

Holy Week and the Easter Triduum at Saint Martin in Roath 2012

The Liturgical Choir will sing throughout the Week

Palm Sunday

1800 (Sat) First Vespers of Palm Sunday and Benediction

0915 Morning Prayer

10:00 The Blessing of Palms, Procession and Solemn Mass of the Passion

1630 A Musical Meditation

J.S. Bach, Variations on Sei gegrüset, Jesu (728) Pergolesi, Stabat Mater Dolorosa

1730 Solemn Evening Prayer II of Palm Sunday

1800 Mass

Monday in Holy Week - Mass 1900 Tuesday in Holy Week - Mass - 1800

Wednesday in Holy Week- 10:00

The Paschal Triduum

Maundy Thursday

1900 The Solemn Mass of the Lord's Supper

The Washing Of Feet, The Reception of the Holy Oils, The Stripping of the Altar,
the transfer of the Blessed Sacrament to the Altar of Repose and Vigil of the Passion

Good Friday

0930 Morning Prayer & the Office of Readings 11:00 Stations of the Cross

15:00 The Solemn Liturgy *Preacher: The Revd Fr. Roger Dixon*

18:00 Vespers of the Burial of the Lord

Holy Saturday

0800 Matins of the Decent of the Lord into hell

The Church is closed today as we prepare building for the Easter Vigil

Easter Eve

2030: The Great Vigil of Easter and Mass of the Resurrection

Easter Day

0915 Morning Prayer

1000 Procession and Solemn Mass

Mass on Easter Monday to Easter Saturday every day at 10:00

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Holy Week and the Paschal Triduum

The Parish
of Saint Martin in Roath

HOLY WEEK

Dietrich Bonhoeffer, the German theologian and Pastor 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: "When Jesus bids a man come, he bids him come and die."

It is this dimension that is well served by Holy Week observances, as they call us to move behind the joyful celebrations of Palm Sunday and Easter, and focus on the suffering, humiliation, and death that is part of Holy Week. It is important to place the hope of the Resurrection, the promise of newness and life, against the background of death and endings. It is only in walking through the shadows and darkness of Holy Week and Good Friday, only in realizing the horror and magnitude of sin and its consequences in the world incarnated in the dying Jesus on the cross, only in contemplating the ending and despair that the disciples felt on Holy Saturday, that we can truly understand the light and hope of Easter.

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 through the Liturgy of this Great Week, the services become a powerful proclamation of the transformative power of the Gospel, and God at work in the lives of people.

What we do is Remember the things at the heart of our Christian Faith. We are not seeking to recreate those events as in some kind of holy play. But, in our recalling of these great events, *remembering* in the Biblical sense, is to allow them to impact on our present.

Following Palm Sunday - we keep the Monday, Tuesday and Wednesday of Holy Week as prayerful days, Mass and the Offices of Prayer throughout the day.

On these Days we have opportunity to prepare for the TRIDUUM and Easter. Also to prepare our homes and families for what will be a busy but glorious weekend. People are used to 'getting ready for Christmas' How much more should be ready for the Triduum and Easter.

At St Martin's we keep are very quiet beginning to the Week in the hope everyone will join us for the entirety of the TRIDUUM.

Then begins the **Great Mass of Easter**

In the Easter Mass and every Mass we share the banquet of salvation, the Eucharist, a foretaste of that heavenly banquet where we joined all the saints in giving thanksgiving to God. Heaven and earth are united in one great love song of praise.

Easter has begun - this is the *Passover of the Lord*. Here, the people of God celebrate their true identity as sons and daughters of God. From the Ashes reminding us of our mortality, sinfulness and human frailness with which we began Lent we have now arrived at Easter. Here we rejoice that our humanity has been raised with Christ by that love and life that cannot die and over which death has no dominion.

Christ is Risen from the dead, we are risen with him. Alleluia!



All the baptised are bidden to be present. There is no reason why anyone should be absent unless for some weighty reason. So make the commitment and encourage others to do the same. Invite your families and friends to join us at this great feast that marks the heart and centre of the Christian Year

Easter Day is a continuation of the Paschal Vigil and the Great Festival of Easter is celebrated for 50 days! Every Sunday of year, of which Easter Sunday is the first Sunday, is a day of Resurrection on each First Day of the Week. Never miss Mass on a Sunday!



The Great Vigil of Easter

the Third Day of the Triduum

We were buried with Christ by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

Again, continuing from Mattins this morning, after sunset on this the Eve of all Eves, this night of all nights ALL should be present, children included for this is the **Passover of the Lord!**

"In the darkness, fire is kindled" our liturgy tells us.

This new fire reminds us of the cleansing and transforming power of God, the creative energy that gives light and life. From this fire our **Paschal** ("Easter") **Candle** is lit which we will follow through the darkness as the Hebrews followed the pillar of fire through the darkness to the light of God's Promised Land.

We will hear a song which extols God's greatness Exultet. We listen and reflect on the mighty works of God as we read the Scriptures recalling the wonder of creation to the wonder of our redemption.

The Gloria is sung, the organ sounds and bells are rung in celebration and the ALLELUIA acclamation is restored to the Liturgy.

Following the Easter Gospel we call upon all the Saints in glory, asking their intercession. As an Easter People we make our way to the Font. Here, with newly blessed water we recall the wonder of our Baptism and our mystical sharing in the death and resurrection of Jesus. Here we re-call and re-affirm our Baptismal Promises.

Alleluia!

The Easter Triduum

TRIDUUM means 'THREE DAYS'

Three days counted as the Hebrews counted their days from dusk to dusk. The days of the Easter Triduum are from dusk on Holy Thursday to dusk on Good Friday (The First Day). Dusk on Good Friday to dusk on Holy Saturday (The Second Day) and dusk on Holy Saturday to dusk on Easter Day (The Third Day)

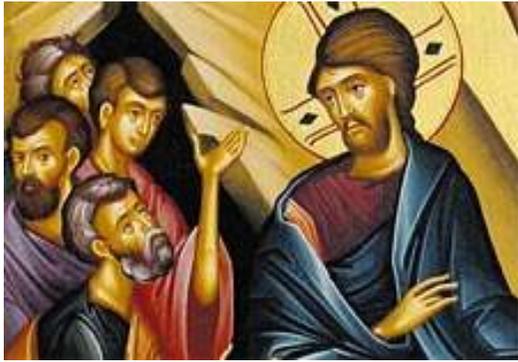


The Easter triduum, marking the days of Jesus' passion and resurrection, is the most important time of the church year. It begins with the evening Mass of Holy Thursday, reaches its high point in the Easter Vigil, and closes on Easter Sunday evening.

Prepared by the days of Lent, Christians celebrate on these holiest of days the saving work God has accomplished in Christ.

From the events remembered these days, so sorrowful and so joyful, the church learns the deepest lessons. In rites and words the mysteries of Jesus' final hours are with us again, his passion, his cruel suffering, his rising from the dead. And we discover the answer to age old questions: Does God love us? Is God merciful? Does God care for us?

We have only to look and learn from Jesus Christ. These are days for fixing our eyes on the holy mystery of his cross and filling our ears with the words of his gospel. Nowhere else does God's love appear so vividly. In the love Christ showed for a sinful world we find the beginning of our church, the source of our sacraments, the key to understanding the human story, and our hope for eternal life.



Palm Sunday

Palm Sunday is the day we remember the "triumphal entry" of Jesus into Jerusalem, to begin our keeping of Holy Week. During this week the Church solemnly recalls the events in the life of Jesus that led to his passion, death and resurrection. Some 450-500

years earlier, the Prophet Zechariah had prophesied,

"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey" (Zechariah 9:9).

Matthew 21:7-9 records the fulfilment of that prophecy: *"They brought the donkey and the colt, laid their clothes on them, and set Him on them. And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. Then the multitudes who went before and those who followed cried out, saying: 'Hosanna to the Son of David! Blessed is He who comes in the name of the LORD!' Hosanna in the highest!"*

At the beginning of the Mass today we recall this event as we begin Holy Week. Palm crosses are blessed and given to everyone to take away. We hang these at home, returning them almost a year later to Church so that they may be burnt to provide the ash for the Liturgy that begins Lent on Ash Wednesday.

Palm Sunday is a mix of joyful celebration, coloured with the reality of the forthcoming events of the Passion. Today we read the first of the Great Gospel passages that recall the Lord's Passion and so enter this great week of weeks.



Holy Saturday

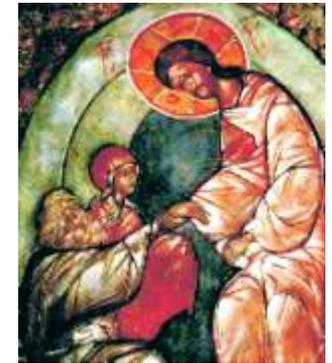
DAY TWO of the TRIDUUM

On Great and Holy Saturday the Church commemorates the burial of Christ and His descent into Hades. It is the day between the Crucifixion of our Lord and His glorious Resurrection.

Matins of Holy Saturday is celebrated and while many elements of the service represent mourning at the death and burial of Christ, the service itself is one of watchful expectation

This Icon shows Christ, having descended into Hades after his death. Here he welcomes Adam and Eve into the new Paradise. Adam and Eve here represent all humanity for who Christ died and rose again.

As Saint Paul reminds us,
'As in Adam all die, even so in Christ shall all be made alive'



From the Liturgy of Mattins on Holy Saturday

"Today a tomb holds Him who holds the creation in the hollow of His hand; a stone covers Him who covered the heavens with glory. Life sleeps and hell trembles, and Adam is set free from his bonds. Glory to Thy dispensation, whereby Thou hast accomplished all things, granting us an eternal Sabbath, Thy most holy Resurrection from the dead."

As evening falls on Holy Saturday so Day 2 of the Triduum comes to a close. The Church, again in silence waits now with great eagerness and expectation for the beginning of the **'Third Day'** of the Triduum to begin when the sun has set.

Christ so that the "new self" that God wishes for us might have life.

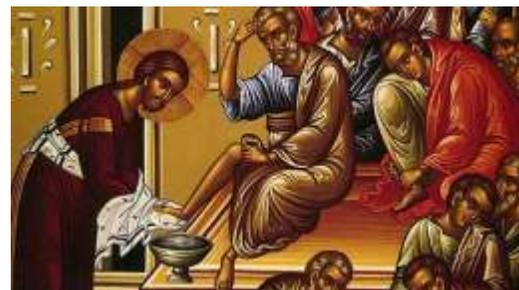
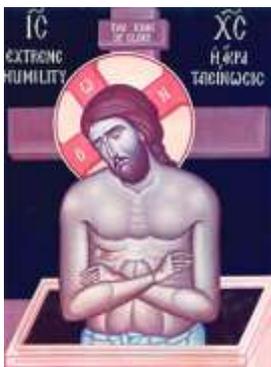
And so, we creep to the Cross, humbly approaching our humble King enthroned on the Cross, the suffering High Priest at His Cruciform Altar, and we kiss the Cross as a sign, not of betrayal (as Judas did), but of embrace, acceptance and love. Through this kiss, we signal our desire to be one with Jesus Christ, to share his humility, and so, to share the exaltation and glory of him who is "the source of eternal salvation for all who obey Him" (Hebrews 5:9).

Holy Communion

On this day Mass is not celebrated but we receive Holy Communion from the Sacrament reserved from the Mass of the Lord's Supper, This is called the Mass of the Pre-Sanctified.

As we venerated the Cross so now in its shadow we come to Holy Communion to receive Holy Communion. In this profound action on this most solemn of days we are strengthened in our union with Christ and in his self offering of himself to the Father. The Liturgy again pauses and silence descends.

Later, Evening Prayer marking the burial of Jesus is celebrated and so the **First Day** of the Triduum is over at sunset and so begins **Day Two** which takes us to Holy Saturday



Maundy Thursday

Mass of the Lord's Supper, the Ceremony of the Washing of Feet, and Vigil of the Passion

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. (see Gal. 6:14)

Lent ends at sunset on Maundy Thursday and we enter the time of the Paschal Triduum. We hear the Passover story from Exodus, when God first saved the people of God. We recall the institution of the Last Supper from Paul's Letter to the Corinthians. Our Gospel Passage reminds us of Jesus washing his disciples' feet and command ("*mandatum*" from which we get "Maundy Thursday") to love one another just as he has loved us.

Since we don't just talk about the events that led to our salvation but enter into them with our bodies, we wash one another's feet. John's Gospel tells us such servanthood as washing feet is what it means to live the Eucharist!



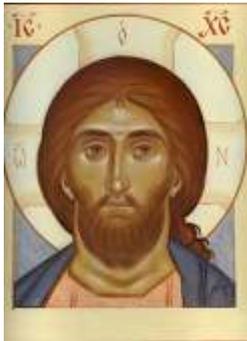
The Institution of the Eucharist

At the Supper Jesus gave a radically new meaning to the food and drink of the sacred meal. He identified Himself with the bread and wine: "Take, eat; this is my Body. Drink of it all of you; for this is my Blood of the New Covenant" At the Mass consecrated and sanctified, the bread and wine become the Body and Blood of Christ. This change is not physical but mystical and sacramental. The Eucharist is at the centre of the Church's life. It is her most profound prayer and principal activity.

The Eucharist is the pre-eminent Sacrament. In the Eucharist we receive and partake of the resurrected Christ. We share in His sacrificed, risen and deified Body, "for the forgiveness of sins and life eternal" This is our deepest communion of God.

This day marks with great joy the Institution of the Eucharist by the Lord to be the memorial of our Redemption until he comes again. We recall that God just does not 'talk to us' but in and through the Incarnation dwells among us, and on this occasion we recall that the Lord gave us his Body and Blood to be our food.

At every Mass we receive his Body and Blood and are united with him in a communion of love and service.



The Holy Oils - during the Liturgy we take into our keeping the **Holy Oils** consecrated earlier this week and for our use during the year.

The Oil of the Catechumens
used to anoint those preparing for their baptism

The Oil of the Sick
This is the oil with which priests anoint the sick as directed by St James in his epistle

The Oil of Chrism

This oil is used in the celebration of the Sacraments of Baptism, Confirmation and Holy Orders, in the consecration of churches and other holy things used in worship.

We conclude the Liturgy on this night by keeping a time of vigil and prayer before the Blessed Sacrament - a remembrance of the Garden of Gethsemane.

*This Liturgy pauses in silence and continues on
Good Friday at 3pm*



Good Friday

The Celebration of the Lord's Passion

WE paused in silence last evening in the Garden of Gethsemane, so we gather on this day at 3.00 pm - the time of the Lord's Death.

In silence we gather because we are picking up where we left off from last evening. This day is called **Good Friday** because we remember the salvation that God brought for the whole world through the death of Jesus.

In silence the priest prostrates himself and all the people kneel - again silence and this bodily action is the only appropriate beginning to this most solemn of services the is going to recall the most profound humility of God. First, God becomes man for us for our salvation in Christ. Jesus humbled himself even to accepting death, death on a Cross. This dramatic gesture hearkens to the words with which we began our Lenten journey. Just as we were told "remember that you are dust, and to dust you shall return", so the priest recalls this by falling prostrate, humbling himself to the dust of the earth. For the word humilitas comes from humus, meaning earth or ground. Our Lenten journey, then, has been about this: coming back down to earth, having exalted ourselves; humbling ourselves before God and seeking His mercy.

After our Scriptures are proclaimed, and Jesus' Passion recalled, prayers are offered for the Church and for the world.

The Veneration of the Cross

The cross (which has been veiled in Lent) is carried into the church and is unveiled before us. We behold the cost of Divine Love.

We have an opportunity to approach the cross in veneration to bow, touch, kneel at, kiss, or use whatever gesture best suits us to show that this cross is ours as well as Jesus' - that our "old selves" were crucified with