

## **HOLY WEEK SCHEDULE**

### **PALM SUNDAY**

**April 5, 2009**

*Regular Sunday Mass Schedule with  
Palm Procession at the  
9:00 AM Mass*

*Parish Outreach Program:  
Pinellas Hope – Noon – 5:00 PM  
With Seder Meal – 3:00 PM*

### **HOLY THURSDAY OF THE**

#### **LORD=S SUPPER**

**April 9, 2009**

*Morning Prayer*

**8:30 AM**

*Evening Mass of the Lord=s Supper  
7:30 PM*

*Followed By Procession and  
transfer of the Holy Eucharist to the  
Eucharistic Chapel with Adoration until  
11:00 PM*

### **GOOD FRIDAY OF THE**

#### **LORD'S PASSION**

**April 11, 2009**

*Morning Prayer - 8:30 AM  
Stations of the Cross - 12:00 Noon*

*Liturgy of the Word,  
Veneration of the Cross,  
Distribution of Communion - 3:00 PM*

### **HOLY SATURDAY**

**April 11, 2009**

*Morning Prayer*

**8:30 AM**

*Blessing of the Easter Baskets and  
Easter Food  
12:00 Noon - Church*

### **EASTER VIGIL**

*Gather in front of the Church at  
8:00 PM*

*Vigil begins at 8:15 PM*

### **EASTER SUNDAY**

**April 12, 2009**

*Regular Sunday Morning  
Mass Schedule  
No 6:00 PM Mass*

### **MERCY SUNDAY**

**April 19, 2009**

*3:00 PM - Singing of the  
Chaplet of Mercy & Holy Hour*



*Prayer for the Good of the Soul  
Fasting for the Good of the Body  
Almsgiving for the good of our neighbor*

## **LENT 2009 ACTIVITIES AT**

## **THE CATHOLIC COMMUNITY OF ST. PATRICK**

### **FRIDAYS OF LENT**

**FISH FRY - 5 - 7 PM**

**STATIONS OF THE CROSS -  
7:00 PM In Church  
(Begins Fri., Feb. 27<sup>th</sup>)**

### **LENTEN PARISH RETREAT**

**“Transforming Grace –  
A Call to Deeper Holiness”**

**March 2<sup>nd</sup> – 4<sup>th</sup>**

**Retreat Leader: Fr. Richard Davis, TOR**

### **“THE LIGHT IS ON FOR YOU”**

**Evening Sacrament of Reconciliation  
Wednesday, March 18<sup>th</sup>  
5:30 – 8:00 PM**

### **EUCCHARISTIC PRESENTATION**

**By Raymond de Souza  
Saturday, March 21<sup>st</sup>, 9:30 -4:30**

### **LENTEN COMMUNAL PENANCE**

**St. Patrick - Sat., March 28<sup>th</sup>  
10:00 AM**

**Christ the King - Mon., March 30<sup>th</sup>**

**Incarnation - Tue., March 31<sup>st</sup>**

**St. Lawrence - Wed., April 1<sup>st</sup>**

**7:00 PM**

### **RECONCILIATION SCHEDULE**

**Saturdays, 3:30-4:30 PM**

**NO Confessions scheduled during  
Holy Week or on Holy Saturday  
Diocesan Guidelines and Regulations**

### for Lent

*Fasting* is to be observed on Ash Wednesday and Good Friday by all Catholics between the ages of 18 and 59. On days of fasting, one full meal is allowed. Two smaller meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids are allowed.

*Abstinence* from meat is to be observed by all Catholics who are 14 years of age and older. Ash Wednesday, all the Fridays of Lent, and Good Friday are days of abstinence. In addition to a fast of food, more is recommended than the minimum of Friday's fast and abstinence required by Church law. What is more? An attitude of mind and heart. The elect, for example, with whom the fast places us in solidarity, are told to *refrain from their usual activities, spend their time in prayer and reflection, and . . . observe a fast.* ( *Constitution on the Sacred Liturgy #185*)

Fasting, almsgiving, and prayer are the three traditional disciplines of Lent. The faithful and catechumens [those who have not yet been initiated into the sacred mysteries] should undertake these practices seriously in a spirit of penance and of preparation for baptism or of renewal of baptism at Easter. Lent is a time for us, like the elect, to reevaluate who we truly are.

Are we compromising our

integrity to gain the whole world? How are we making life easier for others to live?

Are our lifestyles reflective of followers of Jesus? This is the kind of soul searching our elect are doing at this time. So should we all. We can't live these days well unless we change our schedule of meals, their content, and their quantity. Business as usual, entertainment as usual, chatter, shopping, diversion, dining - these must be radically altered, if we want the darkness before Easter dawn to be filled for us with light and words and water and bread and wine and Alleluias!

The Paschal Triduum is the heart of the liturgical year. We hear in the Letter of St. Paul to the Galatians that *“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.”* This could well be our theme for the Triduum.

The Holy Thursday liturgy focuses on foot washing, the *Mandatum – to love one another as I have loved you*, and the Eucharist. Christ taught us to love one another through service and table fellowship. The dramatic gesture of foot washing embodies Jesus' call to service.

This was the first act of self-

giving that began the rest of his outpouring of self – his body and blood, given to us this night, and his body and blood poured out on Calvary tomorrow.

We come to the afternoon hours of the Paschal Triduum on Good Friday to commemorate the redemption Jesus won for us through the free gift of his life. The wood of the cross is the sign of our salvation and the sacred article of our worship. The infinite love of God is demonstrated through his son's passion. *“Come, let us worship.”* We, also, are called to die to ourselves so that we may rise again.

The Easter Vigil will take place in the following way: at 8:00 PM, the community will gather at the front entrance of the Church. At 8:15, the Easter fire will be lit and we will process into the Church with the Easter candle breaking through the darkness.

During the Liturgy of the Word, we hear the central stories of and experience the major symbols of our faith. Following the readings, there will be full-immersion baptisms of the catechumens and the celebration of the Mass. The entire ceremony may last about three hours, so please come prepared. On this night, the elect will die to their old lives and be born into life with Christ. So, too, will we, if we choose to celebrate this liturgy with full faith and understanding.