

The Parish of St Gabriel, Pimlico



HOLY WEEK AND
EASTER 2020

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

The services of Holy Week are each commemorations of the events of the week of Jesus' death and resurrection. Taken together they form an extended celebration of the victory He won over death and sin. In particular, the services and ceremonies of Holy Week enable us to share whole-heartedly in the celebration and experience of the risen Lord Jesus at Easter.

This booklet is offered to inform you of the services and their times, and to encourage you to take part as fully as you can in the Church's worship during these solemn and inspiring days. Through this worship you can enter more deeply into the mystery of the death and resurrection of Jesus Christ, and so live more clearly and realistically the challenge of the crucified and risen 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. Owen.

Confession Times

Fr Owen will be available as follows:

Monday	6th April	8am, after Mass and 12.30 p.m.
Tuesday	7th April	8am and 6 p.m.

and by appointment.

It is recommended that Confessions should be made before Maundy Thursday, to prepare for the celebration of the whole Three Days.

FASTING

Fasting is a way to remind us that God comes first in our lives. It may also be a way by which God strengthens us to live more like Jesus. During Holy Week we continue our Lent Fast (the things we've been giving up). Good Friday is also a Day of Fasting and Abstinence.

Fasting - not eating meat or drinking alcohol, giving up some other food or drink.
Abstinence - we have one full meal and two snacks only.

These rules are not required of under-sixteens, pensioners, pregnant women, the sick, or those involved in heavy manual labour.

EASTER DAY (12th April)

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

8:00am **Low Mass (Traditional language)**
10:30 a.m. **SOLEMN PARISH MASS**

6:00 p.m. **Festal Evensong & Benediction**



EASTER DAY is the **SUNDAY OF SUNDAYS**, the first day of the new creation, which extends into the Easter season of joyful reflection on the resurrection of the Lord. The miracle of the resurrection is the triumph of Jesus over death. It is shared in by the Christian who has died and risen to new life with Christ in Baptism. Christ's victory at Easter is the beginning of our own final victory and re-creation 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 end- less 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. If you receive Holy Communion at The Easter Vigil you may also receive on Easter Morning.

HOLY SATURDAY (13th April)

“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

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 is ‘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 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** which symbolizes Christ, the light of the world, risen from the darkness of the grave. The Paschal Candle is blessed outside the Church and lit from the new fire. There is then the joyful procession into the church, during which the light is passed progressively to all present. The service culminates in the ancient **EASTER SONG OF PRAISE**, the **EXULTET** (‘Rejoice’).

THE VIGIL. The oldest feature of the celebration of Easter is a vigil of watching and waiting. In early times the Church kept this vigil 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** (prayers).



HOLY BAPTISM. Easter and Baptism are intimately linked, because it is by the sacrament Baptism that we enter into Christ’s redeeming death and resurrection, and so share His New Life. This night 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 (5th April)

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

10:30 a.m. PROCESSION OF PALMS AND PARISH MASS (Blessing of Palms & Procession begins in the Vestry Hall)

6:00 p.m. SOLEMN EVENSONG & SERVICE OF PENITENCE

On Palm Sunday the Church commemorates Christ’s entry into Jerusalem. Jesus goes to His death so that through His sacrifice on the cross and His resurrection to new life He might accomplish God’s desire to save us from sin and everlasting death. The liturgy of the day has two special features, the **PROCESSION** and the proclamation of the **PASSION GOSPEL** (the story of Jesus’ death).

THE PROCESSION OF PALMS is the first of the commemorative liturgical actions of Holy Week to remind us of the main events before Jesus was crucified. The procession celebrates that when Jesus entered Jerusalem, people cut down palm branches and sang God’s praises. We echo them with an act of praise to Christ the King who reigns and triumphs on the cross. We also show 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 proclamation of the **PASSION GOSPEL** takes us into the heart of Holy Week. It comes after the Procession and reminds us that the kingly power of Christ is the power of self-giving love. The Passion is sung dramatically with the whole congregation taking the part of groups of people. This reminds us that we are not just listeners 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		7:00 p.m. Mass
Tuesday	11:00 a.m. Chrism Mass with Bishop Jonathan at St Andrew’s, Holborn (If you would like to come to this, see Fr. Owen)	7:00 p.m. Mass
Wednesday	9:30 a.m. Mass	7:00 p.m. Mass

THE SACRED TRIDUUM

MAUNDY THURSDAY (9th April)

“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.**

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 SACRIFICE OF THE MASS**. It was at the Last Supper that Jesus commanded His disciples to take bread and wine in His Name so that they might share in His death and resurrection. It is in this way that at the Mass we are taken up into the Lord’s self-offering to the Father (we share in His sacrifice on the cross), and at the same time we are renewed in our commitment to God and one-another as those who live in the Body of Christ. On this night especially we give thanks for the gift of the Eucharist; we not only remember the Last Supper, we celebrate it and make it present.



Secondly, there is the theme of **LOVE AND SERVICE**, as the Gospel describes the Lord washing the disciples’ 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 in the Name of Love.

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 Garden of 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 coming darkness of the time when Jesus was crucified.

GOOD FRIDAY (10th April)

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

9:45 a.m. **Morning Prayer**
10:00 a.m. **Walk of Witness with local churches**
3.00 p.m. **THE LITURGY OF THE LORD’S PASSION**
7:00p.m. **St John’s Passion, J.S. Bach**



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 the **Crucified Lord**. In this austere liturgy we worship him in four ways.

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

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

We bring our love and sorrow to Jesus on the cross. As all kneel before the cross we hear **THE REPROACHES** - a meditation on God’s generosity to mankind, and man’s ingratitude which led to the crucifixion of Jesus. Everyone is encouraged to come 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. 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.