface of Lent is replaced by that of the Holy Cross which reminds us that the tree of Calvary repaired the damage caused by the tree of Eden: Tomorrow, but not before, he will go up to Jerusalem; on Friday, but not before, he will ascend the Cross. Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness. After long weeks of anticipation and preparation Holy Week has come. Christ is going up to Jerusalem, and we are going with him. The great liturgical drama is about to begin. The threefold Passover is at hand. As far back as the fourth century and probably much earlier on Palm Sunday the bishop, accompanied by the faithful

carrying palm branches and singing antiphons and hymns, went from the Mount of Olives to Jerusalem. Mass was sung before the procession started, and it was at this Mass that the palms were blessed. A second Mass of the Passion was sung when the procession had reached Jerusalem. But before the principal Mass of the day, after the Asperges, palms are blessed and are carried in procession. The service which accompanies the blessing is the ancient Mass of the palms as far as its Preface and Sanctus. The palm is held upright during the procession and during the singing of the Passion, and it is a pious custom to take it home and keep it over a crucifix or sacred picture until the following Lent. The long prayers which accompany the blessing of the palms tend to overshadow the procession, especially if it has to be a short one. But it is the procession which matters, and though the ministers wear penitential purple it is a joyful procession. Like the great multitude which welcomed Christ outside Jerusalem on that first Palm Sunday, we welcome him with palms and shouts of joy. And we with better reason. To them he was at the most the Messiah but an earthly one and a possible king; few, if any, saw in him more than that. But we welcome him as our Saviour; as our eternal King, riding in triumph to claim his throne, the Cross. The procession goes outside the church, singing antiphons set to ancient chants, as the church bells ring. But when it returns it finds the doors closed against it. In this we may see a picture of our Lord at his Ascension waiting for the gates of heaven to be opened to him, as the angelic choirs sing "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. Through the closed doors the ancient hymn Gloria, laus et honor or more commonly its modern version, "All glory, laud and honour to thee, Redeemer, King" is sung, the cantors from within singing the verses, those outside the refrain. The subdeacon, with the foot of the processional cross which he is carrying, strikes the doors, which are flung open. O King of Israel: Hosanna in the highest. The Passion will be one long series of fulfilments of Old Testament prophecies: The Mass, following immediately on the return of the palm procession, plunges mercilessly into the bitterness of the Passion:

Chapter 3 : Holy Week – Service Schedule – St. Mark's Episcopal Church

*Three Services for Holy Week: Corporate Preparation for Keeping Maunday Thursday, Good Friday and Easter [Harold Peto] on www.nxgvision.com *FREE* shipping on qualifying offers.*

A wooden cross sits in front of the bare chancel for the veneration of the cross ceremony, which occurs during the United Methodist Good Friday liturgy. During the meal, Jesus predicted the events that would immediately follow, including his betrayal, the Denial of Peter, and his death and resurrection. Events of the last supper play varying roles in commemoration services depending on the denomination. In the Catholic Church, on this day the private celebration of Mass is forbidden. The bells then fall silent and the organ and other musical instruments may be used only to support the singing until the Gloria at the Easter Vigil. In the Catholic Church and optionally in the Anglican Church, a sufficient number of hosts are consecrated for use also in the Good Friday service, and at the conclusion the Blessed Sacrament is carried in procession to a place of reposition away from the main body of the church, which, if it involves an altar, is often called an "altar of repose". In Methodist and Lutheran churches, the altar is covered with black, if the altar cloths have not been removed. For others, it may be the only time in the year when Holy Communion is celebrated. The man is shown holding a cross, representing the one upon which Jesus was crucified. Commemorations of often solemn and mournful, many denominations use Good Friday to perform the Stations of the Cross, or other commemorations of the Passion, either as a self-guided time of reflection and veneration or as a procession of statues or images of the stations. The evening liturgical celebration on Holy Thursday begins the first of the three days of the Easter Triduum, which continues in an atmosphere of liturgical mourning throughout the next day in spite of the name "Good" given in English to this Friday. The Anglican Communion defines fasting more generically as: While there is no celebration of the Eucharist, Holy Communion is distributed to the faithful only in the Service of the Passion of the Lord, but can be taken at any hour to the sick who are unable to attend this service. Outside the afternoon liturgical celebration, the altar remains completely bare in Catholic churches, without altar cloth, candlesticks, or cross. In the Lutheran and Methodist churches, the altar is usually draped in black. It is customary to empty the holy water fonts in preparation for the blessing of the water at the Easter Vigil. Since, in the Catholic Church the colour of the vestments is red. If a bishop celebrates, he wears a plain mitre. The Roman Rite liturgy consists of three parts: Liturgy of the Word Prostration of the celebrant before the altar. The Passion narrative of the Gospel of John is sung or read, often divided between more than one singer or reader. The congregation prays for the Church, the Pope, the Jews, non-Christians, unbelievers and others. Veneration of the Cross: A crucifix is solemnly unveiled before the congregation. The people venerate it on their knees. During this part, the "Reproaches" are often sung. Hosts consecrated at the Mass of the previous day are distributed to the people. Before the reform of Pope Pius XII, only the priest received Communion in the framework of what was called the "Mass of the Presanctified", which included the usual Offertory prayers, with the placing of wine in the chalice, but which omitted the Canon of the Mass. It is the Eucharist consecrated the evening before Holy Thursday that is distributed. Even if music is used in the Liturgy, it is not used to open and close the Liturgy, nor is there a formal recessional closing procession. The solemnity and somberness of the occasion has encouraged the persistence over the centuries of liturgical forms without substantial modification. It was once customary in some countries, especially England, to place a veiled monstrance with the Blessed Sacrament or a cross in a Holy Sepulchre". This traditionally consists of a series of sermons, interspersed with singing, one on each of the Seven Last Words from the Cross, together with an introduction and a conclusion. The celebration at the Colosseum with participation by the Pope has become a traditional fixture widely covered by television. Holy Saturday Black Saturday [edit] Main article: Holy Saturday Holy Saturday is the day between the crucifixion of Jesus and his resurrection. As the Sabbath day, the Gospel accounts all note that Jesus was hurriedly buried in a cave tomb after his crucifixion, with the intent to finish proper embalming and burial ceremonies on Sunday, after the Sabbath had ended, as the Sabbath day prohibitions would have prevented observant Jews from completing a proper burial. While daytime services or commemorations of the day are rare in the Western tradition, after

sundown on Holy Saturday is the traditional time for Easter Vigil. In the Catholic tradition, Mass is not celebrated on what is liturgically Holy Saturday. The celebration of Easter begins after sundown on what, though still Saturday in the civil calendar, is liturgically Easter Sunday. The Church abstains from the Sacrifice of the Mass, with the sacred table left bare, until after the solemn Vigil, that is, the anticipation by night of the Resurrection, when the time comes for paschal joys, the abundance of which overflows to occupy fifty days. The tabernacle is left empty and open. The lamp or candle usually situated next to the tabernacle denoting the Presence of Christ is put out, and the remaining Eucharistic Hosts consecrated on Holy Thursday are kept elsewhere, usually the sacristy, with a lamp or candle burning before it, so that, in cases of the danger of death, they may be given as viaticum. Easter Vigil Lutheran deacon holding the Paschal candle during the Easter Vigil The name of the Easter Vigil, even if the vigil is held on what on the civil calendar is still Saturday, indicates that liturgically it is already Easter, no longer part of Holy Week, but still part of the Easter Triduum. In the Anglican, Catholic, Methodist, and Presbyterian traditions, the Easter Vigil, one of the longest and most solemn of liturgical services, lasts up to three or four hours, consists of four parts: The sacraments of Baptism and Confirmation for new members of the Church and the Renewal of Baptismal Promises by the entire congregation. Holy Eucharist The Liturgy begins after sundown on Holy Saturday as the crowd gathers inside the unlit church. In the darkness often in a side chapel of the church building or, preferably, outside the church, a new fire is kindled and blessed by the priest. From this fire is lit the Paschal candle, symbolizing the Light of Christ. This Paschal candle will be used throughout the season of Easter, remaining in the sanctuary of the Church or near the lectern, and throughout the coming year at baptisms and funerals, reminding all that Christ is "light and life. As this symbolic "Light of Christ" spreads throughout those gathered, the darkness is decreased. A deacon, or the priest if there is no deacon, carries the Paschal Candle at the head of the entrance procession and, at three points, stops and chants the proclamation "The Light of Christ" until Easter, the official English text was "Christ our Light", to which the people respond "Thanks be to God. Then the deacon or a cantor chants the Exultet also called the "Easter Proclamation", After that, the people put aside their candles and sit down for the Liturgy of the Word. The Liturgy of the Word includes between three and seven readings from the Old Testament, followed by two from the New an Epistle and a Gospel. The Old Testament readings must include the account in Exodus 14 of the crossing of the Red Sea, seen as an antitype of baptism and Christian salvation. Each Old Testament reading is followed by a psalm or canticle such as Exodus After the Old Testament readings conclude, the Gloria in excelsis Deo, which has been suspended during Lent, is intoned and bells are rung A reading from the Epistle to the Romans is proclaimed. The Alleluia is sung for the first time since the beginning of Lent. The Gospel of the Resurrection then follows, along with a homily. After the celebration of these sacraments of initiation, the congregation renews their baptismal vows and receive the sprinkling of baptismal water. The general intercessions follow. After the Liturgy of Baptism, the Liturgy of the Eucharist continues as usual. This is the first Mass of Easter Day. During the Eucharist, the newly baptised receive Holy Communion for the first time. According to the rubrics of the Missal, the Eucharist should finish before dawn. Easter Easter Sunday, which immediately follows Holy Week and begins with the Easter Vigil, is the great feast day and apogee of the Christian liturgical year: The Resurrection of Christ on Easter Sunday is the main reason why Christians keep Sunday as the primary day of religious observance. Holy Week observances[edit].

Chapter 4 : Tenebrae - Wikipedia

The services for the three final days of Holy Week connect with one another and, together, comprise the oneness of the Triduum. Because of this interrelationship of the three days, each service of the Triduum needs the others to tell the whole story.

Sung by the Choir of Men and Boys. Sermon by The Rev. Solemn Eucharist of the Resurrection. Sermon by Fr Turner. Played by Benjamin Sheen. Sermon by Fr Ritter. What is Holy Week? It is the public presentation, through Holy Scripture, music and preaching, of those mighty acts whereby God in Christ has reconciled the world to himself. Christ our Passover is sacrificed for us. In addition to said liturgies, there is at least one choral service per day during Holy Week. You may read more about these services below on this page and see additional details on the web site calendar. Whether you are a life-long parishioner, new to Saint Thomas, new to Christianity, or drawn to the Church for reasons that you may not entirely understand, you are most welcome to enter our doors and join us in worship of the Risen Christ. If you are not baptized and would like to be, we can help you with that! Please make yourself known to us by introducing yourself to one of the priests or by sending us an email. If you cannot join us for worship in person, you may listen to webcasts of Holy Week and Easter choral services live and on-demand, and you may find all the sermons within a few days after each date, in the sermon archive. The Sunday of the Passion: They wanted a king who exercised dominion, ideally in a show of force, over the powers of this world, especially the occupying Romans. What they got instead was a king who, while creator and sustainer of that very world, exercised his complete power by making himself, in obedience to the Father and in fulfillment of the prophecies, a perfect sacrifice for the whole world. The Book of Common Prayer of the Episcopal Church organizes Sunday worship in such a way as to present on Sundays that which will be covered in more detail throughout the upcoming week. It is also for this reason that Palm Sunday is called the Sunday of the Passion. By Solemn Evensong at 4pm on Palm Sunday, we are already going deep into what this sacrifice is going to mean for Jesus and for us. Do not expect to come to Solemn Evensong waving palms! At Evensong, we hear from the prophet Zechariah, who tells us the Lord will put those he calls his own into the fire, that they may be refined. And we hear from Saint Luke regarding the cleansing of the Temple by Jesus. We begin to see that this Jesus is not a Lord who comes only to save us from our enemies; this Jesus is a Lord who comes to save us from our fallen selves. And so it is that the liturgies of Palm Sunday—the Sunday of the Passion—orient our hearts and minds to what God has to say to us throughout the week ahead. During Holy Week, however, because of the many special choral liturgies throughout the week, we offer a said service of Morning Prayer only on Holy Monday through Holy Wednesday. There is no Evening Prayer during Holy Week. Morning Prayer is followed each morning by a short, said Mass, and is ideal for those who want to hear the word of God, pray, and make their Holy Communion. Although there is no music during these services, they are quite powerful in their simplicity and intimacy, and are among the many ways at Saint Thomas to meditate deeply on the paschal mystery. Together with the Mass, Morning Prayer lasts about 30 to 35 minutes. These services are in the Chantry Chapel, which is to the left side of the church after you enter the Fifth Avenue doors. Sung Eucharists at 5: Incense is used and the service music is sung by the congregation led by a cantor. Solemn Eucharists at 5: These services last about 45 minutes, and are quite beautiful in their relative austerity. They will be somewhat familiar to those who attend services at 9am on Sundays, but they have unique characteristics appropriate for Holy Week. For example, at the Offertory, the Gentlemen of the Choir sing a tract. These tracts are taken from the Lamentations of Jeremiah. We will hear these same words from Jeremiah again at Tenebrae on Wednesday evening. You can find details of the services [here](#) and [here](#). Solemn Eucharists at 5: They are structured in same fashion as the two 5: Behold, see how the just man dieth and no one taketh it to heart. Sheen will play on March 26 and Mr. Hyde will play on March 27. At these two Masses, the Gospel of John moves on to chapter 13, in which Jesus identifies Judas as the one who would betray him, and tells Judas "what you are going to do, do quickly. As each candle is extinguished, the lights of the church are turned lower and lower, until only the seventh candle, the Light of Christ, shines in the darkness. As the choir sings *Christus factus est*, the seventh

candle is removed from sight, hidden away behind a door near the altar. You might recall we also heard *Christus factus est* on Palm Sunday. That moment on Sunday anticipated this moment tonight. This evening, we hear the same words set to the music of Anton Bruckner. And then after a loud sound, the seventh candle returns to its rightful place, lifted high. By its light all leave in silence. Together, these three liturgies comprise the center of our Holy Week observance, and are much more powerful and comprehensible if you attend all three as parts of a whole, rather than as separate or separated events. Think of them as the paschal mystery broken down into three parts: Details of each service can be found below within the text for each day. This is an ideal opportunity for those who work nearby to make their Holy Communion over the lunch hour, particularly for those who are unable to attend a Mass in the evening. All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that, his precious death and sacrifice, until his coming again. This "perpetual memory" occurs nearly one thousand times per year at Saint Thomas, and, in all times and places, a countless number of times. In it, we remember that, on the night in which the Lord was betrayed, but before the Last Supper, he washed the feet of his disciples. In like manner, before Holy Communion on Maundy Thursday, the rector of Saint Thomas washes the feet of twelve parishioners, in a ceremony known as the Mandatum. Mandatum means mandate, and it refers to the new commandment that Jesus gave his disciples after he washed their feet, as recorded in the Gospel of John, Chapter 13: "By this all men will know that you are my disciples, if you have love for one another. Where charity and love are, there is God. The love of Christ hath joined us in one. After the Mandatum, we commemorate the institution by Christ of the Sacrament of his Body and Blood, just as we did at the Last Supper. Therefore let us keep the feast. As Holy Communion comes to a close, the choir and congregation sing words written by Thomas Aquinas and set to the tune, *Adora Devote*: After Holy Communion, the Sacrament is moved, in procession, to the altar of repose, where it will remain until the Solemn Liturgy of Good Friday. The procession to the altar of repose pauses in three places along its route, as the congregation sings *Now my tongue, the mystery telling*, another hymn written by Thomas Aquinas. These same three places will be visited again in the following two liturgies: This is just one way in which the physical movements of the three liturgies of the Triduum echo one another, and in which together they tell the story of our salvation through the passion, death, and resurrection of our Lord Jesus Christ. With the Sacrament at the altar of repose, just before the service ends, priests and acolytes emerge to strip the High Altar bare. Nothing is left, not even the dust, which is scrubbed away from the surface of the altar by the rector. The altar has been prepared for the coming sacrifice. By now it is clear that Christ has not only been stricken, smitten, and afflicted of God Isaiah 53, but betrayed, denied, and abandoned by his friends. All leave in silence, except for those who wish to keep watch at the altar of repose, where the Sacrament is reserved.

Good Friday March 30 Please note that if you wish to make your confession on Good Friday, you may do so. On Good Friday, from noon until 3pm, in a dimly lit church with an altar stripped bare, we gather together to contemplate the mystery of God incarnate, sacrificed for those he created and loves. In contrast to most worship services at the High Altar, there are no processions, no motets or anthems, no readings from the Old Testament or the Epistles, and no Holy Communion. The treble voices of the choir and the pealing of the bells are silenced. The service involves a series of seven meditations on the seven last words of Christ spoken from the cross. This year they are offered by The Rev. Between each meditation, there are prayers, psalms, hymns and long periods of silence. You may stay for the entire three hours as many do, or you may come for any part of it. The service ends at 3pm, the traditional time we commemorate the death of Christ, at which point the bell tolls 33 times. When evening comes, we offer the second liturgy of the Triduum: Beginning where the Solemn Liturgy of Maundy Thursday ended, with the Lord betrayed and abandoned, the church remains unadorned. He is despised and rejected of men; a man of sorrows, and acquainted with grief: Surely he hath borne our griefs, and carried our sorrows: But he was wounded for our transgressions, he was bruised for our iniquities: All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: He

was taken from prison and from judgment: For example, the psalm sung by the choir on Good Friday Psalm 22 is the same psalm sung at the stripping of the altar the night before. The Solemn Collects are prayed by the Celebrant. These solemn intercessions are chanted for the Church, the world, the suffering, the unconverted, and the departed. During the singing of Cross of Jesus, the three sacred ministers walk down the center aisle to the Narthex, where they take hold of the large wooden cross.

Chapter 5 : A Summary of the Services of Holy Week in the Orthodox Church

The title of the book has been changed to Holy Week and Easter: the services explained. A second book, Holy Week and Easter: the liturgical texts, now published for the first time, contains the texts of the services described in the present book, in a form suitable for the layman.

Lazarus and, while keeping the Fast, we moving into a little different mode. Never in the history of the world was anyone raised after four days at which point the body began to decompose. Lazarus Saturday is a festive day in many Orthodox countries marked by activities for children and children singing hymns door to door. Palm Sunday has the same festal character and in fact the Palm Sunday hymn is identical to that of Lazarus Saturday: Wherefore we, like children, carry the banner of triumph and victory and cry unto thee, O Vanquisher of Death: Hosanna in the highest! Blessed is He that cometh in the name of the Lord. We will process out our front door and turn right to the traffic light, crossing Wenatchee Ave; then turn back left to the crosswalk across from the church, crossing Wenatchee Ave. But I have no wedding garment to worthily enter. Make radiant the garment of my soul, O Giver of Light, and save me. Each particular day also contains other biblical themes: The 5 wise and 5 foolish virgins, and the parable of the Talents. During Holy Week the services are pushed up a half a day in anticipation. Thus, Orthros is served in the evenings and Vespers in the mornings, until finally we celebrate the Resurrection at the first possible moment, 12 midnight Sunday morning]. In Slavic practice another Bridegroom Matins is served. Holy Unction is a Mystery Sacrament of the Church for the healing of soul and body through the anointing with blessed oil. We find this practice referenced in the Gospel of Mark 6: In the West, Unction became a rite for the dying. However, in the Orthodox Church it remains an anointing for sickness of all kinds at any time. Since it is a Sacrament we prepare as we do for Holy Communion, abstaining from food and drink at least from around 12 noon and having had a recent Confession. However it is not a Divine Liturgy and Holy Communion is not served. Non-Orthodox will be anointed with a non-Sacramental oil. One of the main marks of the service is the 7 Epistle and 7 Gospel readings. The service is prescribed to be served by 7 Priests Presbyters if available. Therefore this is the Divine Liturgy with Holy Communion and we should prepare with the usual abstinence from food and drink that day. Thursday evening we serve a special Orthros with 12 Passion Gospel Readings. After the 5th Reading the Priest processes among the people who kneel or prostrate with the large Cross singing slowly the following: He who wore a false purple robe, clothed the heavens with clouds. He was smitten who, in the Jordan, delivered Adam. The Groom of the Church was fastened with nails, and the Son of the Virgin was pierced with a spear. Thy sufferings we adore, O Christ. Those with children or infirm, please feel free to come for as long as you can. Great and Holy Friday: The who day on this Friday should be dedicated only to contemplation of the Lord and His Passion. It is long standing practice that those who can abstain from food and drink or just food the whole day and until after Holy Communion on Saturday morning. Otherwise one may have some toast and jam with tea before or after the evening service. Do your best, and whatever your fast keep your vigilance with prayer and sobriety. We have to make accommodations for illness and weakness. We are not as strong as our predecessors in the Faith, though we can grow in strength. There are three services on this day Royal Hours 9am: This Vespers service includes the taking down of the icon of Christ from the Cross, and the placing of the Epitaphios Burial Shroud of the Lord in the funeral bier. Orthros with Lamentations 6: At this Orthros we commemorate the burial of the Lord and His descent into hades. We do however experience the pain and of the Virgin as if through her eyes as she beholds her Son and Lord in the grave. This is the baptismal Liturgy of the early Church and still the most appropriate time for baptisms. At Vespers we read about Jonah and the whale, a foreshadowing of the three day entombment, and from Daniel regarding the three holy children. We read from the Epistle to the Romans about being buried with Christ in baptism and being raise with Him to eternal life. Just prior to the Gospel, the Priest, having changed into his white paschal vestments processes singing: The service continues with the Divine Liturgy and Holy Communion. Great and Holy Pascha Liturgy After the preliminary prayers, we blow out all the candles and the Priest comes out with his lit candle singing: Come and behold Christ risen from the dead. Then all process

DOWNLOAD PDF THREE SERVICES FOR HOLY WEEK

out and back to the front doors of the church. We read the Resurrection account from the Gospel of Mark and sing Christ is risen for the first time. The Priest knocks on the door of the church quoting the Psalms: We have the Paschal Homily of St. John Chrysostom and proceed with the Divine Liturgy. Join us for Services!

Chapter 6 : Holy Week - Easter / Lent - Catholic Online

The text includes complete services, with rubrics and helpful instructions, for every service, including the three Bridegroom services, the three Liturgies of the Presanctified Gifts; the service of Holy Unction; the Vespertal Liturgy and 12 Passion Gospels of Holy Thursday; the Royal Hours, Vespers, and Lamentations of Holy Friday; the Vespertal.

RW 42 I remember when I was a kid and sometimes Christmas and New Years Day fell in a particular year on a Saturday Because we were a pious church-going family, we would attend all the services the church offered. That meant worship on Saturday morning for Christmas service, and then again on Sunday morning and evening. But the real kicker came the next weekend. I believe we spent more time in church than at home. Some children today probably have similar reflections on the services of Holy Week. Our congregation, along with a growing number of others, has resurrected a series of services during Holy Week. The so-called Three Days or Triduum measured from sundown Thursday to sundown Sunday, according to Jewish custom is the summit of Christian worship to which we march through the long journey of the Church Year. The evening service is a dramatic reading of one of the gospel accounts of the passion, interspersed with songs and hymns. Over the past five years our congregation has come to treasure and enjoy this series of services in Holy Week. In fact, at a time when attendance at special services is waning, attendance at these services has remained steady or grown depending on how Spring break falls in a given year. The best-attended services are, of course, Good Friday and Easter Sunday. But the other services have steadily grown also and are more and more deeply appreciated by those who attend. Our approach to these services with the congregation is to highlight the central importance of this time of worship for Christians. The Three Days celebrate the pivotal events of our salvation. We invite people to think of it as a "worship retreat" in which they spend extra time in communal worship in order to deepen their wonder and joy, their faith and commitment around the cross and resurrection of Jesus Christ. Maundy Thursday The four services are very different in character. Maundy Thursday is primarily a service of the Word and sacrament. We make sure to sing some of the Hallel psalms associated with the Passover feast, psalms that Jesus and his disciples themselves sang Mark In this service I have preached on such subjects as the "two cups," the cup of suffering for Jesus and the cup of blessing for us, and I have rehearsed the relationship between the Passover meal and the supper that Christ instituted on that night. Good Friday Many churches in the Reformed tradition are used to celebrating communion on Good Friday. Following the trajectory of events according to the gospels enables a singular focus on the cross on Good Friday. Our Good Friday service begins in silence in a dimly lit, bare sanctuary. At the very beginning we carry a cross down the center aisle in silence and place it in front of a bare platform. The service may involve a reading or singing such as the Taize version of the seven words from the cross followed by a brief meditation, often by one of the church members, about what the cross means to him or her from some personal experience. We then move to what we call Prayers at the Cross. We invite the congregation to quietly pray their sorrow, their confession, their pain before the cross and before the one who bore it all on Golgotha. During this time of prayer we invite people to come forward and kneel at the cross, perhaps touching the cross as they pray. This time of prayer may last ten or fifteen minutes and is often the most moving and meaningful part of the forty-five-minute service. Some people have expressed the fear that such a service will detract from the joy of the Easter Sunday service itself. We have not found that to be the case. The readings culminate with an Easter gospel reading, usually one that is a little more subdued, such as Mark We also bring a very large paschal candle into the sanctuary in the darkness at the beginning of the service, and as the service continues, the lights in the sanctuary get brighter and brighter. The paschal candle remains in a prominent place and is lighted each Sunday during the Easter season. If there is a candidate for baptism, the last section of the vigil centers on the celebration of baptism. But whether or not a person is baptized, we use this time for all those present to remember their baptism which for many took place as an infant. This includes a renewal of baptismal vows through the renunciations and affirmations included in many historic baptismal liturgies see also the one approved by the Christian Reformed Church Synod, We then invite all baptized persons to come to the font and place their hands in the water or splash some of it on their foreheads to vividly remember their

baptisms. We emphasize, of course, that this is only a remembrance of baptism, not the sacrament itself. At this service all our anticipation and joy burst forth in festive music and bright colors. The celebration and remembrance of our baptism at the Easter Vigil or even on Easter Sunday morning helps members of the congregation see and experience the vital connection of their baptism with the death and resurrection of Jesus Christ. As Paul says in Romans 6, we are buried and raised with Christ in baptism. By anchoring both sacraments in the Three Days, we help people understand their origin and meaning in a way that adds more significance to their celebration all through the year. Just as Holy Week worship can be seen as the hub of all worship throughout the year, so the celebrations of the both sacraments during the Three Days forms the core meaning of their celebration throughout the year. The celebration and remembrance of our baptism at the Easter Vigil helps members of the congregation see and experience the vital connection of their baptism with the death and resurrection of Jesus Christ. We light the Easter candle, read the ancient stories, and celebrate the sacrament of baptism. On one level, the meaning of all of this is clear: Christ has conquered death and through baptism we are united with Christ! But on another, deeper level, we will never be able to grasp the wonder of it all. The light of Christ. Thanks be to God. The Ancient Easter Canticle: Sing, choirs of angels! Jesus Christ our King is risen! Rejoice, O earth, in shining splendor, radiant in the brightness of your King!

Chapter 7 : BBC - Religions - Holy Week: Palm Sunday, Maunday Thursday, Good Friday and Holy Saturday

Three services make up this central observance of the heart of Holy Week: Maundy Thursday, Good Friday, and the Easter Vigil. It is important to remember that the Holy Week liturgies are really one long liturgy in three separate acts.

It is observed in many Christian churches as a time to commemorate and enact the suffering Passion and death of Jesus through various observances and services of worship. Observances during this week range from daily liturgical services in churches to informal meetings in homes to participate in a Christian version of the Passover Seder. In Catholic tradition, the conclusion to the week is called the Easter Triduum a triduum is a space of three days usually accompanying a church festival or holy days that are devoted to special prayer and observance. Some liturgical traditions, such as Lutherans, simply refer to "The Three Days. Increasingly, evangelical churches that have tended to look with suspicion on traditional "High-Church" observances of Holy Week are now realizing the value of Holy Week services, especially on Good Friday see Low Church and High Church. This has a solid theological basis both in Scripture and in the traditions of the Faith. Dietrich Bonhoeffer, the German theologian who was executed by the Nazis, wrote of the Cost of Discipleship and warned of "cheap grace" that did not take seriously either the gravity of sin or the radical call to servanthood: It is important to place the hope of the Resurrection, the promise of newness and life, against the background of death and endings. In observing this truth, that new beginnings come from endings, many people are able to draw a parable of their own lives and faith journey from the observances of Holy Week. In providing people with the opportunity to experience this truth in liturgy and symbol, the services become a powerful proclamation of the transformative power of the Gospel, and God at work in the lives of people. The entire week between Palm Sunday and Holy Saturday is included in Holy Week, and some church traditions have daily services during the week. This Sunday observes the triumphal entry of Jesus into Jerusalem that was marked by the crowds who were in Jerusalem for Passover waving palm branches and proclaiming him as the messianic king. The Gospels tell us that Jesus rode into the city on a donkey, enacting the prophecy of Zechariah 9: The irony of his acceptance as the new Davidic King Mark Traditionally, worshippers enact the entry of Jesus into Jerusalem by the waving of palm branches and singing songs of celebration. Sometimes this is accompanied by a processional into the church. In many churches, children are an integral part of this service since they enjoy processions and activity as a part of worship. This provides a good opportunity to involve them in the worship life of the community of Faith. In many more liturgical churches, children are encouraged to craft palm leaves that were used for the Sunday processional into crosses to help make the connection between the celebration of Palm Sunday and the impending events of Holy Week. The English word passion comes from a Latin word that means "to suffer," the same word from which we derive the English word patient. In most Protestant traditions, the liturgical color for The Season of Lent is purple, and that color is used until Easter Sunday. In Catholic tradition and some others, the colors are changed to Red for Palm Sunday. Red is the color of the church, used for Pentecost as well as remembering the martyrs of the church. Since it symbolizes shed blood, it is also used on Palm Sunday to symbolize the death of Jesus. While most Protestants celebrate the Sunday before Easter as Palm Sunday, in Catholic and other church traditions it is also celebrated as Passion Sunday anticipating the impending death of Jesus. In some Church traditions Anglican, the church colors are changed to red for the fifth Sunday in Lent, with the last two Sundays in Lent observed as Passiontide. Increasingly, many churches are incorporating an emphasis on the Passion of Jesus into services on Palm Sunday as a way to balance the celebration of Easter Sunday. Rather than having the two Sundays both focus on triumph, Passion Sunday is presented as a time to reflect on the suffering and death of Jesus in a Sunday service of worship. However, since Sunday services are always celebrations of the Resurrection of Jesus during the entire year, even an emphasis on the Passion of Jesus on this Sunday should not be mournful or end on a negative note, as do most Good Friday Services which is the reason Eucharist or Communion is not normally celebrated on Good Friday. Maundy Thursday, or Holy Thursday There are a variety of events that are clustered on this last day before Jesus was arrested that are commemorated in various ways in services of worship. These include the last meal together, which was probably a Passover meal, the

institution of Eucharist or Communion, the betrayal by Judas because of the exchange with Jesus at the meal, and Jesus praying in Gethsemane while the disciples fell asleep. Most liturgies, however, focus on the meal and communion as a way to commemorate this day. During the last few days, Jesus and His disciples had steadily journeyed from Galilee toward Jerusalem. On the sunlit hillsides of Galilee, Jesus was popular, the crowds were friendly and the future was bright. Even his entry into Jerusalem had been marked by a joyous welcome. But in Jerusalem there was a growing darkness as the crowds began to draw back from the man who spoke of commitment and servanthood. There was an ominous tone in the murmuring of the Sadducees and Pharisees who were threatened by the new future Jesus proclaimed. Even as Jesus and his disciples came together to share this meal, they already stood in the shadow of the cross. It was later that night, after the meal, as Jesus and His disciples were praying in the Garden of Gethsemane, that Jesus was arrested and taken to the house of Caiaphas the High Priest. On Friday He would die. In the Synoptics, this last meal was a Passover meal, observing the exodus of the Israelites from Egypt when death "passed over" the Hebrew homes as the tenth plague fell upon the Egyptians. In any case, this Thursday of Holy Week is remembered as the time Jesus ate a final meal together with the men who had followed him for so long. We do not have to solve these historical questions to remember and celebrate in worship what Jesus did and taught and modeled for us here, what God was doing in Jesus the Christ. And the questions should not shift our attention from the real focus of the story: Traditionally in the Christian Church, this day is known as Maundy Thursday. The term Maundy comes from the Latin word *mandatum* from which we get our English word *mandate*, from a verb that means "to give," "to entrust," or "to order. After they had finished the meal, as they walked into the night toward Gethsemane, Jesus taught his disciples a "new" commandment that was not really new John A new commandment I give to you, that you love one another; even as I have loved you, you also ought to love one another. By this everyone will know that you are my disciples, if you have love for one another. The colors for Maundy Thursday are usually the colors of Lent, royal purple or red violet. Some traditions, however, use red for Maundy Thursday, the color of the church, in order to identify with the community of disciples that followed Jesus. Along the same line, some use this day to honor the apostles who were commissioned by Jesus to proclaim the Gospel throughout the world. The sharing of the Eucharist, or sacrament of thanksgiving, on Maundy Thursday is the means by which most Christians observe this day. There is a great variety in exactly how the service is conducted, however. In some churches, it is traditional for the pastor or priest to wash the feet of members of the congregation as part of the service John Some churches simply have a "pot-luck" dinner together concluded with a short time of singing and communion. In some church traditions all of the altar coverings and decorations are removed after the Eucharist is celebrated on Maundy Thursday. Psalm 22 is sometimes either read or sung while the altar paraments are being removed. Since the altar in these traditions symbolize the Christ, the "stripping of the altar" symbolizes the abandonment of Jesus by his disciples and the stripping of Jesus by the soldiers prior to his crucifixion. This, like the darkness often incorporated into a Good Friday service, represents the humiliation of Jesus and the consequences of sin as a preparation for the celebration of new life and hope that is to come on Resurrection Day. Some churches only leave the altar bare until the Good Friday Service, when the normal coverings are replaced with black. However it is celebrated, the Eucharist of Maundy Thursday is especially tied to the theme of remembering. A Service of Communion. Also, depending on how the services are conducted on this day, all pictures, statutes, and the cross are covered in mourning black, the chancel and altar coverings are replaced with black, and altar candles are extinguished. They are left this way through Saturday, but are always replaced with white before sunrise on Sunday. There are a variety of services of worship for Good Friday, all aimed at allowing worshippers to experience some sense of the pain, humiliation, and ending in the journey to the cross. The traditional Catholic service for Good Friday was held in mid-afternoon to correspond to the final words of Jesus from the cross around 3 PM, Matt However, modern schedules have led many churches to move the service to the evening to allow more people to participate. Usually, a Good Friday service is a series of Scripture readings, a short homily, and a time of meditation and prayer. One traditional use of Scripture is to base the homily or devotional on the Seven Last Words of Jesus as recorded in the Gospel traditions. There is a great variety in how this service is conducted, and various traditions use different numbers of stations to tell

the story see The Fourteen Stations of the Cross. Another common service for Good Friday is Tenebrae Latin for "shadows" or "darkness". Sometimes this term is applied generally to all church services on the last three days of Holy week. More specifically, however, it is used of the Service of Darkness or Service of Shadows, usually held in the evening of Good Friday. The service ends in darkness, sometimes with a final candle, the Christ candle, carried out of the sanctuary, symbolizing the death of Jesus. The worshippers then leave in silence to wait. Some churches do observe communion on Good Friday. However, traditionally Eucharist is not served on Good Friday since it is a celebration of thanksgiving. Good Friday is not a day of celebration but of mourning, both for the death of Jesus and for the sins of the world that his death represents. Yet, although Friday is a solemn time, it is not without its own joy. For while it is important to place the Resurrection against the darkness of Good Friday, likewise the somberness of Good Friday should always be seen with the hope of Resurrection Sunday. Still, Good Friday observances should not yet move into celebration. For an example of a homily that focuses on the dimension of mourning and loss, see *The Death of Hope: Good Figs and Good Friday*. Holy Saturday This is the seventh day of the week, the day Jesus rested in the tomb. In the first three Gospel accounts this was the Jewish Sabbath, which provided appropriate symbolism of the seventh day rest. While some church traditions continue daily services on Saturday, there is no communion served on this day. Some traditions suspend services and Scripture readings during the day on Saturday, to be resumed at the Easter Vigil after sundown Saturday. It is traditionally a day of quiet meditation as Christians contemplate the darkness of a world without a future and without hope apart from God and his grace. It is also a time to remember family and the faithful who have died as we await the resurrection, or to honor the martyrs who have given their lives for the cause of Christ in the world. While Good Friday is a traditional day of fasting, some also fast on Saturday as the climax of the season of Lent. An ancient tradition dating to the first centuries of the church calls for no food of any kind to be eaten on Holy Saturday, or for 40 hours before sunrise on Sunday. However it is observed, Holy Saturday has traditionally been a time of reflection and waiting, the time of weeping that lasts for the night while awaiting the joy that comes in the morning Psa

Chapter 8 : Great Lent, Holy Week, and Pascha in the Orthodox Church - Greek Orthodox Archdiocese of

On Resurrection Sunday, or Easter, we reach the culmination of Holy Week. The resurrection of Jesus Christ is the most important event, the crux, you might say, of the Christian faith. The very foundation of all Christian doctrine hinges on the truth of this account.

An Introduction to the Holy Week What is it and how is celebrated? Is the reenacting the Passion of Our Lord
Dates: Holy Week is the last week of Lent. In most churches, the decorations are red to symbolize the blood of martyrdom. Holy water is also removed from the fonts in churches on Good Friday and Holy Saturday in preparation for the blessing of the water at the Easter Vigil. This removal also corresponds to those days on which the Eucharist is not celebrated. Egeria was a Christian who traveled widely during the period of and wrote about Christian customs and observances in Egypt, Palestine, and Asia Minor. She described how religious tourists to Jerusalem reenacted the events of Holy Week. On Palm Sunday afternoon, the crowds waved palm fronds as they made a procession from the Mount of Olives into the city. The tourists took the customs home with them. Holy week observances spread to Spain by the fifth century, to Gaul and England by the early seventh century. The purpose of Holy Week is to reenact, relive, and participate in the passion of Jesus Christ. Holy Week is the same in the eastern and western Church, but because eastern Christians use the Julian Calendar to calculate Easter, the celebrations occur at different times. However, the following events in the week before Easter are the same, east and west, relative to the date of Easter: Reconstructing the Holy Week from Scripture Friday: Preparation Day, the Passover The disciples arranged for the Passover meal, which took place after sundown on Thursday. We might call it Friday Eve, because by Jewish reckoning, the day begins with the previous sunset. They ate it early, which was not uncommon. In that era, most Passover Seders did not include lamb, because most Jews lived too far away from the Temple to obtain a lamb that was kosher for Passover. Therefore the disciples, who were from Galilee, would have been accustomed to a Passover Seder without lamb. Judas left during the meal. Jesus and the remaining disciples adjourned to the Garden of Gethsemane, where Jesus prayed and the disciples kept falling asleep. Judas arrived to betray Jesus, who spent the rest of the night being tried by the Sanhedrin and by Pilate. The following morning, which was still the same day by Jewish reckoning, the Crucifixion significantly took place just as the Passover lambs were being slaughtered in the Temple. Mark and John explain that the next day was the Sabbath. Later the disciples realized that in giving them the bread and pronouncing it His body, Jesus Himself had been the Passover lamb at the Last Supper. Thus Jesus, our Passover lamb, was sacrificed for our sins on Passover 1 Corinthians 5: Jesus died on the cross and was buried before sunset. So Friday was first day that Jesus lay in the tomb. According to Matthew This is the second day that Jesus lay in the tomb. It was the first day of the week and the day after the Sabbath, according to Matthew He does not explicitly say that the previous day was the Sabbath, but there is no room in his narrative for any intervening days. The first day of the week is the Jewish name for Sunday. Ancient Christian writers confirm this reconstruction. In The Apostolic Constitutions, Book V, Section III, it says that the Last Supper occurred on the fifth day of the week Thursday , that Jesus was crucified on the next day Friday , and rose on the first day Sunday , and it explicitly states that this constitutes three days and three nights. It also says that Jesus gave the apostles a commandment to pass on to us, to fast on Wednesdays and Fridays; the first to commemorate His betrayal, the second to commemorate His passion on the cross. Therefore, it is obvious that the Crucifixion took place on a Friday, that Jesus rested in the tomb on Saturday, and rose from the grave on Sunday. The answer is that they did, for the circumstances under which they wrote. They were writing for an audience beyond Palestine, and in the Roman Empire of the first century, there was no general consensus about the names of the days of the week, the number of the current year, the names and lengths of the months, the date of the new year, or the time at which the day began. On that last point, the day began at midnight in Egypt, at sunrise in Greece, and at sunset in Palestine. So even though it is not what we are used to, the gospels are really worded in such a way as to make the dates and times comprehensible to anyone in the Roman Empire who was familiar with the Jewish Scriptures. When you count days you get a different answer than when you subtract dates. If you go to a

three-day seminar that begins on Friday, you expect it to end on Sunday, because Friday, Saturday, and Sunday are three days. However, if you subtract the date of Friday from the date of Sunday, the answer is two elapsed days. The ancients counted days instead of calculating elapsed timeâ€™”in fact, Jesus Himself counted days this way in Luke. This is why the tradition is universal that Jesus spent three days in the tomb when He was buried on Friday and rose from the dead on Sunday. All intervals in the Jewish and Christian calendars are calculated the same way, which is why Pentecost falls on a Sunday and not on a Monday.

Chapter 9 : Liturgical Year - Holy Week Resources

Holy Week is the week before Easter, beginning with Palm Sunday and ending on Holy Saturday, which is the day before Easter Sunday. Services Products and services.