

1. From Fr. Yake's Desk

Holy Week is the holiest time of the Christian calendar. Note that the world is sacred as it is the work of the Divine Creator. Christians celebrate the sacred: **places**; pilgrimage sites are visited to mark epiphanies of divinity, **persons**; when evidence of sanctity inspires imitation, and **times**; the Liturgy of the Hours celebrated daily and the Liturgical Year enables us to engage our lives with the Mystery of Jesus Christ.

To celebrate means to say, "YES" to whom you/we are in a ritual way. The COVID-19 pandemic has interrupted typical Church ritualizing but nothing can arrest Christian celebrations of the most significant moment of history when God intervened by the Incarnation of Jesus Christ to fulfill the Old Testament promise of salvation.

On April 6 Bishop Wayne Kirkpatrick published a directive about this year's Holy Week celebrations. It reads in part:

"During this COVID-19 pandemic it is clear that we must advise our people to STAY HOME. We are a Pro-Life Church and this is indeed a Pro-Life matter. Furthermore, under the state of emergency, police are authorized to enforce orders under the Health Protection Act. If Nova Scotians and businesses do not practice social distancing and self-isolation, they will face fines of \$1,000 for individuals and \$7,500 for businesses. Multiple fines can be given each day an individual or business fails to comply. Police can also enforce offences under the Emergency Management Act.

We have determined that we need to postpone the Eucharistic Congress scheduled for June 2020.

We will cancel the Priests' Retreat in May but we are looking into the possibility of having the Retreat online at the same time. We will also cancel the General Assembly Meeting of Priests for June.

As noted in my previous memo, we hope to celebrate privately the Mass of the Lord's Supper on Holy Thursday in solidarity at 7 p.m.

In solidarity with the church universal, we celebrate on Good Friday at 3 p.m.

The Easter Vigil can be celebrated privately before sunset, especially since the lighting of the fire will be omitted and some churches need enough light in order to broadcast the Vigil Mass.

On Easter Sunday, as a gesture of solidarity, we encourage all our churches to ring their bells at 12 noon. We might also encourage our people to ring a bell from their homes at the same time.

As you know the Bible encourages the faithful to "make a joyful noise to the Lord all the earth" (Psalm 100). Since the fifth century, Christian churches have been ringing bells for

spiritual and practical purposes such as to call the faithful to worship, to highlight a particular stage during a church service, to remind the faithful of God's presence in their daily lives, and to announce important occurrences to the local community.

On our Diocesan website, we hope to provide a list of parishes who plan to live stream any of the celebrations of the Triduum. I will be celebrating Easter Sunday at St. Ninian's Cathedral and it will be broadcasted on 98.9XFM just before 8:30 a.m. While we are unable to gather in person, we can be united with our people in prayer."

Bell ringing to proclaim the Risen Lord will join Christians of various communions. We read:

"I'm from Historic St George's Anglican Church in Sydney. Earlier this week we were directed to ring the church bells on Easter Sunday Morning at 10:00 am. We as volunteers at St George's have decided to reach out to as many churches as we can to ring their bells along with us. It would help to bring joy and remind Christians and non-Christians alike that our Lord is Risen and he lives on in our communities. This is just a little thing but it seems the little things mean a lot in these times. Our goal is to have every bell ringing and proclaiming Christ is King on Easter Sunday Morning." Michelle Gardiner

Please make every effort to celebrate Holy Week and the Triduum either *via* TV or Internet prayer or in the family, the "Domestic Church." Here below are some suggestions for family prayer.

2. Prayer Service for Holy Thursday

INTRODUCTION

Holy Thursday begins what is known as the Easter Triduum: the three days celebrating events surrounding the passion, death and resurrection of Jesus Christ. The Holy Thursday liturgy invites us to enter more deeply the mystery of Christ's institution of the Eucharist at the Last Supper: There at table with his friends, He gives Himself over to them under the appearance of bread and wine, a foretaste of when He will give Himself over to vanquish the power of sin and evil, rise to new life, and redeem the human race. The Gospel reading used in today's Eucharist is John's account of Christ washing His disciples' feet. This is the example we are to follow, what Henri Nouwen called, the "downward mobility" of service, Eucharist made visible in the witness of self-giving love.

OPENING PRAYER

We begin with the sign of our faith: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Let us pray:

Lord, as we prepare to enter the mystery of these three most holy days, we ask you to illumine our minds and hearts with the hope and promise of Christ's passion, death and resurrection. Give us eyes to see Him in the breaking of the bread and hearts that reach out to Him in service to one another. We ask this through Christ our Lord. Amen

A reading from the Gospel of John (John 13, 1-12)

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me."

Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean." So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

The Gospel of the Lord

Praise to you, Lord Jesus Christ.

Intercessions

1. We pray for the Church. That all the baptized come to greater unity and understanding. We pray to the Lord,

Lord, hear our prayer.

2. For the world, that persons everywhere will heed the call to peace written on every human heart.

We pray to the Lord,

3. For those who suffer quietly in our communities of work and daily life. That they might encounter in us the love of Christ brought out through the celebrations of these most holy days.

We pray to the Lord,

4. That our school community, family members and friends might experience the joy and peace of the risen Christ this Easter.

We pray to the Lord,

5. Let us pray for those who suffer due to the threatening COVID-19 pandemic, whether physically or psychologically, and for those who directly working to care for the sick,

We pray to the Lord,

6. For our own intentions spoke in the silence of our hearts,

We pray to the Lord,

Gathering our prayers, spoken and in quiet and uniting them with one voice, we use the words Jesus gave us: Our Father...

Closing Prayer and Blessing

Father, we thank you for the gift of your love made present in Jesus, your Son. May our entry into the mysteries of His life, death, and resurrection give us the confidence to live with unshakeable faith in your faithful and abiding love. We make this prayer in His name. Amen.

May Almighty God bless us: the Father, and the Son and the Holy Spirit. Amen.

3. GOOD FRIDAY

THE CELEBRATION OF CHRIST'S PASSION AT HOME

THE LITURGY OF THE WORD

THE PASSION OF OUR LORD FROM THE GOSPEL OF JOHN (18:1-19:42).

(Note: The term "the Jews" in St. John's Gospel whilst generally at that time a title for Judeans, applies in this context to particular individuals rather than the whole Jewish people. Insofar as we ourselves turn against Christ, we are responsible for his death.)

Members of the family may assume a role in the reading.

John: Hear the passion of Our Lord Jesus Christ, according to John.

John: After they had eaten the supper, Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus: Whom are you looking for?

John: They answered,

Soldiers: Jesus of Nazareth.

John: Jesus replied,

Jesus: I am he.

John: Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he,' they stepped back and fell to the ground. Again he asked them,

Jesus: Whom are you looking for?

John: And they said,

Soldiers: Jesus of Nazareth.

John: Jesus answered,

Jesus: I told you that I am he. So if you are looking for me, let these men go.

John: This was to fulfill the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

John: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

a Woman: You are not also one of this man's disciples, are you?

John: Peter said,

Peter: I am not.

John: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus: I have spoken openly to the world; I have always taught in synagogues and

in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

John: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

a Soldier: Is that how you answer the high priest?

John: Jesus answered,

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

John: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Soldiers and Slaves: You are not also one of his disciples, are you?

John: Peter denied it and said,

Peter: I am not.

John: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

a Slave: Did I not see you in the garden with him?

John: Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Pilate: What accusation do you bring against this man?

John: They answered,

Chief Priests: If this man were not a criminal, we would not have handed him over to you.

John: Pilate said to them,

Pilate: Take him yourselves and judge him according to your law.

John: The Jews replied,

Chief Priests: We are not permitted to put anyone to death.

John: (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Pilate: Are you the King of the Jews?

John: Jesus answered,

Jesus: Do you ask this on your own, or did others tell you about me?

John: Pilate replied,

Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

John: Jesus answered,

Jesus: My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.

John: Pilate asked him,
Pilate: So you are a king?
John: Jesus answered,
Jesus: You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.

John: Pilate asked him,
Pilate: What is truth?
John: After he had said this, he went out to the Jews again and told them,
Pilate: I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?

John: They shouted in reply,
Chief Priests: Not this man, but Barabbas!
John: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,
Soldiers: Hail, King of the Jews!
John: and striking him on the face. Pilate went out again and said to them,
Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

John: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,
Pilate: Here is the man!
John: When the chief priests and the police saw him, they shouted,
Chief Priests and Soldiers: Crucify him! Crucify him!
John: Pilate said to them,
Pilate: Take him yourselves and crucify him; I find no case against him.
John: The Jews answered him,
Chief Priests: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

John: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,
Pilate: Where are you from?
John: But Jesus gave him no answer. Pilate therefore said to him,
Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?
John: Jesus answered him,
Jesus: You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.

John: From then on Pilate tried to release him, but the Jews cried out,

Chief Priests: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

John: When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. Pilate said to the Jews,

Pilate: Here is your King!

John: They cried out,

Chief Priests: Away with him! Away with him! Crucify him!

John: Pilate asked them,

Pilate: Shall I crucify your King?

John: The chief priests answered,

Chief Priests: We have no king but the emperor.

John: Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,

Chief Priests: Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'

John: Pilate answered,

Pilate: What I have written I have written.

John: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,

Soldiers: Let us not tear it, but cast lots for it to see who will get it.

John: This was to fulfill what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: Woman, here is your son.

John: Then he said to the disciple,

Jesus: Here is your mother.

John: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: I am thirsty.
John: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,
Jesus: It is finished.
John: Then he bowed his head and gave up his spirit. (*Kneel/Pause here for a moment*)

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken.’ And again another passage of scripture says, ‘They will look on the one whom they have pierced.’

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

UNIVERSAL INTERCESSIONS FOR GOOD FRIDAY

I. For the Holy Church

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquility and quiet, we may glorify God the Father almighty.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who in Christ revealed your glory to all the nations,
watch over the works of your mercy,
that your Church, spread throughout all the world,
may persevere with steadfast faith in confessing your name.
Through Christ our Lord.

R. Amen.

II. For the Pope

Let us pray also for our most Holy Father Pope N.,
that our God and Lord,
who chose him for the Order of Bishops,
may keep him safe and unharmed for the Lord's holy Church,
to govern the holy People of God.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
by whose decree all things are founded,
look with favor on our prayers
and in your kindness protect the Pope chosen for us,
that, under him, the Christian people,
governed by you their maker,
may grow in merit by reason of their faith.
Through Christ our Lord.

R. Amen.

III. For all orders and degrees of the faithful

Let us pray also for our Bishop N.,
for all Bishops, Priests, and Deacons of the Church
and for the whole of the faithful people.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
by whose Spirit the whole body of the Church
is sanctified and governed,
hear our humble prayer for your ministers,
that, by the gift of your grace,
all may serve you faithfully.
Through Christ our Lord.

R. Amen.

IV. For catechumens

Let us pray also for (our) catechumens,
that our God and Lord
may open wide the ears of their inmost hearts
and unlock the gates of his mercy,
that, having received forgiveness of all their sins
through the waters of rebirth,
they, too, may be one with Christ Jesus our Lord.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who make your Church ever fruitful with new offspring,
increase the faith and understanding of (our) catechumens,
that, reborn in the font of Baptism,
they may be added to the number of your adopted children.
Through Christ our Lord.

R. Amen.

V. For the unity of Christians

Let us pray also for all our brothers and sisters who believe in Christ,
that our God and Lord may be pleased,
as they live the truth,

to gather them together and keep them in his one Church.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who gather what is scattered
and keep together what you have gathered,
look kindly on the flock of your Son,
that those whom one Baptism has consecrated
may be joined together by integrity of faith
and united in the bond of charity.
Through Christ our Lord.

R. Amen.

VI. For the Jewish people

Let us pray also for the Jewish people,
to whom the Lord our God spoke first,
that he may grant them to advance in love of his name
and in faithfulness to his covenant.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who bestowed your promises on Abraham and his descendants,
graciously hear the prayers of your Church,
that the people you first made your own
may attain the fullness of redemption.
Through Christ our Lord.

R. Amen.

VII. For those who do not believe in Christ

Let us pray also for those who do not believe in Christ,
that, enlightened by the Holy Spirit,
they, too, may enter on the way of salvation.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
grant to those who do not confess Christ
that, by walking before you with a sincere heart,
they may find the truth
and that we ourselves, being constant in mutual love
and striving to understand more fully the mystery of your life,
may be made more perfect witnesses to your love in the world.
Through Christ our Lord.

R. Amen.

VIII. For those who do not believe in God

Let us pray also for those who do not acknowledge God,
that, following what is right in sincerity of heart,
they may find the way to God himself.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who created all people
to seek you always by desiring you
and, by finding you, come to rest,
grant, we pray,
that, despite every harmful obstacle,
all may recognize the signs of your fatherly love
and the witness of the good works
done by those who believe in you,
and so in gladness confess you,
the one true God and Father of our human race.
Through Christ our Lord.

R. Amen.

IX. For those in public office

Let us pray also for those in public office,

that our God and Lord
may direct their minds and hearts according to his will
for the true peace and freedom of all.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
in whose hand lies every human heart
and the rights of peoples,
look with favour, we pray,
on those who govern with authority over us,
that throughout the whole world,
the prosperity of peoples,
the assurance of peace,
and freedom of religion
may through your gift be made secure.
Through Christ our Lord.

R. Amen.

X. For those in tribulation

Let us pray, dearly beloved,
to God the Father almighty,
that he may cleanse the world of all errors,
banish disease, drive out hunger,
unlock prisons, loosen fetters,
granting to travelers safety, to pilgrims return,
health to the sick, and salvation to the dying.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
comfort of mourners, strength of all who toil,
may the prayers of those who cry out in any tribulation
come before you,
that all may rejoice,
because in their hour of need
your mercy was at hand.
Through Christ our Lord.

R. Amen.

ADORATION OF THE CROSS

In front of a cross (you can also use a crucifix), please adore the cross by saying the following:

Behold the wood of the cross, on which hung the salvation of the world.
Come let us adore Him. (*Say three times*)

He is risen...

He is risen, indeed.

4. As we celebrate Holy Week and look forward to Easter, let us not forget that almsgiving, especially from Lenten sacrifices has always been part of our Lenten observance. In these trying times Canadians feel very uncertain about our economic future. As we face each day's challenges let's not forget people in the poorer countries of the world who cannot meet their basic needs and are shuddering at the spread of COVID-19. They lack basics such as medical facilities, medicines, food, clean water and sanitation.

Development and Peace-Caritas Canada reminds us that these people are our neighbours. Traditionally, on the Fifth Sunday of Lent and onwards, we encourage people to donate to the organization's 149 community development and humanitarian projects serving 16.8 million people in 36 countries of Africa, Asia, Latin America and the Middle East. These projects promote justice in communities trapped in poverty to transform their situations and rediscover their dignity and strength together. We need to keep focussed on building global solidarity especially at this time of pandemic.

This year's virtual Solidarity Sunday March 29, the reflection by our new co-adjutor, Bishop Brian Dunn at the Halifax-Yarmouth Archdiocese, addressed our worst fears as he spoke of the unprecedented convergence of the COVID -19 Pandemic and Climate Change. He placed his full support behind the Solidarity Collection. As he urged us to be Christ's instruments, he enjoined us also to remember Christ's promise to all believers "I go before you always". And our human response to this promise is found in the manner

of D&P's partnerships. It is one of accompaniment, not leading but walking with. Sr. Jean Bellini, one of our Brazilian partners, explained in a recent webinar, that this is Development and Peace's chosen manner of "being with" the Brazilian indigenous persons, threatened as they are by deforestation, mining exploitation and climate Change. Parish Share lent collections are postponed indefinitely because the churches are closed. But those who are able to respond can donate directly to www.devp.org by clicking on donations.

In closing, we continue to thank those who tirelessly support Development and Peace-Caritas Canada at this time and stand by our vision of accompanying the poor in their time of need. Special thanks also, to all at the frontline of fighting the pandemic, those delivering essential services and caregivers.

Development and Peace, Caritas Canada