

THE GREAT WEEK



A PILGRIMAGE WITH THE LORD IN HOLY WEEK

A PASTORAL LETTER FROM BISHOP JOHN O. BARRES
TO THE PEOPLE OF GOD OF THE DIOCESE OF ROCKVILLE CENTRE

HOLY WEEK 2020



DEAR FRIENDS:

A pilgrimage is a religious journey taken for a spiritual reason. For Christians, a pilgrimage is a spiritual exercise, intended to deepen our Faith and to bring us into a closer relationship with the Lord Jesus. We do not know precisely when followers of Christ first started making pilgrimages. However, one could imagine that such journeys began even during the lifetime of the Lord, while He was still exercising His public ministry. For example, we might think of a disciple of Christ going to Galilee to visit the town of Cana where, not long before, Jesus had turned water into wine at the wedding feast. We can imagine someone stopping by the town of Nain to see where Jesus had raised the son of the widow from death; perhaps even seeking out the young man himself to hear the story firsthand.

Certainly, Galilee and Judea would have been dotted with hundreds if not thousands of small places, all of which bore the marks of God's presence on earth as He walked among His people. However, Christian pilgrimages would have begun in earnest following the Resurrection of Our Lord, and especially after Pentecost. Foremost among these sites would have been the city of Jerusalem where Jesus experienced His Passion, Death and Resurrection. Can you imagine the disciples, our earliest ancestors in the Faith, climbing the Mount of Olives to see the place where Jesus endured the agony in the garden? Can you picture them standing to meditate on the rock quarry of Calvary where the Savior was crucified? Think of them sitting and praying inside the empty tomb where the Lord rose from the dead.

Clearly, pilgrimages would have first been undertaken by the local people and those who were participants in the great events of the public ministry. These would have been the first to remember, to reflect on and to more deeply understand the meaning of those encounters. Then, inspired by the Holy Spirit, they would have begun to share them with others. Sometime later, disciples from other regions would have begun to arrive, to see with their own eyes the places associated with the things they had already believed without seeing. They certainly would have wanted to hear the stories from those who were eyewitnesses, those whom we might call the first “pilgrimage guides” in history.

Among those valuable eyewitnesses would have been the Apostles, who were already spreading across the ancient world, preaching the Gospel, telling the stories, teaching by example, and founding churches. They were fulfilling the “Great Commission” given to them by the Lord: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” [Mt 28:19] ¹

After them as witnesses would have been the closest disciples, those who had followed Jesus during the public ministry and who could speak of these extraordinary events from personal experience. How many times were the sisters Martha and Mary asked to tell the story of the raising of their brother Lazarus from the dead? How often did Simon

of Cyrene recount being pressed into service by the soldiers to help the condemned man carry the Cross?

Next, there would have been that great multitude of people, some followers but many not, who saw and remembered these extraordinary events which took place during the mundane days of their ordinary lives. Whether they were witnesses of Faith or merely curious onlookers who never came to believe, they too, would have their own stories to tell.

Finally, we cannot help but think of that other eyewitness who had a unique perspective on the life of Christ: Mary. How many people sought out Our Blessed Mother during the remaining years of her life on earth, to hear the stories from her lips, some of which she alone knew and could tell? What would it have been like to hear her voice, to see her face animated with the memory of Him who was both her God and her Son? Imagine listening to the stories imbued with her understanding of what they meant when they happened, what they mean in the present, and what they will mean in the future. What a great gift God gave to His early Church, by having Our Lady remain for a time, so that she could be a sure guide to all those who would desire to follow the Lord’s command to “Come, follow me.” [Mt 4:19]

As the years progressed other pilgrims, more separated in time and distance from those great events, continued to come. In the early 380’s A.D., a woman named Egeria made a pilgrimage to the Holy Land. She wrote what amounts



to a long letter detailing her journey and her experiences during the trip. She addresses this letter to her “sisters” back home, though we do not know if she meant religious sisters, members of her local church community, or members of her own family. She may have been from Gallaecia (modern day Spain) or Gaul (modern day France). She likely was rather wealthy, because her pilgrimage lasted some three years. What makes Egeria’s travels so interesting is this: it is the earliest written account that we have of a Christian pilgrimage.² It is fascinating for the glimpse it gives us of what one of our ancestors in the Faith experienced some 1,600 years ago on a journey we may still make today.

Egeria visited sites connected with the Old Testament as well as the New, and apparently used Jerusalem as the base for her travels once she arrived in the Holy Land. Although her accounts are interesting to read for any Christian, Egeria has left us an invaluable resource because she describes in great detail how the Christian community of that time worshipped God. She describes not only the sites she saw, but how prayers were said, Mass was offered, and how great feasts and seasons were observed and celebrated. She especially describes in detail attending the liturgical services in Jerusalem during what was then called “The Great Week”; what we now refer to as “Holy Week.” She lived there and saw these things during the last years of the episcopacy of St. Cyril of Jerusalem, Bishop and Doctor of the Church. It is remarkable, in Egeria’s account, of how familiar the practices of our ancestors in the Faith were then to those we know as Catholics today.

Christians, of course, continue to make pilgrimages to this day. The modern world has made these journeys physically easier to take than ever before. But a pilgrimage is not merely religious tourism. The essence of going on a pilgrimage is not that it is a trip we have chosen to take, although we may have wanted to take one for years. It is rather a trip that God Himself has called us to take. He has summoned us to make this journey, because there is something that He desires to give us through this trip that can only be done in this way and through these places. There is some special grace that the Lord has for each traveler on every pilgrimage. Pilgrims should always be aware that their journey to this particular place and at this particular time was not their idea; rather, they are on this pilgrimage because they have now finally accepted the Lord’s invitation.

Every Christian, and especially every Catholic, should make a pilgrimage at least once in a lifetime. In addition to the Holy Land, there are many other beautiful and inspiring spiritual sites all around the globe where one may encounter the Lord and His saints. These religious locations with their stories will inspire, challenge, and refresh the Faith

of the pilgrim traveler so that one returns home spiritually changed, and sometimes even transformed. Many people say they would like to make a pilgrimage someday, but they may postpone it from year to year for various reasons. Sometimes the circumstances of life may even prevent it. But there is a way for every Catholic to make a pilgrimage each and every year. It costs nothing and requires neither a suitcase nor a passport. In fact, it is as near to you as your local parish church.

Each year, through her calendar, the Church “relives” the some thirty-three year earthly life of Our Lord in a mere twelve months. We follow His life from the announcement of His coming and His birth in the seasons of Advent and Christmas; to the public ministry of Jesus that we recall through Ordinary Time; to the Passion, Death and Resurrection of the Lord that we remember in Lent and Easter. In the liturgical life of the Church, and most especially in the celebration of the Mass, it is as if the entire life of Our Lord is compressed in time for us; it is accelerated so that we can relive it annually. However, there is one week each year where the life of Our Savior is not sped up, but rather slows down to real time. It is a week where we are able to follow the Lord day by day, hour by hour, and even minute by minute. This gives us an extraordinary opportunity to make a pilgrimage journey without ever leaving home.

This year I invite every Catholic in the Diocese of Rockville Centre to join me in making a pilgrimage in the footsteps of the Lord during the last week of His life, by attending all the liturgies that take place in your local parish during Holy Week, the final week of Lent just prior to Easter.

Anyone embarking on a pilgrimage generally does some preparation beforehand. In this pastoral letter, I would like to help you in this by giving an overview and an explanation of the “places” you will visit, the things you will see and the people you will meet on your spiritual journey.

HOLY WEEK

Holy Week follows the fifth week of the season of Lent. It begins with Palm Sunday and continues to the following Saturday. At the time of Egeria, the Church referred to this most solemn week of her year as “The Great Week.” Towards the end of Holy Week comes what is called the “Sacred Triduum”, which is Latin for the “holy three days”: Holy Thursday; Good Friday; and Holy Saturday. At the end of the Sacred Triduum we have the celebration of the Lord’s Resurrection on Easter Sunday.



PALM SUNDAY OF THE PASSION OF THE LORD

On Palm Sunday we commemorate the day on which Our Lord entered Jerusalem on the donkey, when the people hailed Him as King while waving palm branches and crying out: “Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest.” [Mt 21:9] All four Gospels present an account of Jesus’ entry into Jerusalem on Palm Sunday.³

According to the Gospel of St. Matthew, upon His arrival in the city, Jesus goes into the Temple and “cleanses” it, by driving out those who were buying and selling, and by overturning the tables of the moneychangers. Jesus quoted the Prophet Jeremiah by saying: “My house shall be a house of prayer, but you are making it a den of thieves.” [Mt 21:13] This act would be one catalyst prompting the Temple authorities to conspire in earnest to have Jesus condemned.

It seems that during the last week of His earthly life, Jesus stayed on the Mount of Olives, so called because of the groves of olive trees that covered its hillside. On the opposite side of the Mount was the town of Bethany, where Martha and Mary lived with their brother Lazarus, and where Jesus mounted the donkey to bring Him into the city. On the other side of the Mount, closer to the city, was the Garden of Gethsemane. This seems to have been a favorite place of Jesus to stay with his disciples and pray

away from the crowds whenever He came to Jerusalem. The Mount of Olives descended to the Kidron Valley and on the other side to the west rose the Temple Mount. It was on this enormous man-made platform some thirty-six acres in size, that the People of God had worshipped the Lord through prayer and animal sacrifices for a thousand years since the time of King Solomon.

From the evening of Palm Sunday through Thursday of that week, Jesus and his Apostles spent the majority of their time at the Mount of Olives and the Garden of Gethsemane. The Gospels explain that Jesus in these days taught in the Temple area, but also on the Mount as well. It was during these days that, healing the sick and teaching in the Temple, Jesus was confronted by the religious leaders who asked Him: “By what authority are you doing these things?” [Mt 21:23] Jesus condemned them in the strongest terms, calling them “hypocrites” and warning the people not to follow their example, “For they preach but they do not practice.” [Mt 23:3] It is also the place from which, in the Gospel of Matthew, Jesus gives what is known as the “Olivet Discourse”, or the “Sermon on the Mount of Olives”.⁴ In this talk, covering two full chapters of the Gospel, Jesus gives them a preview of the end times, prophesying the future destruction of the Temple and His second coming at the end of time.

When you come to your parish church for Palm Sunday, you will notice that the priest is wearing red vestments, designating the Passion of Jesus and the shedding of His Blood for us. This Mass generally begins at the door of the church, with the priest offering the following introduction:



Dear brethren (brothers and sisters), since the beginning of Lent until now we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord’s Paschal Mystery, that is to say, of his Passion and Resurrection. For it was to accomplish this mystery that he entered his own city of Jerusalem. Therefore, with all faith and devotion,



let us commemorate the Lord's entry into the city for our salvation, following in his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and in his life.⁵

After this, the priest offers a prayer of blessing over the palm branches, sprinkling them with Holy Water as he says:

Almighty ever-living God, sanctify these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever. Amen.⁶

At this Mass two Gospels are actually read: the first an account of the entry into Jerusalem at the very beginning of Mass; and the second, one of the versions of the entire Passion of Jesus by Matthew, Mark or Luke proclaimed at the usual time. Following the reading of the Gospel account of Jesus' entry into the city on Palm Sunday, the priest will say:

Dear brethren (brothers and sisters), like the crowds who acclaimed Jesus in Jerusalem, let us go forth in peace.⁷

At this point in most parishes the entrance hymn is sung and the priest and other ministers enter the church in the entrance procession. The members of the congregation are given the blessed palm branches in order to reenact the procession of Our Lord nearly two-thousand years ago. The leftover palms are later burned to make the ashes to be used the following year on Ash Wednesday. Some parishes may have the faithful enter the Mass together in a procession, and some may do it more simply, as the Church offers three options. However it is done, the Mass of Palm Sunday of the Passion of the Lord begins the pilgrimage of Holy Week.

The other distinctive aspect of the Palm Sunday Mass is the reading of the full account of the Lord's Passion, taken from the Gospel being read that year: either Matthew, Mark or Luke. These accounts begin with the preparations for the Last Supper, and conclude with the death of the Lord on the Cross and the placement of His body in the tomb. Generally, the faithful stand for the entire Passion account. Also, at the point in the Gospel where Jesus dies, all in the congregation kneel for a moment in silent respect and sorrow. Although the Gospel may be read or chanted, in parishes in America it is most often divided into parts, with a narrator, a reader, the priest taking the role of Christ, and the congregation in the role of the crowd. It is during this

"dramatic reading" that the idea of immersing ourselves in the liturgy of Holy Week becomes most apparent. The Church attempts to give us the ability to place ourselves in the position of those who actually lived the events we recall on Palm Sunday. We become a part of the story and learn that we are not merely recalling events of the past, but are experiencing the presence and grace of the Lord Jesus here and now.

MONDAY, TUESDAY AND WEDNESDAY OF HOLY WEEK

There is no special name given to the three weekdays following Palm Sunday. However, Monday, Tuesday and Wednesday of Holy Week have a character all their own, as the Church readies herself for what is to come. In fact, in the Gospels read at daily Mass in these days,⁸ the Church asks us to reflect upon a very important figure who can be of great benefit to us in our spiritual lives: Judas Iscariot.

Stories about Judas are few in number in the Gospels and the Acts of the Apostles. During the course of the year at Mass, Judas is most often mentioned, if at all, merely in listing



CNS PHOTO/ANDREW MEDICHINI POOL VIA REUTERS

the names of the twelve Apostles. But during Holy Week we hear quite a bit about the one who would betray Him.

It is difficult to understand Judas' motivation for the betrayal of Jesus. St. John the Apostle and Evangelist tells us that it was later discovered that Judas had been stealing from the Lord and the poor: "He was a thief and held the money bag and used to steal the contributions." [Jn 12:6] It is no coincidence that he eventually approaches the Temple priests and offers to hand Jesus over to them for money, the infamous "thirty pieces of silver." [Mt 26:15] Judas is present at the Last Supper and hears the Lord predict His impending betrayal. Later that evening, in the Garden of Gethsemane he will betray Jesus by, of all things, a kiss. He will soon repent of his action by throwing the "blood" money back into the Temple, yet he will not approach the Lord on the Cross on Good Friday to ask for forgiveness. Instead he will end by rejecting all the gifts God had given him and take his own life.⁹

Judas is an important spiritual figure because he teaches us by negative example. His is the great cautionary tale of the New Testament. If one who was personally called by Jesus, who lived with Him, who saw the miracles with his own eyes and heard the preaching with his own ears, could fall away, that means that anyone can. Judas' story teaches us that one that close to the Lord can still betray Him. It reminds us not merely to claim to be disciples of the Lord, but to actually be disciples of the Lord. The grace that God gives us is like a flame; it must be protected from the wind of the world so it will not be extinguished.

In the Diocese of Rockville Centre, as in the Archdiocese of New York and the Brooklyn Diocese, Monday of Holy Week is also known as "Reconciliation Monday." On this day, every church in the entire region offers the Sacrament of Confession to the faithful continuously from 3:00 pm to 9:00 pm. This practice, which originated in our diocese, is now two decades old, and has been a great source of grace to many. Every year on this day, large numbers of people come out to make use of this oft-neglected, yet powerful, sacrament. It is the perfect way to spiritually prepare ourselves for the pilgrimage journey that lies ahead.

THE SACRED PASCHAL TRIDUUM

This is how the Church herself describes these "holy three days":

In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen ... Pastors should, therefore, not fail to explain to the Christian faithful, as best they

*can, the meaning and order of the celebrations and to prepare them for active and fruitful participation.*¹⁰

The Triduum begins with the Evening Mass of the Lord's Supper on Holy Thursday, reaches its high point at the Easter Vigil Mass on the evening of Holy Saturday, and concludes on the evening of Easter Sunday. The Church considers this to be one, continuous celebration. On these most solemn days, there is to be no daily Mass celebrated in the parishes in the morning. Even funeral Masses are prohibited, though a funeral prayer service may be conducted in the church. It is the custom in many parishes for the people to gather in church in the morning for a service of Morning Prayer. In this time on our pilgrimage we really begin to walk hour by hour with Our Lord through the events of His Passion.

HOLY THURSDAY

The Chrism Mass

On Holy Thursday, prior to the beginning of the Triduum, the Chrism Mass is offered in the diocesan cathedral.¹¹ It is celebrated by the diocesan bishop, who is joined in concelebration by his auxiliary bishops and the priests of the diocese. This Mass "is one of the principal expressions of the fullness of the bishop's priesthood and signifies the close unity of the priests with him."¹² All the faithful are invited to attend, and many more throughout the diocese will be able to participate by watching the Mass on television or through the internet.

It was on Holy Thursday during the Last Supper that Christ made His Apostles the first priests of His Church. Because of this, Holy Thursday is considered the anniversary of the priesthood in the Catholic Church. During the Chrism Mass, following the Gospel and the homily, the bishop invites the priests of the diocese to stand, and leads them by questions through a public renewal of the promises they made on the day of their ordination. He begins by saying to them:



*Beloved sons, on the anniversary of that day when Christ our Lord conferred his priesthood on his Apostles and on us, are you resolved to renew, in the presence of your Bishop and God's holy people, the promises you once made?*¹³

The bishop then asks them if they are resolved: to be more closely united to the person of Jesus Christ by confirming the promises made willingly and joyfully on the day of ordination; and to be faithful stewards of the Holy Eucharist and the sacraments, motivated by love of Christ and zeal for souls?¹⁴



The bishop asks the people to pray for their priests, that they be faithful, holy and good. The bishop then asks the people to pray for him, that he may be an “image of Christ, the Priest, the Good Shepherd, the Teacher and the Servant of all.”¹⁵

The Mass is referred to as the “Chrism Mass” because during the celebration the bishop will bless or consecrate the three types of Holy Oils to be used in parishes for the administration of the sacraments in the upcoming year: the Oil of the Sick; the Oil of Catechumens; and the Sacred Chrism.

Holy Oils made from olives are used in four of the seven Sacraments: Baptism; Confirmation; the Anointing of the Sick; and Holy Orders. The oil is generally presented to the bishop during the offertory of the Mass in three large vessels, clearly marked. Off to the side of the sanctuary are hundreds of smaller vessels of oil that will be taken later that day to every parish in the diocese. These will be the oils used in the local parish churches for the next year until they are replaced by new oils blessed at the next Chrism Mass. The bishop himself blesses the Oil of the Sick during the Mass before the end of the Eucharistic Prayer; he blesses



the Oil of Catechumens and consecrates the Sacred Chrism following Communion.¹⁶

The Oil of the Sick is used in the Sacrament of the Anointing of the Sick. When a person is seriously ill, the priest will place the oil in the sign of the Cross on the person's forehead as well as on the palms of each hand. The priest prays for a physical healing for the person, as well as a strengthening of the person's soul to be spiritually prepared for whatever is to come during the course of the illness. When the bishop blesses the oil he says: “Make this oil a remedy for all who are anointed with it; heal them in body, in soul, and in spirit, and deliver them in every affliction.”¹⁷

The Oil of Catechumens is used in the baptism of adults and infants. The word catechumen comes from a Greek word meaning “to be instructed”. It refers to a non-Christian who is preparing for baptism. Placed on the breast of the individual (at the base of the throat), it is meant to prepare the person to be set free from Original Sin, to be protected from the Devil and to be readied to receive the Holy Spirit.

The Oil of Sacred Chrism derives its name from the Greek word *khṛisma* which means “anointing”. It is from this word that we get the title “Christ” which means “Anointed One”. It is a Holy Oil that is mixed with balsam, which gives it a distinct aroma and a deeper color. Balsam is an aromatic resin that comes from plants, historically has been considered to have medicinal properties, and which was quite valuable in the ancient world. The Sacred Chrism is used in the three Sacraments which can only be received by a person once in a lifetime: Baptism; Confirmation; and Holy Orders. In Baptism it is placed on the crown of the infant's head, indicating that the whole person has been consecrated to God. In Confirmation the Chrism is placed on the person's forehead, indicating a strengthening of the will and the gifts of the Holy Spirit. In Holy Orders the bishop places the Chrism on the palms of the hands of the priest he has just ordained, because it is through those consecrated hands that the priest will now give the

sacraments to the people. When a bishop is ordained the Chrism is placed on his head. Sacred Chrism is also used in the consecration of altars and churches.

At the end of the Chrism Mass there is a procession by the bishop and several ministers carrying the three large vessels of Holy Oil to the ambry, a receptacle niche located in the sanctuary. Here the oils will be kept behind glass doors for the faithful to see, and they will be used throughout the course of the next year. Every parish church has an ambry where you are able to see the oils that will be used in your parish for the sacraments given during the next year.

EVENING MASS OF THE LORD'S SUPPER

The Sacred Triduum begins with the Evening Mass of the Lord's Supper on Holy Thursday. This means that Lent, which began on Ash Wednesday, actually concludes prior to the evening Mass on Holy Thursday. In the Gospels, the first Holy Thursday was also the beginning of the Jewish Feast of Passover. Our Lord and the Apostles were in the city for the celebration of that great Jewish feast that commemorated the Israelites' escape from Egypt, more than twelve centuries before. Jesus asked the Apostles to make preparation for them to share the Passover meal together, although only the Lord at that time knew it would also be the "Last Supper".

They were directed to an "upper room" located in what was even then the old part of the city of Jerusalem. It would come to be known as the "Cenacle" after the Latin word *cenaculum*, meaning "dining room". The Cenacle, which may still be visited by pilgrims today in Jerusalem, would also be the room in which the Apostles hid after

the Crucifixion, where Jesus appeared to them on Easter Sunday, and in which the Holy Spirit descended upon the early Christian community assembled at Pentecost.

When they gathered that evening for the Passover meal several events of great importance took place. Jesus began by washing the feet of the twelve Apostles. This was a custom done for honored guests at a banquet, but was generally performed by a servant. Simon Peter famously protests this gesture of Jesus', and the Lord rebukes him, gently. Jesus explains that He has done this as a visible lesson for them: "If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do." [Jn 13:14-15] Jesus had given them a command of Christian charity. In Latin the word for a command is *mandatum*; from this we get the word "mandate". And so, the Church's annual reenactment of Jesus' washing of the disciples' feet at the Evening Mass of the Lord's Supper is known as the *Mandatum*.

During the course of the Passover meal, which always involved eating unleavened bread and drinking cups of wine, Jesus does something startling and unexpected. He takes the bread, blesses it, breaks it and when giving it to them He adds the words: "This is my body, which will be given for you; do this in memory of me." [Lk 22:19] Then, over the chalice of wine He says: "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins." [Mt 26: 27-28]

What we refer to as the "words of consecration" are those words spoken by the priest at every Mass at the moment when the bread and wine are changed into the Body, Blood, Soul and Divinity of Jesus Christ.¹⁸

The priest first takes the Host in his hands and, bowing slightly says the words over the bread. He then elevates the Host, which is now the Body of Christ, so that the people may see and adore the Lord. Placing the Host back on the altar the priest genuflects on his right knee as another sign to the people and to himself that the Lord is now truly present among them. Then the priest takes the chalice filled with wine in his hands and, bowing again, speaks the words of consecration over the wine. He then elevates the chalice,



which is now filled with the Precious Blood of Christ, so that the people may again adore the Lord, genuflecting after placing the chalice back on the altar.

The words of consecration we hear at Mass are actually a composite of the words spoken by Jesus at the Last Supper as recorded in the Gospels by Matthew, Mark, and Luke, and by St. Paul in his First Letter to the Corinthians.¹⁹ In the Mass we hear:

Take this, all of you, and eat of it, for this is my Body, which will be given up for you ...

*Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.*²⁰

When Jesus, as God, pronounces these words at the Last Supper, the ordinary bread and wine are truly changed (transubstantiated) into His true Body, Blood, Soul and Divinity. At this moment Our Lord instituted the Sacrament of the Holy Eucharist. But, by adding the words “Do this in memory of me”, He gave us a second Sacrament, that of Holy Orders. Jesus “instituted the Eucharist ... and commanded his apostles to celebrate it until his return; ‘thereby he constituted them priests of the New Testament.’”²¹ These two Sacraments, that of the Holy Eucharist and the Holy Priesthood, were both instituted at the same time by Christ at the Last Supper as a gift to His Church. They may never be separated.

Some may ask how is it possible for us to believe in the Real Presence of Christ in the Eucharist since Communion continues to look like ordinary bread and taste like ordinary wine? The answer is stated by the *Catechism of the Catholic Church*, quoting the Council of Trent and reflecting the Church’s long-standing teaching:

*By the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.*²²

This change of substance does not change the outward characteristics of the bread and the wine, which



remain. Something can be transformed inwardly without any outward change being apparent. Perhaps the simplest explanation is that a person with sin who enters a confessional looks exactly the same when he leaves, but we know he is not. He has been inwardly transformed by the removal of his sins, though outwardly he looks the same as before.

At the Evening Mass of the Lord's Supper on Holy Thursday the priest wears white vestments. The Gospel proclaimed is the account of Jesus washing the feet of the Apostles.²³ Following the homily, many parishes will enact the *Mandatum*, where the priest removes his chasuble, ties an apron around his waist, and washes the feet of parishioners. This is a very moving ritual, and always affects those who witness it. In this moment of our pilgrimage, it is as if we are true participants at the Last Supper and are experiencing it just as the Apostles did.

The Evening Mass of the Lord's Supper concludes in a unique way. Following the distribution of Holy Communion, the priest removes the Blessed Sacrament from the tabernacle, leaving one ciborium filled with consecrated hosts on the altar. Then, after saying the closing prayer of the Mass, the priest comes to the foot of the sanctuary, faces the altar and the Blessed Sacrament, and incenses it while kneeling. Then, with a humeral veil around his shoulders, he carries the Blessed Sacrament and leads the people in a procession to a place of repose.

This is a reenactment of Our Lord's departure from the Cenacle at the conclusion of the Last Supper. He and His Apostles crossed the Kidron Valley and ascended the Mount of Olives, where the Lord asked them to stay awake with Him and pray. But they fell asleep. Finally, Judas arrived, Jesus was arrested and the Apostles ran away. Jesus would be taken back to the city for His trial before the Sanhedrin, the ruling body of Jewish elders. He would then remain in prison until the next day.

When the priest processes with the Blessed Sacrament out of the parish church, it is a reenactment of the movement of Jesus and the band of Apostles that night following the Last Supper. The repository is a place near the church, and sometimes in



another building or at a bit of a distance, where the Blessed Sacrament will be reposed for a time. The repository represents the Garden of Gethsemane. The people follow in procession, taking the part of the Apostles and disciples of the Lord. Upon arriving at the place of reposition, there is an altar erected where the Blessed Sacrament may be kept for the faithful to adore until midnight. This enables us to fulfill the request that the Lord made to the Apostles which they failed to accomplish: "Remain here and keep watch with me." [Mt 26:38]

It can be a very powerful spiritual exercise to attend the Evening Mass of the Lord's Supper, experience the washing of the feet, receive Our Lord in Holy Communion on the day of its institution as a sacrament, and then spend an hour or more with the Lord in prayer late at night. It is as if we ourselves are in Jerusalem two-thousand years ago, privileged to be with the Lord during these events that won our salvation. It also enables us to console Our Lord in the present for what He experienced in the past.

Following the evening Mass, the altar is stripped bare, the candles are removed from the sanctuary, the holy water fonts are emptied, and crosses are removed, if possible. The sanctuary lamp is extinguished, and the door of the tabernacle is left open to indicate the Lord's absence. The Church is now ready for the solemn observance of Good Friday which begins at midnight.



FRIDAY OF THE PASSION OF THE LORD [GOOD FRIDAY]

Good Friday is the day on which Our Lord was under arrest, suffered under Pontius Pilate, was crucified, died, and was buried. It is the only day of the year on which Mass is not celebrated.²⁴ Priests consecrate a sufficient number of hosts at the Evening Mass of the Lord's Supper the day before so that all may receive Holy Communion on Good Friday. Again, it is the custom in many parishes for the people to gather in church in the morning for a service of Morning Prayer. The altar has been stripped and there are no flowers. The tabernacle is empty and the door left open to indicate that the Lord has been taken from us. Often confessions are heard by the priests on Good Friday, a very appropriate day to make use of this sacrament.



In most parishes the Celebration of the Passion of the Lord occurs at 3:00 pm, the time at which Jesus died on the Cross. The priest presiding over the service will wear a red chasuble, again indicating the shedding of Jesus' Blood for our salvation.

The liturgy begins in silence as the priest and ministers process into the church. When he arrives at the sanctuary the priest will prostrate himself by lying face-down on the floor for a moment of prayer while the congregation kneels. Then, all rise and the priest begins with a simple opening prayer, followed by the readings.



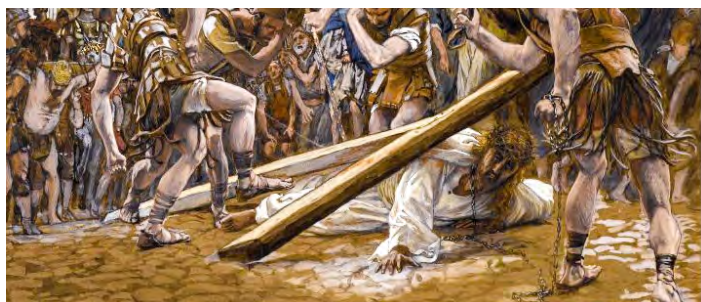
The Gospel of Good Friday is always taken from St. John's account of the Passion.²⁵ This version begins after the Last Supper has ended, and with the arrival of Judas and the soldiers at the Garden of Gethsemane. St. John gives us a detailed account of the trial of Our Lord and the three-fold denial of Jesus by Simon Peter. The Passion continues with Jesus being questioned by Pontius Pilate, who then offers the crowd the release of either Jesus or the revolutionary, Barabbas. St. John describes the scourging of Jesus, the crown of thorns and the purple cloak, and the carrying of the Cross to the "Place of the Skull", which in Hebrew was called Golgotha. The Evangelist describes the Crucifixion of Jesus, the soldiers rolling dice for His garments, and the poignant moment with the Blessed Mother and St. John the Apostle standing at the foot of the Cross. The Gospel concludes with the death of Jesus and His burial in the tomb.

As on Palm Sunday, the faithful generally stand for the entire Passion account, but kneel for a moment in silence at the place in the Gospel where Jesus dies. Again, the Gospel may be read, or chanted, but is most often dramatically read in parts. One of the most powerful moments occurs when the congregation, taking the part of the crowd before Pilate, exclaims: "Crucify Him! Crucify Him!" It reminds us that we do not have to have lived two-thousand years ago to say the same thing to Our Lord. We say those words every time we sin in the present.

Following the Gospel there is a brief homily by the priest, followed by a series of ten Solemn Intercessions. These begin with a prayer for the Church, include the Jewish people "to whom the Lord spoke first", and even contain a petition for those who do not believe in God. These are often sung or chanted in whole or in part.

Next comes the Adoration of the Holy Cross, where the priest shows the Cross to the congregation while chanting three times: "Behold the wood of the Cross, on which hung





the salvation of the world”, to which the people respond, “Come, let us adore.” Then, in most parishes, there is time for the faithful to approach the Cross and venerate it, often by a kiss. This helps to undo the treacherous kiss of Judas the night before, by a kiss of love and Faith to the Lord from us. This is our acknowledgement that although the Cross was the instrument which caused Our Lord such suffering and even brought about His death, it is sacred to us because it was the means of our salvation.

Egeria, in her account of Good Friday celebrated in Jerusalem, gives a highly detailed description of pilgrims venerating a relic of the true Cross in the Church of the Holy Sepulchre. This church, which still stands today in the city of Jerusalem, houses the site of the Crucifixion as well as the site of Jesus’ tomb. Egeria’s account reminds us that this simple act that we do in our parishes on Good Friday, has been done by countless numbers of Christians throughout these many centuries.

Following the Adoration of the Cross, Holy Communion from the Mass the night before is brought to the altar. After leading the people in the Our Father, the priest and people receive Holy Communion. Though deprived of the

celebration of Mass this one day a year, the people are never deprived of their ability to worthily receive the Lord in Holy Communion. After the reception of Holy Communion, the Blessed Sacrament is removed again from the altar. The absence of Our Lord therefore continues. After the final prayer and dismissal, the people depart from the church in silence, just as they must have departed from Calvary and from the tomb.

In many parish churches on the evening of Good Friday the people may gather again for a solemn praying of the “Stations of the Cross”, also known as the “Way of the Cross.” This devotion actually began among early Christian pilgrims in the city of Jerusalem. It was the custom to visit specific sites along the *Via Dolorosa* (Latin for the “sorrowful way”), the path along which it is believed Jesus carried the Cross. It begins at the site of the Fortress Antonia where He was condemned by Pilate, and ends at the hill of Calvary where He was crucified. This path, which winds through the circuitous streets of the old city is less than half a mile long. However, during the Passion, when the streets of the city were packed with people for the Feast of Passover and filled with the riotous and unruly crowd that had demanded Jesus’ death, the route would have seemed much longer for the condemned man.

We do not know when pilgrims began the spiritual practice of following Jesus’ route and meditating on His Passion in the very place where it occurred, yet Egeria mentions doing it privately in the account of her pilgrimage to Jerusalem in the 380’s A.D. Eventually, this devotion was desired by those who could not make the pilgrimage to the Holy Land in person, and so “stations” began to be placed on the walls of churches throughout the world so that people could pray the Way of the Cross at home. The traditional number of stations is fourteen, beginning with Jesus being condemned by Pilate, and concluding with His being laid



in the tomb. St. Alphonsus Liguori in the 1700's wrote a series of meditations on each station that are still widely used today. It is customary for one praying this devotion or the one leading it to walk in the church from station to station, look at the image on the wall, genuflect, and meditate on the Passion of Jesus.

When the Way of the Cross is prayed solemnly, as often is the case on Good Friday, a stanza of a hymn is sung between each station. Most often this is the famous 13th Century hymn *Stabat Mater*, dedicated to the Blessed Mother. It takes its name from the first line of the hymn in Latin: *Stabat mater dolorosa* ("the sorrowful mother was standing"). It depicts the sorrowful Mother of God standing by the Cross on Good Friday as her Son endured His agony. The most common English translation, which is not literal, has as the first stanza: "At the Cross her station keeping, stood the mournful Mother weeping, close to her Son to the last." Many people return to the church in the evening on Good Friday to pray this devotion which our ancestors have likely been doing from the very beginning.

In our pilgrimage on Good Friday, we have followed the Lord moment by moment through His last day of life on earth. We have attended His trial, have followed with Him on the Way of the Cross, and have stood with Him as He was crucified on Calvary on Friday afternoon. And now, like the Apostles and others, we wait for what He promised throughout His public ministry, but which so few believed. We wait for the Resurrection.



HOLY SATURDAY

Holy Saturday is only referenced in passing in Sacred Scripture, and then only in the Gospel of Matthew:

The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said, ... "Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, 'He has been raised from the dead.'" ... So they went and secured the tomb by fixing a seal to the stone and setting the guard. [Mt 27:62-66]

Ironically, it was Jesus' enemies who were afraid of the Resurrection happening as the Lord had predicted. The followers of Jesus were the ones who seem not to have been expecting it, and who even needed convincing. Good Friday had been the "Day of Preparation" for the sabbath day, which always began at sundown on Friday and ended with sundown on Saturday. So, because according to Jewish custom no work was permitted on the sabbath, the first Holy Saturday was a quiet and mournful one for the followers of Jesus. It seems that the Apostles hid behind the locked doors of the Cenacle room and did not venture out for fear of being arrested as followers of Jesus. We know that they were still behind the locked doors when the Resurrection was announced to them on the following day.²⁶

On Holy Saturday, as on the two days preceding it, there is no Mass celebrated in the morning, however it is the custom in many parishes for the people to gather in church for a service of Morning Prayer. And, although the altar has been stripped bare for Good Friday, this is the day the church will be decorated for Easter. The sanctuary will be restored, and many Easter flowers will be brought in



to adorn the church. The preparations may be extensive, and often require a team of people to complete. However, all must be readied by sundown, because that is when the Easter Vigil Mass begins.

The first part of the Mass generally takes place outside the church building entirely, or it may begin in the vestibule. It commences with the *Lucernarium*, a Latin word meaning “service of the light”. The church begins in darkness, while the priest and other ministers light a large fire at the entrance. The priest, wearing white vestments, then introduces the Mass with these words:

Dear brethren (brothers and sisters), on this most sacred night, in which our Lord Jesus Christ passed over from death to life, the Church calls upon her sons and daughters, scattered throughout the world, to come together to watch and pray. If we keep the memorial of the Lord's paschal

solemnity in this way, listening to his word and celebrating his mysteries, then we shall have the sure hope of sharing his triumph over death and living with him in God.²⁷

The priest then blesses the fire, and he uses a taper to light the large Paschal Candle (the Easter Candle). This candle, generally three to five feet in height, represents the person of Christ as it is carried lit into the darkened church. It is amazing how much light one flame can give out in a completely darkened space. The symbolism is profound as we recall Our Lord's words: “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” [Jn 8:12]

In this moment, the church in darkness represents the world before Christ's coming, immersed in the darkness of sin. But God had made a promise to fallen humanity that He would save us by sending a Savior. St. John the Evangelist would describe the Son of God as the “Word” at the beginning of his Gospel:

In the beginning was the Word, and the Word was with God, and the Word was God ... What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it ... The true light, which enlightens everyone, was coming into the world. [Jn 1:1, 3-5, 9]

As the people prepare for the procession, the priest says: “May the light of Christ rising in glory dispel the darkness of our hearts and minds.”²⁸ Then the minister moves into the church, holding the Paschal Candle aloft as he proclaims three times, “The Light of Christ”, to which the people respond, “Thanks be to God.” This mirrors the showing of the Cross three times on Good Friday. While this is happening, something extraordinary occurs. Prior to Mass, the entire congregation has been given small taper candles. As the Paschal Candle slowly moves through the church, ministers and servers take the flame from the large candle, and use it to light the smaller candles of the people. The one blessed flame is thus passed from person to person, throughout the entire church. This represents how the light of the Gospel of Jesus spreads throughout the world.

Very quickly, the entire church is brightened with candlelight and every face is illumined by its own candle. A flame is the only non-living thing in the world that, when divided, becomes more





than it was and not less. As the Church says in its prayer at this Mass: “A fire into many flames divided, yet never dimmed by sharing of its light.”²⁹

When the priest and the other ministers arrive in the sanctuary, the people continue standing with their lit candles as a minister sings or chants a lengthy prayer called the *Exsultet*, Latin for “exult”. This prayer, which goes back to the seventh century, is a hymn of praise to God. It draws parallels between the Old and the New Testaments, and its language is very beautiful:

This is the night, when once you led our forebears, Israel’s children, from slavery in Egypt and made them pass dry-shod through the Red Sea. This is the night that with a pillar of fire banished the darkness of sin. This is the night that even now, throughout the world, sets Christian believers apart from worldly vices and from the gloom of sin, leading them to grace and joining them to his holy ones. This is the night, when Christ broke the prison-bars of death and rose victorious from the underworld ... The sanctifying power of this night dispels wickedness, washes faults away, restores innocence to the fallen, and joy to mourners, drives out hatred, fosters concord, and brings down the mighty.³⁰

When the *Exsultet* has ended, the people extinguish their candles and are seated. The church is once again in darkness, except for the light of the Paschal Candle burning in the sanctuary, and a few dim lights to assist the ministers. The priest introduces

the Liturgy of the Word with this prayer:

Dear brethren (brothers and sisters), now that we have begun our solemn Vigil, let us listen with quiet hearts to the Word of God. Let us meditate on how God in times past saved his people and in these, the last days, has sent us his Son as our Redeemer. Let us pray that our God may complete this paschal work of salvation by the fullness of redemption.³¹

The Liturgy of the Word in the Easter Vigil Mass contains eight readings, interspersed with sung Psalms and recited prayers, followed by a Gospel reading of the Resurrection from Matthew, Mark or Luke. The seven readings from the Old Testament trace salvation history throughout Sacred Scripture. The readings include the account of the creation of the world and the story of God asking Abraham to sacrifice his





son Isaac, both from the book of Genesis. There is the story of the people of Israel escaping slavery through the crossing of the Red Sea in the Book of Exodus. Other readings from the Old Testament prophets all point to God promising His people that He would bring them salvation.³² Some of these readings may be omitted, but at least three readings from the Old Testament must be proclaimed, and one of these must always be the reading from the Book of Exodus.

After the last Old Testament reading is proclaimed, the *Gloria* is sung, often accompanied by the ringing of bells, at which point the church lights are turned on and the altar candles are lit.

Following the proclamation of the Gospel and the homily, the priest and the ministers go to the baptismal font to bless the water. First, the Litany of Saints is sung, where the Church calls upon the Saints in Heaven to assist us with their prayers. Many saints are specifically named, and they include men and women who lived at all times and places throughout Church history up to recent times. The prayer of blessing of the water invokes images from salvation history: the waters at the time of creation; the waters of the great flood; the waters of the

Red Sea and the River Jordan; and the water that flowed from Christ's pierced side on the Cross, which is a symbol of the water of baptism. At the end of this lengthy prayer, the Paschal Candle is generally lowered three times into the water, representing Christ's death and resurrection, which happens also to us at baptism when we die to sin and things of this world, and rise to the life of grace with Christ.

It is during the Easter Vigil Mass that, following the homily, Catechumens (the unbaptized) receive the Sacrament of Baptism. In some parishes, adult Catholics may receive the Sacrament of Confirmation and Candidates (non-Catholic



Christians) may be received into full communion with the Church. Catechumens receive on this night three Sacraments: Baptism, Confirmation, and Holy Communion. Those who have already been validly baptized into another Christian denomination receive the Sacraments of Confirmation and Holy Communion. Often there will be catechumens and candidates to receive the sacraments, but sometimes a parish may not have anyone in a particular year.

These new Catholics have always been accompanied in their spiritual journey and preparation by members of the parish, clergy and laity, and some of them converts themselves. After a period of instruction in the Faith and much prayer, their entry into the Faith becomes a great moment in any parish. For every convert to the Faith, there are many others who have helped them on their spiritual journey and who stand with them on this night. This is precisely what Christ intended when He gave His Church the “Great Commission.” All disciples of Jesus are called to have a missionary spirit and share what they have been given with others. What we share, we do not lose. Instead, we receive more in abundance, as when the flame is shared with others and so ends in brightening the entire church.

Following the reception of the Sacraments of Baptism and



Confirmation, the priest then addresses the congregation, and leads them in a renewal of their baptismal promises. The people relight their candles and are asked first to reject Satan and sin, and then to profess their Faith in God the Father, and the Son, and the Holy Spirit. Then the priest takes the newly blessed Easter water and walks through the church sprinkling the people with it. This same renunciation of sin and renewal of baptismal promises will take place at all Masses celebrated on Easter day as well.

Mass now continues as usual. At the time of Holy Communion, those who have received the other sacraments earlier in the Mass will now generally receive first, followed by the rest of the congregation.

At the end of Mass, the priest will usually offer a solemn blessing over the people which says in part:



Now that the days of the Lord's Passion have drawn to a close, may you who celebrate the gladness of the Paschal Feast come with Christ's help, and exulting in spirit, to those feasts that are celebrated in eternal joy.³³

At the dismissal, the priest or deacon will say or chant, “Go forth, the Mass is ended, alleluia, alleluia.”³⁴ And the people will respond with “Thanks be to God, alleluia, alleluia.” This special dismissal with the double alleluia will be used throughout the eight-day “octave of Easter”.



EASTER SUNDAY

On Easter Sunday itself, following all of the rich and complex liturgies of the past week, the Mass is comparatively simple. The church is generally overflowing with people. We focus on the Gospel accounts of the Resurrection of the Lord, and on the renewal of our baptismal promises. We reflect on the stories of the women who had followed Jesus so faithfully throughout the course of His public ministry, and who stood by Him at the foot of the Cross at the end. We hear how Joseph of Arimathea had to donate a tomb to the dead man, and how His burial was rushed and incomplete because the sabbath would begin at sundown and no further work could be done. We listen as, early on the morning of Easter Sunday, those same women returned with spices and fresh linens to complete the work of His burial. But on that first Easter Sunday morning, they are instead confronted with an empty tomb and an unanswerable question: “Why do you seek the living one among the dead?” [Lk 24:5-6] Some thirty years before, angels had appeared to humble shepherds and brought them “good news of great joy that will be for all the people”. [Lk 2:10] On this Easter day, angels would appear to these humble women with even greater news: “He is not here, but he has been raised. Remember what he said to you ...” [Lk 24:6-7] The women, including Mary Magdalene and others, then race to tell the Apostles the good news, only to be met with skepticism. The stories conclude with the risen Jesus appearing in their midst.

The Easter season will continue for the next fifty days, concluding some seven weeks later with the Solemnity of Pentecost. The Sacred Triduum concludes on the evening of Easter Sunday.

Easter Sunday of the Resurrection of the Lord is the greatest feast in the Church’s calendar. It stands first among all of the solemnities, feasts and memorials in the Church’s year. It is the day when our salvation was accomplished and the old world was made young again. For those who came before and for us today, it is truly the end of one pilgrimage and the beginning of another.

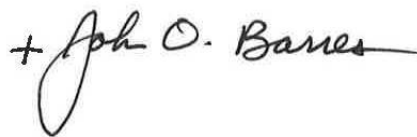
CONCLUSION

I began this pastoral letter by speaking to you about the idea of a pilgrimage being a religious journey taken for a spiritual reason. For two-thousand years those who have called themselves Christians have been making pilgrimage journeys out of love for the Lord and of their Faith. Pilgrims desire to deepen their relationship with the Lord, receive special

graces, and be refreshed and renewed in the practice of their religion. It is a wonderful thing to go on pilgrimage to the Holy Land or to another site associated with our Faith. I encourage all to consider making an actual pilgrimage voyage someday.

However, there is that special pilgrimage that we all can take, and which the Lord offers us the opportunity to make each and every year. I strongly encourage every Catholic in the diocese, and especially every Catholic family, to commit yourselves at the beginning of Lent to making the pilgrimage of Holy Week at the end of Lent. Attending the Masses and other liturgies of Holy Week is the best way to ensure that we take the time to fully immerse ourselves in this special grace-filled journey. It is also an opportunity for all of us to grow in a spirit of holiness and mission. I am a fellow pilgrim with you, and we travel together in the footsteps both of the Lord and of all our ancestors who have gone before us. I may encourage you, but remember that the Lord Himself has invited you to make this pilgrimage with Him. And there are special graces He has in store for you that He can only impart to you in this way through this journey. It is the perfect opportunity to complete our Lent and prepare for Easter. I hope this letter may be a helpful guide to you on the way, so that you may better understand and appreciate what you are experiencing during the pilgrimage of “The Great Week”.

Sincerely Yours in Christ,



The Most Reverend John O. Barres
Bishop of Rockville Centre



REFERENCES:

- 1-All Scriptural quotations in this document are taken from *The New American Bible* (Washington, D.C.: United States Conference of Catholic Bishops, 2002).
- 2-John Wilkinson, trans. & ed., *Egeria's Travels* (Oxford: Oxbow Books, 2015).
- 3-Mt 21:1-11; Mk 11:1-11; Lk 19:28-44; Jn 12:12-19.
- 4-Mt 24:3 - 25:46.
- 5-*The Roman Missal*, Third Typical Edition (Washington D.C.: United States Conference of Catholic Bishops, 2011), p. 274. [Electronic edition.]
- 6-Ibid, p. 275.
- 7-Ibid, p. 279.
- 8-The Gospel accounts concerning Judas are: the anointing at Bethany, Jn 12:1-11; "one of you will betray me," Jn 13:21-33, 36-38; and the thirty pieces of silver, Mt 26:14-25.
- 9-Mt 27:3-7.
- 10-*The Roman Missal*, p. 298.
- 11-This is the only daytime Mass celebrated in the entire diocese on Holy Thursday. Some dioceses in the country, for practical reasons, may choose to celebrate the Chrism Mass on another day earlier in Holy Week, especially for the convenience of priests who must travel to it. But it is preferable that the Mass be celebrated on Holy Thursday itself.
- 12-*The Roman Pontifical* (Totowa, New Jersey: Catholic Book Publishing Corporation, 2012), p. 381.
- 13-*The Roman Missal*, p. 291-292.
- 14-Ibid, p. 291-292.
- 15-Ibid, p. 291-292.
- 16-*The Roman Pontifical*, p. 382.
- 17-Ibid, p. 385.
- 18-*Catechism of the Catholic Church*, 2nd ed. (Vatican City: Libreria Editrice Vaticana, 2012), §1374; §1413.
- 19-Mt 26:20-29; Mk 14:17-25; Lk 22:14-20; 1 Cor 11:23-25.
- 20-*The Roman Missal*, p. 639.
- 21-*Catechism of the Catholic Church*, §1374.
- 22-Ibid, §1376.
- 23-Jn 13: 1-15.
- 24-This is the long-standing tradition in the Latin Rite.
- 25-Jn 18:1 – 19:42.
- 26-Jn 20:19.
- 27-*The Roman Missal*, p. 344.
- 28-Ibid, p. 346.
- 29-Ibid, p. 354-6.
- 30-Ibid, p. 354-6.
- 31-Ibid, p. 364.
- 32-The Easter Vigil Readings are as follows: First Reading, Genesis 1:1–2:2 or Genesis 1:1, 26–31a; Second Reading, Genesis 22:1–18 or Genesis 22:1–2, 9a, 10–13, 15–18; Third Reading, Exodus 14:15–15:1; Fourth Reading, Isaiah 54:5–14; Fifth Reading, Isaiah 55:1–11; Sixth Reading, Baruch 3:9–15, 32–4:4; Seventh Reading, Ezekiel 36:16–17a, 18–28; Epistle, Romans 6:3–11.
- 33-*The Roman Missal*, p. 386.
- 34-Ibid, p. 388.

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THE GREAT WEEK

A PILGRIMAGE WITH THE LORD IN HOLY WEEK



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