



# SACRED HEART

ROMAN CATHOLIC CHURCH | CALGARY

PARISH BULLETIN



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## PASCHAL TRIDUUM TWENTY TWENTY FOUR

**Pastor: Fr. Arjay Abanto**  
**Administrative Assistant: Beata Banka**  
**Columbarium Manager,**  
**Sacraments Coordinator: Ingrid Trewin**  
**Volunteer Coordinator: Ingrid Trewin**  
**Technology & Communications: Tim Dahm**  
**Housekeeper: Janette Ramirez**  
**Hospitality Desk: Carlo Peregrina**

### MINISTRY LEADERS

Pastoral Council: Tom Cotter  
Finance Council: Mike Walsh  
Pastoral Health Care: Pat Balis  
Lectors: Kevin McCormack  
Weekday Liturgy: Addie Dedio  
Hospitality: Looking for Volunteer  
Extraordinary Ministers: Rita Shank  
Altar Servers: Karissa Factura  
RCIA: Karen Howells, Margarita Tapias  
and Landon Dolanz  
Hampers Program: Carlos Sousa  
Catholic Women's League: Anna  
Marinelli and Janet MacPhee  
Knights of Columbus: Timothy Dahm  
Building Committee: Terry Allen  
In-Residence: Rev. Mario Basque,  
Rev. Wilbert Chin Jon

### *Mass Times*

**Saturday: 9:00 am, 5:00 pm**  
**Sunday: 7:30 am, 9:00 am,**  
**11:00 am, 5:00 pm**  
**Mon to Fri: 12:05 pm**

### *Reconciliation*

**Saturday: 4:00 pm**  
**Tuesdays, Thursdays and**  
**Fridays at 11:15 AM**  
**And by appointment**

### *Adoration*

**Friday: 12:45 pm**  
**Incense is used.**

### *Parish Office*

**Mon to Fri: 9:00 a.m. - 3:00 p.m.**  
**1307 14 St SW Calgary AB T3C 1C6**  
**403-244-2741 ext. 101**  
**secretaries@sacredheartcalgary.ca**

# **“I Have Seen the Lord!”**

**Without the resurrection, Jesus' life and ours would be a total failure, with the resurrection every moment of His ministry has a new meaning and every moment of our own can take on a new significance. We are called to be a witness of the Lord's life, death, and resurrection. We are called to be witnesses of the resurrection, but the glory of the resurrection is realized in us only when we have accepted the many crosses that come our way leading us to new life. This narrative of the resurrection reminds us that we come to the full understanding of the resurrection not through our intelligence but purely through the gift of the Spirit. Left on our own we look for the Lord in the wrong places, among the dead. Even when the Lord comes to us, we are sometimes so caught up in our own world that we fail to recognize him. But the good news is that the Lord does not give up on us. He will reveal himself to us and call us by name so that like Mary we can say: "I have seen the Lord!" and once we have experienced the power of the resurrection nothing will ever be the same again.**

**In all these events of Holy Week, what is our call, why we commemorated and celebrated it? This is a call for change. Easter is not only concerned with recalling the resurrection of Jesus or its impact on the first disciples, but also with the meaning of this event for our own lives and for our faith. The celebration of Easter (and the days of Holy Week leading up to it) are a call for us to change – and perhaps change radically – as Jesus' own disciples changed. The sign that we are truly sharing in the risen life of Jesus is that our lives and our behaviour undergo a constant development. We not only believe, we not only proclaim, but we do what we believe and what we proclaim.**

**Happy Easter and may the Risen Lord continue shower you with endless blessings! Amen. Alleluia, alleluia!**

**Ad Maiorem Dei Gloriam! For the Greater Glory of God!**

**Fr. Rowel Jose (Arjay) Abanto**

**Sources: [stories4homilies.blogspot.com](http://stories4homilies.blogspot.com); [livingspace.sacredspace.ie](http://livingspace.sacredspace.ie)**



## **SACRED HEART PASCHAL TRIDUUM AND EASTER SCHEDULE**

**HOLY THURSDAY, March 28, 2024 10:00 am**  
Church and Columbarium is open for private prayers  
7:00 pm - Evening Mass of the Lord's Supper  
8:30 pm - 11:00 pm - Adoration  
11:30 pm - Church Closes

**GOOD FRIDAY, March 29, 2024 10:00 am -**  
Church and Columbarium is open for private prayers  
3:00 pm - Celebration of the Lord's Passion  
6:00 pm - Church Closes

**HOLY SATURDAY, March 30, 2024 10:00 am -**  
Church and Columbarium is open for private prayers  
8:00 pm - Easter Vigil  
11:30 pm - Church Closes

**EASTER SUNDAY, March 31, 2024 9:00 am - Holy Mass**  
11:00 am - Holy Mass  
5:00 pm - Holy Mass  
6:00 pm - Church Closes

**EASTER MONDAY, April 1, 2024 Church, Columbarium, and  
office closed.**

**We will reopen on Tuesday, April 2nd at 9:00 am**

# A Liturgical Catechesis on Easter Triduum

Prepared by Rev. Rowel Jose Abanto

The Easter Triduum holds a special place in the liturgical year because it marks the culmination of the yearly celebration in proclaiming the Passion and Resurrection of Jesus Christ. The Latin word triduum refers to a period of three days and has long been used to describe various three-day observances that prepared for a feast day through liturgy, prayer, and fasting. The General Norms for the Liturgical Year state that the Easter Triduum begins with the evening Mass of the Lord's Supper on Holy Thursday, "reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday" (par 19).

Just as Sunday is the high point of the week, Easter is the high point of the year. The meaning of the great feast is revealed and anticipated throughout the Triduum, which brings the people of God into contact — through liturgy, symbol, and sacrament — with the central events of the life of Christ: The Last Supper, His trial and crucifixion, His time in the tomb, and His Resurrection from the dead. During these three days of contemplation and anticipation the liturgies emphasize the sacrificial death of Christ on the Cross, and the sacraments of baptism and the Eucharist, by which the faithful enter into the life-giving Passion of Christ and grow in hope of eternal life in Him.

## Holy Thursday | The Lord's Supper

The Triduum begins with the evening Mass of the Lord's Supper on Holy Thursday, which commemorates when the Eucharist was instituted at the Last Supper by Jesus. The traditional English name for this day, "Maundy Thursday", comes from the Latin phrase *Mandatum novum* — "a new command" (or mandate) — which comes from Christ's words: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another" (Jn 13:34). The Gospel reading for the liturgy is from the first part of the same chapter and depicts Jesus washing the feet of the disciples, an act of servitude (commonly done by slaves or servants in ancient cultures) and great humility.

In the evening liturgy, the priest, who is *persona Christi*, will wash the feet of several parishioners. In this way the many connections between the Eucharist, salvation, self-sacrifice, and service to others are brought together. The sacrificial nature of the Eucharist is brought out in the Old Testament reading, from Exodus 12, which recounts the first Passover and God's command for the people of Israel, enslaved in Egypt, to kill a perfect lamb, eat it, and then spread its blood over the door as a sign of fidelity to the one, true God. Likewise, the reading from Paul's epistle to the Christians in Corinth (1 Cor 11) repeats the words given by the Son of

God to His apostles at the Last Supper: "This is my body that is for you. Do this in remembrance of me" and "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." Thus, in this memorial of Jesus' last meal with His disciples, the faithful are reminded of the everlasting value of that meal, the gift of the priesthood, the grave dangers of turning away from God, the necessity of the approaching Cross, and the abiding love that the Lord has for His people.

# Good Friday | Veneration of the Cross

This is the first full day of the Easter Triduum, a day commemorating the Passion, Cross, and death of Jesus Christ, and therefore a day of strict fasting. The liturgy is profoundly austere, perhaps the most simple and stark liturgy of the entire year. The liturgy of the Lord's Passion consists of three parts: the liturgy of the Word, the veneration of the Cross, and the reception of Communion. Although Communion is given and received, this liturgy is not a Mass; this practice dates back to the earliest years of the Church and is meant to emphasize the somber, mournful character of the day. The Body of Christ that is received by the faithful on Good Friday was consecrated the prior evening at the Mass of the Lord's Supper and, in most cases, was adored until midnight or another late hour. The liturgy of the Word begins with silence. After a prayer, there are readings from Isaiah 52 and 53 (about the suffering Servant), Psalm 31 (a great Messianic psalm), and the epistle to the Hebrews (about Christ the new and eternal high priest). Each of these readings draws out the mystery of the suffering Messiah who conquers through death and who is revealed through what seemingly destroys Him. Then the Passion from the Gospel of John (18:1-19:42) is proclaimed, often by several different lectors reading respective parts (Jesus, the guards, Peter, Caiaphas the high priest, Pilate, the soldiers). In this reading the great drama of the Passion unfolds, with Jew and Gentile, male and female, and the powerful and the weak all revealed for who they are and how their choices to follow or deny Christ will affect their lives and the lives of others.

The simple, direct form of the Good Friday liturgy and readings brings the faithful face to face with the cross, the great scandal and paradox of Christianity. The cross is solemnly venerated after intercessory prayers are offered for the world and for all people. The deacon (or another minister) brings out the veiled cross in procession. The priest takes the cross, stands with it in front of the altar and faces the people, then uncovers the upper part of the cross, the right arm of the cross, and then the entire cross. As he unveils each part, he sings, "This is the wood of the cross." He places the cross and then venerates it; other clergy, lay ministers, and the faithful then approach and venerate the cross by touching or kissing it. In this way each person acknowledges the instrument of Christ's death and publicly demonstrates their willingness to take up their cross and follow Christ, regardless of what trials and sufferings it might involve. Afterward, the faithful receive Communion and then depart silently.

# Holy Saturday and Easter Vigil | The Mother of All Vigils

The ancient Church celebrated Holy Saturday with strict fasting in preparation of the celebration of Easter. After sundown the Christians would hold an all-night vigil, which concluded with baptism and Eucharist at the break of dawn. The same idea (if not the identical timeline) is found in the Easter Vigil today, which is the high point of the Easter Triduum and is filled with an abundance of readings, symbols, ceremony, and sacraments.

The Easter Vigil, the Church states, ranks "the mother of all vigils" (General Norms, 21). Being a vigil — a time of anticipation and preparation — it takes place at night, starting after nightfall and finishing before daybreak on Easter, thus beginning and ending in darkness. It consists of four general parts: the Service of Light, the Liturgy of the Word, Christian Initiation, and Liturgy of the Eucharist.

The Service of Light begins outdoors (or in a space outside of the main sanctuary) and in darkness. A fire is lit and blessed, and then the Paschal candle, which symbolizes the light of Christ, is lit from the fire by the priest, who proclaims: "May the light of Christ, rising in glory, dispel the darkness of our hearts and minds." The biblical themes of light removing darkness and life overcoming death suffuse the entire Vigil. The Paschal candle will be placed in the sanctuary (usually by the altar) for the Easter season, then will be kept in the baptistery so that when the sacrament of baptism is administered the candles of the baptized can be lit from it.

The faithful then join in procession back to the main sanctuary. The deacon (or priest, if no deacon is present), carries the Paschal Candle, lifting it three different times and chanting: "Christ our Light!" The people respond by singing, "Thanks be to God!" Everyone's candles are lit from the Paschal candle and the faithful return in procession into the sanctuary. Then the Exultet is sung by the deacon (or priest or cantor). This is an ancient and beautiful poetic hymn of praise to God for the light of the Paschal candle. It may be as old as Saint Ambrose (d. 397) and has been part of the Roman tradition since the ninth century.

The Liturgy of the Word follows, consisting of seven readings from the Old Testament and two from the New Testament. These readings include the story of creation (Genesis 1 and 2), Abraham and Isaac (Genesis 22), the crossing of the Red Sea (Exodus 14 and 15), the prophet Isaiah proclaiming God's love (Isaiah 54), Isaiah's exhortation to seek God (Isaiah 55), a passage from Baruch about the glory of God (Baruch 3 and 4), a prophecy of Ezekiel (Ezekiel 36), Saint Paul on being baptized into Jesus Christ (Rom 6), and the Gospel of Luke about the empty tomb discovered on

Easter morning (Luke 24:1-21). These readings constitute an overview of salvation history and God's various interventions into time and space, beginning with Creation and concluding with the angel telling Mary Magdalene and others that Jesus is no longer dead; "You seek Jesus of Nazareth, the crucified. He has been raised; he is not here." Through these readings "the Lord 'beginning with Moses and all the prophets' (Lk 24.27, 44-45) meets us once again on our journey and, opening up our minds and hearts, prepares us to share in the breaking of the bread and the drinking of the cup" (General Norms, 11).

From the early days of the ancient Church the Easter Vigil has been the time for adult converts to be baptized and enter the Church. After the conclusion of the Liturgy of the Word, catechumens (those who have never been baptized) and candidates (those who have been baptized in a non-Catholic Christian denomination) are initiated into the Church by (respectively) baptism and confirmation. The faithful are sprinkled with holy water and renew their baptismal vows. Then all adult candidates are confirmed, and general intercessions are stated. The Easter Vigil concludes with the Liturgy of the Eucharist and the reception of the Body, Blood, Soul, and Divinity of the Crucified and Risen Lord.

From the priests and staff of the Sacred Heart Parish, Happy Easter and may the Risen Lord strengthen us to be faithful to the will of God the Father through the inspiration and guidance of the Holy Spirit!

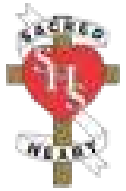
Source: Carl E. Olson, [www.catholiceducation.org](http://www.catholiceducation.org)

# CWL Bake Sale

The 17th Annual CWL Spring Bake Sale in support of Sacred Heart School will take place after all masses on the weekend of April 20 and 21. We ask parishioners donating baking to please take it to the Narthex Kitchen before mass and then return after mass and purchase fresh baking for dinner!

All proceeds will go towards technology, purchasing more Chromebooks for the classrooms!

For more info, please contact Anna  
Marinelli @ 587-892-2713.



**Sacred Heart School**



**Together IN  
ACTION**  
*Annual Bishop's Appeal*

**TIA Target for  
2024**

**\$42,268**

## OUTDOOR WAY OF THE CROSS

All are invited to join Bishop McGrattan on the Outdoor Way of the Cross on Good Friday, March 29, 2024 at 9 am. We are introducing a new route this year that begins at St. Mary's University and leads us to the Father Lacombe Centre.

Remember to dress appropriately for the outdoors.

For more information, visit [catholicyc.ca/wayofthecross](http://catholicyc.ca/wayofthecross)