

THE PARISH OF ST GABRIEL, PIMLICO



HOLY WEEK AND EASTER
2013

THE WORSHIP OF HOLY WEEK AND EASTER is an annual opportunity for the spiritual renewal of all Christians. At the very centre point of our faith stands **JESUS CHRIST CRUCIFIED AND RISEN**, so centuries of Christian experience have proved that the liturgy of this week has power, through the Holy Spirit, to draw us to him anew.

The services of this week are individually commemorations of the events of the last week in Jesus' earthly life. But taken together as a whole they form an extended celebration of the victory he won over death, because the Cross and Resurrection are inseparable. In particular the services and ceremonies of Holy Week enable us more whole-heartedly to share the celebration and experience of Easter.

This booklet is offered not only to inform you of services and times, but as an encouragement to participate as fully as you can in the Church's worship during these solemn and inspiring days. Doing so will perhaps enable you to enter more deeply into the mystery of the finished work of Christ, his death and resurrection, and to meet more clearly and realistically the challenge of the crucified Lord in the world today.

PENITENCE AND CONFESSION

All Christians are expected to prepare themselves for these Holy Days by self-examination and repentance. Individual Sacramental Confession is a normal ministry in the Church of England, available to all. If you would like to know more about it speak to Fr. Luke.

Confession Times

Fr Luke will be available as follows:

Monday	25th March	8am and 7:45pm
Tuesday	26th March	8am and 7:45pm

It is recommended that Confessions should be made before Maundy Thursday, so that penitence is seen as a preparation for the celebration of the whole Three Days.

FASTING

Good Friday is a Day of Fasting and Abstinence. We are encouraged to enter into the solemn mood of the day by eating and drinking less and more simply - and by abstaining from meat. The general rule for fasting is no more than one meal and two snacks during the day. The Fast should properly extend until the Easter Vigil on Holy Saturday.

EASTER DAY

(31st March)

"Alleluia. Christ is risen.
He is risen indeed. Alleluia."

8:00am Low Mass
10:30 a.m. SOLEMN PARISH MASS

Readings: Acts 10: 34-43.
Colossians 3: 1-4.
St. John 20: 1-9.

6:15pm Festal Evensong & Benediction



EASTER DAY is the **SUNDAY OF SUNDAYS**, the first day of the new creation, which extends into a season of joyful reflection on the resurrection of the Lord. The miracle of the resurrection lies not only in the triumph of Jesus over death, but also in the experience of the Christian who was dead and has risen with Christ in Baptism. Christ's victory at Easter is the beginning of our own final victory and redemption in him.

REMEMBERING OUR BAPTISM. At the Mass today a **RENEWAL OF BAPTISMAL PROMISES** is made in place of the Creed.

In **HOLY COMMUNION** we meet the **RISEN LORD**, coming to share with us his own endless life. For that reason the Church expects all communicant Christians to receive Holy Communion at this Feast - even if they are away from their home parish on holiday.

PLEASE NOTE. Those who receive Holy Communion at The Easter Vigil may also receive on Easter Morning.

HOLY SATURDAY (30th March)

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

8.00 p.m. PASCHAL VIGIL AND FIRST MASS OF EASTER

Readings: Genesis 1:1 - 2:2 Isaiah 54: 5-14
Genesis 22: 1-18 Isaiah 55: 1-11
Exodus 14: 15 - 15: 1 Baruch 3: 9-15, 32-4:4
Ezekiel 36: 16-28
Romans 6: 3-11 St. Mark 16: 1-8

This is the **FEAST OF ALL FEASTS** for Christians and the climax of both the season of Lent and the commemorations of Holy Week. This celebration should be seen as 'the greatest observance of the Christian Year and the foretaste of the Everlasting Easter'. In word and ceremony the Church celebrates Christ's resurrection as the fulfilment of God's unending care for his people, and as the beginning and source of our baptized life in Christ. The Liturgy has four parts.

THE SERVICE OF LIGHT. The resurrection is proclaimed in both spoken word and dramatic ceremony, centred on the **PASCHAL CANDLE** symbolizing Christ, the light of the world, risen from the darkness of the grave. Its main feature is the joyful procession into the church, during which the light is passed progressively to all present, and it culminates in the ancient **EASTER SONG OF PRAISE**, the **EXULTET**. The Paschal Candle is blessed outside the Church and lit from the new fire.

THE VIGIL. The oldest feature of the celebration of Easter is a vigil of watching and waiting, which in early times the Church kept throughout the night, meditating on the mighty acts of God in the Scriptures and praying until dawn, when Christ's resurrection was acclaimed. The Vigil today consists of **OLD TESTAMENT PROPHECIES, AND THE COLLECTS.**

HOLY BAPTISM. Easter and Baptism are intimately linked, because it is by Baptism that we sacramentally enter into Christ's redeeming death and resurrection, and share his New Life. This service was once the chief time for Baptism to be administered. Ideally the Sacrament of Baptism should always be celebrated at this service, but even when this is not possible, all baptized people present make a **RENEWAL OF THEIR BAPTISMAL PROMISES**, as an affirmation of our union with Christ in his death and resurrection.

THE EUCHARIST. The natural and proper climax of the whole Easter Liturgy is the Liturgy of the Eucharist, in which we are sacramentally reunited with our risen Lord.



PALM SUNDAY (24th March)

"Hosanna to the Son of David.
Blessed is he who comes in the name of the Lord."

10:00 a.m. PROCESSION OF PALMS AND PARISH MASS (Blessing of Palms & Procession begins at St Gabriel's school)

Readings: St Mark 11: 1-10
Isaiah 50: 4-7
Philippians 2: 6-11.
The Passion according to St. Matthew

6:15pm SOLEMN EVENSONG & BENEDICTION

On Palm Sunday the Church commemorates Christ's entry into Jerusalem to accomplish his saving work by dying and rising again. The liturgy of the day has two distinctive features, the **PROCESSION** and the reading of the **PASSION GOSPEL**.

THE PROCESSION OF PALMS is the first of the commemorative liturgical actions of Holy Week which remind us of the main events in the last week of Jesus' ministry. But the procession does not only remind us of what happened then. It is an act of praise to Christ the King who reigns and triumphs on the cross, and it expresses our own readiness to take up our cross and follow our crucified and risen Lord, as we go with him to the place of suffering and death.



The reading of **THE PASSION** takes us into the heart of Holy Week. Coming after the Procession, it reminds us that the kingly power of Christ is the power of self-giving love alone. The Passion is read dramatically with the whole congregation taking the part of groups of people. This serves to remind us that we do not just listen to this story - we are to be involved with it, in company with the Lord's friends and disciples, and with our fellow men and women who demanded his death.

At this Mass there is no Sermon or Creed.

MONDAY - WEDNESDAY

Monday	9:30a.m. Mass	7:00pm Mass
Tuesday	11:00am Chrism Mass with Bishop Peter at St Alban's, Holborn (If you would like to come to this, see Fr. Luke)	7:00pm Mass
Wednesday	9:30 a.m. Mass	7:00pm Mass

THE SACRED TRIDUUM

MAUNDY THURSDAY (28th March)

"Where charity and love are, there is God."

8.00 p.m. **MASS OF THE LORD'S SUPPER**
followed by **Watch at the Altar of Repose until Midnight.**

Readings: Exodus 12: 1-14.
1 Corinthians 11: 23-26.
St. John 13: 1-15.

MAUNDY THURSDAY marks a new beginning - the beginning of the end. From this point on, our Christian worship is a continuous unity through to Easter Morning, the **TRIDUUM** or Three Days.

THE MASS OF THE LORD'S SUPPER directs us to two themes, and **THE WATCH** afterwards to a third.

First, we recall **THE INSTITUTION OF THE HOLY MASS**. In the Mass we are always taken up into the Lord's self-offering to the Father, and at the same time renewed in our commitment to one-another in the Body of Christ. Tonight especially we give thanks for the gift of the Eucharist by making Eucharist; we not only remember the supper, we celebrate it.



Secondly, there is **THE THEME OF LOVE AND SERVICE**, as the Gospel describes the Lord washing the apostles' feet at the Last Supper. Following his example, the Priest washes the feet of representative members of the congregation. This is a reminder that all Christian leadership is service.

At the end of the Mass **THE BLESSED SACRAMENT** is taken to be reserved for Communion on Good Friday. **THE ALTAR OF REPOSE**, where it is placed, becomes our Gethsemane, where the Lord asks us to watch with him and pray. Everyone present is urged to keep watch for a time either at the end of the service or later in the evening.

The Altars are stripped of ornament and covering. This symbolises the dereliction of the apostles when the Lord was arrested and taken from them.

GOOD FRIDAY (29th March)

"We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world."

9:45am **Morning Prayer**
10:00am **Ecumenical Walk of Witness**

3.00 p.m. **THE LITURGY OF THE LORD'S PASSION**

Readings Isaiah 52: 13 - 53: 12.
Hebrews 4: 14-16.
The Passion according to St. John.



7:00p.m. **The Stations of the Cross.**
We follow with reading and prayer the journey of our Lord from his trial to his death on the cross.

THE LITURGY is the real worship of Good Friday and should be our priority over attendance at other services.

The theme of this day's worship is, of course, the **Crucified Lord**. In this austere liturgy we worship him in four ways.

We take part in reading dramatically (as on Palm Sunday) the events of his suffering and death in **THE PASSION ACCORDING TO ST. JOHN**.

We make **SOLEMN INTERCESSION** for the world for which he died, in the ancient pattern of biddings, silences and collects.

Through the image of his Cross, we bring him our love and sorrow, as all kneel before it we hear **THE REPROACHES** - a meditation on God's generosity to mankind, and man's ingratitude which culminates in the crucifixion of his Son. Everyone is encouraged to come to the altar to **VENERATE THE CROSS** as a sign of our worship of our Crucified Lord.



By ancient tradition the Mass is not celebrated today. **HOLY COMMUNION** is received from the Sacrament reserved on Thursday evening. Therefore on this one occasion in the year it is received in the form of bread only. In this worship, and especially in receiving Holy Communion, we are drawn into Christ's own self-offering to the Father, made once and for all by the Saviour's death upon the Cross.