



HOLY CROSS PARISH
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LENT AND HOLY WEEK CELEBRATIONS OF 2019

Lent is the Church's communal celebration of its conversion in Jesus Christ. Lent has a double purpose. It is the time when the Catechumens prepare to celebrate their Baptism, Confirmation and Eucharis at the Easter Vigil. Secondly, it invites those who are already baptized to prepare, through penance and prayer, to renew their Baptismal vows at the Easter Vigil or on Easter Sunday.

Through forty days of closer attention to Sacred Scripture, of more fervent prayer, of frequent reception of the sacraments, and through acts of charity, the faithful are prepared to celebrate Christ's death and resurrection. AS ONE FAITH COMMUNITY, WE INVITE EVERYONE TO JOIN IN OUR 2019 PARISH LENTEN JOURNEY WITH UTMOST RESPECT, JOY, AND OPENNESS OF MIND AND HEART TO THE GRACES AWAITING US.



Ash Wednesday and Good Friday are days of fasting and abstinence from meat in the Roman Rite, including Canada. Christian fasting obtains its full meaning when we deprive ourselves of food in order to be more open to prayer, to share more in the suffering of those who are starving. Fasting is to have one meal this day and (two snacks) It is a penitential discipline intended to open our hearts to God and others, a means of purification and spiritual liberation, a witness of the depth of our faith.

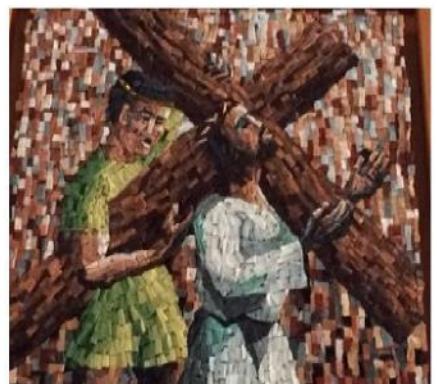
The law of "abstinence from meat" binds those who are 14 and older (till death). The law of "fasting" binds those from 18 to 60 years of age. Parents and educators are reminded of their duty to introduce children gradually to the understanding and practice of penance.

Ash Wednesday, March 6, 2019— a day of Fasting and Abstinence from Meat

Mass on Ash Wednesday is at 7:00 p.m. Fasting and Abstinence from meat is observed. Putting of Ashes on the forehead as sign of our outward penitence is done after the homily. Ashes used for Ash Wednesday will be burned at 6:45pm on Tuesday, March 5.

Week-day Schedules in Lent

During the Lenten season, Chaplet of Mercy is scheduled on Thursdays at 8:30 a.m. followed by Mass at 9:00 a.m. Each Friday during Lent, parishioners are invited to attend the *Poor Man's Supper* at 5:30 p.m. sponsored by the Knights of Columbus. The *Way of the Cross* and Mass follow respectively at 6:45 p.m. and 7:00 p.m. beginning on Friday, March 8, 2019.



Lenten Penitential Celebration

Celebration of the *Sacrament of Reconciliation* punctuates the Lenten season and should be completed before the Triduum begins with the evening Mass of *Holy Thursday*.



Sacrament of Reconciliation Parish Schedules:
30 Minutes before Saturday and Sunday Masses
or as arranged with the Pastor.

Friday, April 5th @ 7:00 — Parish *Lenten Reconciliation*,
by Fr. Richard with invited and visiting priests.

***Chrism Mass*— Date and time to be announced**

The Archdiocesan Chrism Mass will take place at Holy Rosary Cathedral. Priests of the Archdiocese will renew their commitment, and the three Holy Oils will be blessed and distributed to pastors and parish representatives. All are welcome to attend.

Passion/Palm Sunday— Saturday, April 13, at 5:00 p.m. Mass & Sunday, April 14 at 9:30 a.m. Mass.

Passion Sunday, also known as Palm Sunday, is the first day of Holy Week which ends with Easter the following Sunday. It commemorates Jesus' entry to Jerusalem. Actual ceremonies include blessing of the Palms and procession to the Church.

Easter Triduum

The *Triduum* brings us into the very heart of our relationship with Jesus, and his Passion, Death, and Resurrection. This single feast of three days is the summit of the Church year. Please join your fellow parishioners in the celebration of the **Easter Triduum: *Holy Thursday, Good Friday and Easter Vigil*.**

Mass of the Lord's Supper - Holy Thursday, April 18 at 7:00 p.m.

During the Mass of the Lord's Supper, Washing of the Feet takes place representing the Service and Charity of Christ. After the Communion Prayer, the Blessed Sacrament is brought in procession to the Altar of Repose for exposition and Adoration until 10 p.m.

Please bring your bells to ring during the hymn, "Glory to God".



Celebration of the Lord's Passion—Good Friday, April 19 at 3:00 p.m.

Fasting and Abstinence is observed (see page 1 Fasting & Abstinence).

During the *Good Friday Service* at 3:00 p.m., the Passion is proclaimed, the Cross of Christ is venerated, and a brief Communion Service takes place. Vigil of the Cross will follow until 8 p.m.

Easter Vigil During the Night—Holy Saturday, April 20 at 8:30pm.

This **MOST SACRED VIGIL** takes place on Holy Saturday Evening, at 8:30 p.m.



The *Easter Vigil* has four parts:

The **Service of Light**, including the lighting of the new fire, the Easter Candle, and the candles of the faithful, concluding with the singing of the ancient *Exultet*.



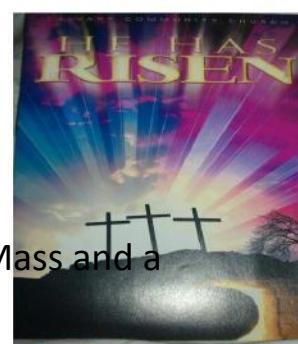
The **Liturgy of the Word**, when the Church meditates on all the wonderful things God has done for his people from the beginning.
(Please bring your bells to ring during the singing of the Glory to God.)

The **Liturgy of Baptism**, when new members of the Church are reborn in Baptism, and others make the profession of faith and are Confirmed. The remaining faithful also renew their Baptismal promises including the re-lighting of their own candles from the Easter (Paschal) Candle.



The **Liturgy of the Eucharist** when the faithful are called to the Table which the Lord prepared for his people through his death and resurrection.

Easter Baskets will be blessed after Mass and a reception will follow in the Gerein Center.



Easter Sunday—April 21

Mass on *Easter Sunday*, will be celebrated at 10:00 a.m. The renewal of Baptismal promises will take place. Easter Baskets will be blessed after Mass. Easter Egg hunt for the children and coffee and fellowship will follow in the Gerein Center.



Holy Cross Parish Lenten and Holy Week Celebrations



HOLY CROSS CHURCH		
Burning of Palms	Tuesday, March 5 6:45 p.m.	Old palms collected from parishioners will be burned. Ashes collected will be used for Ash Wednesday Celebration. Parishioners are invited to participate.
Ash Wednesday	Wednesday, March 6, 7:00 p.m.	Ash Wednesday Mass: Prayer, Fasting & Abstinence are observed. Ashes will be distributed after homily.
Parish Lenten Reconciliation	Friday, April 5, 7:00 p.m.	Parish Lenten Reconciliation Service with Eucharistic Adoration after the Stations of the Cross.
Poor Man's Supper, Way of the Cross & Mass	Fridays in Lent: 5:30 p.m. 6:45 p.m.	Poor Man's Supper, Stations of the Cross & Mass March 8 — Catholic Women's League March 15 — Spiritual and Education Committee March 22 — Pastoral Council March 29 — Children's Liturgy & Altar Servers April 5 — Liturgy Committee April 12 — Knights of Columbus
Holy Hour & Evening Reflection	Monday, March 18, 7:00 pm	K of C Mass and Evening reflection (Open to all parishioners)
Mass, Spiritual Reflection & Council Retreat	Wednesday, March 27, 7:00 pm	Spiritual Reflection & Council Retreat (Retreat open to all)
Mass and Icon of Our Lady Visit	Tuesday, April 9-12	K of C Visit of the Icon of the Our Lady Help of Persecuted Christians to Holy Cross
Palm Sunday,	Saturday, April 13 Sunday, April 14	Mass at 5:00 p.m. Mass at 9:30 a.m. on Sunday (Blessing and Procession of Palms before Masses)
Chrism Mass,	TO BE ANNOUNCED	TO BE ANNOUNCED
Holy Thursday,	April 18, 7:00 p.m. 8:00 –10:00 p.m.	Mass of the Lord's Supper (Bring bells to ring) Adoration of the Blessed Sacrament
Good Friday,	April 19, 3:00 p.m. 4:30 - 8:00 p.m.	Good Friday Service Veneration of the Cross
Holy Saturday,	April 20, 8:30 p.m.	EASTER VIGIL Celebration (bring bells). Blessing of the Easter Baskets followed by Reception at the Gerein Center.
Easter Sunday	April 21, 10:00 a.m.	Blessing of Easter Baskets; Easter Egg Hunt, and Coffee and fellowship to follow.



Pope -)-/ Francis' MESSAGE FOR LENT 2019



"For the creation waits with eager longing for the revealing of the children of God" (Rom 8:19)

Dear Brothers and Sisters:

Each year, through Mother Church, God “gives us this joyful season when we prepare to celebrate the paschal mystery with mind and heart renewed... as we recall the great events that gave us new life in Christ” (*Preface of Lent I*). We can thus journey from Easter to Easter towards the fulfilment of the salvation we have already received as a result of Christ’s paschal mystery – “for in hope we were saved” (*Rom 8:24*). This mystery of salvation, already at work in us during our earthly lives, is a dynamic process that also embraces history and all of creation. As Saint Paul says, “the creation waits with eager longing for the revealing of the children of God” (*Rom 8:19*).

In this perspective, I would like to offer a few reflections to accompany our journey of conversion this coming Lent.

1. *The redemption of creation*

The celebration of the Paschal Triduum of Christ’s passion, death and resurrection, the culmination of the liturgical year, calls us yearly to undertake a journey of preparation, in the knowledge that our being conformed to Christ (cf. *Rom 8:29*) is a priceless gift of God’s mercy.

When we live as children of God, redeemed, led by the Holy Spirit (cf. *Rom 8:14*) and capable of acknowledging and obeying God’s law, beginning with the law written on our hearts and in nature, we also benefit creation by cooperating in its redemption. That is why Saint Paul says that creation eagerly longs for the revelation of the children of God; in other words, that all those who enjoy the grace of Jesus’ paschal mystery may experience its fulfilment in the redemption of the human body itself. When the love of Christ transfigures the lives of the saints in spirit, body and soul, they give praise to God. Through prayer, contemplation and art, they also include other creatures in that praise, as we see admirably expressed in the “Canticle of the Creatures” by Saint Francis of Assisi (cf. *Laudato Si’, 87*). Yet in this world, the harmony generated by redemption is constantly threatened by the negative power of sin and death.

2. *The destructive power of sin*

Indeed, when we fail to live as children of God, we often behave in a destructive way towards our neighbors and other creatures – and ourselves as well – since we begin to think more or less consciously that we can use them as we will. Intemperance then takes the upper hand: we start to live a life that exceeds those limits imposed by our human condition and nature itself. We yield to those untrammeled desires that the Book of Wisdom sees as typical of the ungodly, those who act without thought for God or hope for the future (cf. 2:1-11). Unless we tend constantly towards Easter, towards the horizon of the Resurrection, the mentality expressed in the slogans “I want it all and I want it now!” and “Too much is never enough”, gains the upper hand.

The root of all evil, as we know, is sin, which from its first appearance has disrupted our communion with God, with others and with creation itself, to which we are linked in a particular way by our body. This rupture of communion with God likewise undermines our harmonious relationship with the environment in which we are called to live, so that the garden has become a wilderness (cf. *Gen 3:17-18*). Sin leads man to consider himself the god of creation, to see himself as its absolute master and to use it, not for the purpose willed by the Creator but for his own interests, to the detriment of other creatures.

Once God’s law, the law of love, is forsaken, then the law of the strong over the weak takes over. The sin that lurks in the human heart (cf. *Mk 7:20-23*) takes the shape of greed and unbridled pursuit of comfort, lack of concern for the good of others and even of oneself. It leads to the exploitation of creation, both persons and the environment, due to that insatiable covetousness which sees every desire as a right and sooner or later destroys all those in its grip.

3. The healing power of repentance and forgiveness

Creation urgently needs the revelation of the children of God, who have been made “a new creation”. For “if anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come” (2 Cor 5:17). Indeed, by virtue of their being revealed, *creation itself can celebrate a Pasch*, opening itself to a new heaven and a new earth (cf. Rev 21:1). The path to Easter demands that we renew our faces and hearts as Christians through repentance, conversion and forgiveness, so as to live fully the abundant grace of the paschal mystery.

This “eager longing”, this expectation of all creation, will be fulfilled in the revelation of the children of God, that is, when Christians and all people enter decisively into the “travail” that conversion entails. All creation is called, with us, to go forth “from its bondage to decay and obtain the glorious liberty of the children of God” (*Rom 8:21*).

Lent is a sacramental sign of this conversion. It invites Christians to embody the paschal mystery more deeply and concretely in their personal, family and social lives, above all by fasting, prayer and almsgiving.

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Fasting, that is, learning to change our attitude towards others and all of creation, turning away from the temptation to “devour” everything to satisfy our voracity and being ready to suffer for love, which can fill the emptiness of our hearts. Prayer, which teaches us to abandon idolatry and the self-sufficiency of our ego, and to acknowledge our need of the Lord and his mercy. Almsgiving, whereby we escape from the insanity of hoarding everything for ourselves in the illusory belief that we can secure a future that does not belong to us. And thus to rediscover the joy of God’s plan for creation and for each of us, which is to love him, our brothers and sisters, and the entire world, and to find in this love our true happiness.

Dear brothers and sisters, the “lenten” period of forty days spent by the Son of God in the desert of creation had the goal of making it once more that *garden* of communion with God that it was before original sin (cf. *Mk 1:12-13; Is 51:3*). May our Lent this year be a journey along that same path, bringing the hope of Christ also to creation, so that it may be “set free from its bondage to decay and obtain the glorious liberty of the children of God” (*Rom 8:21*). Let us not allow this season of grace to pass in vain! Let us ask God to help us set out on a path of true conversion. Let us leave behind our selfishness and self-absorption, and turn to Jesus’ Pasch. Let us stand beside our brothers and sisters in need, sharing our spiritual and material goods with them. In this way, by concretely welcoming Christ’s victory over sin and death into our lives, we will also radiate its transforming power to all of creation.

From the Vatican, 4 October 2018,
Feast of Saint Francis of Assisi

FRANCIS