

~From the Administrator~

Dear Parish Family,

March 28, 2010

This last Tuesday, our Fourth Graders presented the "Living Stations of the Cross," and I wanted to commend them for a wonderful job. The students read all the parts on their own, and the entire event was very prayerful and inspiring.

This week, in addition to being Spring Break, is Holy Week starting with Palm Sunday. The Chrism Mass will be at the Cathedral at 10:30 am on Tuesday. On Wednesday at the 8:00 am Mass, we will receive the oils from the Chrism Mass and following Mass will burn the oils from last year.

Holy Thursday evening at 7:00 pm will be the Mass of the Lord's Supper followed by Eucharistic Adoration until Midnight. One special thing at the Holy Thursday evening Mass is the "Mandatum" or washing of the feet. In years past, it has been the custom to have anyone sign up. This year, in imitation of Our Lord's calling of the disciples, I've selected 14 individuals of all ages and backgrounds - sort of like the Twelve Apostles, Matthias, and Paul - and while I understand that not everyone will be in town; if you are here for that Mass, please accept this opportunity to participate in this once a year liturgical event.

Good Friday, we'll have Stations of the Cross at noon; followed by the Celebration of the Lord's Passion, with Adoration of the Cross, and distribution of the Eucharist. Good Friday is the only day in the entire year where there is no Mass offered. The Blessed Sacrament which is distributed on Good Friday is reserved from the evening Mass on Holy Thursday.

A recent devotion which was instituted by the late Pope John Paul II is the Divine Mercy Novena. Beginning on Good Friday, and ending on the Sunday after Easter, prayers for God's Mercy on the whole world are prayed. On April 11, Divine Mercy Sunday, at 3:00 pm, we will have Eucharistic Adoration, Confessions, and will pray the Chaplet of Divine Mercy, followed by Benediction.

The Easter Vigil will begin at 8:30 pm on Holy Saturday. This is a longer than normal liturgy, which includes the Baptisms and Reception into the Church for the two Catechumens and the one Candidate who have been preparing for this for several months now. I will do my best to keep things moving along; but if you are unable to attend, please pray for those who will be baptized and received into the Church.

In an effort to assist any who still need to make their Easter Duty Confession, I will be in the Confessional during the Triduum (Holy Thursday, Good Friday, and Holy Saturday) beginning at 10:30 am each day.

Holy Week is a big deal for any priest. This will be my very first Holy Week as a priest. Please pray for me! Know that I am praying for you as well.

God bless you!

Fr. David

The Divine Mercy is a devotion focused on the mercy of God and its power; particularly as a form of thanksgiving and entrusting of oneself to God's mercy. The devotion as known today can be traced to Polish nun and canonized saint, Sister Faustina Kowalska, known as the "Apostle of Mercy", who lived from 1905-1938. It is based upon the biblical verse: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" in that anyone who seeks God's mercy will not be turned away. According to Saint Faustina, Jesus requested her to commission a picture of Him with the words "Jesus I Trust In You" inscribed on the bottom. The Divine Mercy image painted by Adolf Hyla. The Polish inscription at the bottom means "Jesus I trust in you."

Do you realize what I have done for you?

HISTORY OF THE HOLY THURSDAY MANDATUM (FOOT WASHING)

Background

The root of this practice appears to be found in the hospitality customs of ancient civilizations, especially where sandals were the chief footwear. A host would provide water for guests to wash their feet, provide a servant to wash the feet of the guests or even serve the guests by washing their feet. This is mentioned in several places in the Old Testament of the Bible (e.g. Genesis 18:4; 19:2; 24:32; 43:24; I Samuel 25:41; et al.), as well as other religious and historical documents. A typical Eastern host might bow, greet, and kiss his guest, then offer water to allow guest to wash their feet or have servants do it. Though the wearing of sandals might necessitate washing the feet, the water was also offered as a courtesy even when shoes were worn. I Samuel 25:41 is the first passage where an honored person offers to wash feet as a sign of humility. In John 12, Mary of Bethany anointed Jesus' feet presumably in gratitude for raising her brother Lazarus from the dead, and in preparation for his death and burial. The Bible records washing of the saint's feet being practiced by the primitive church in I Timothy 5:10 perhaps in reference to piety, submission or humility.

Biblical reference

Christian denominations that observe foot washing do so on the basis of the authoritative example and command of Jesus as found in the Gospel of John 13:1-15.

History

The rite of foot washing finds its roots in scripture. After the death of the apostles, the practice was gradually lost.

Nevertheless, it appears to have been practiced in the early centuries of post-apostolic Christianity, though the evidence is scant. For example, Tertullian (145-220) mentions the practice in his "De Corona," but gives no details as to who practiced it or how it was practiced. It was practiced by the church at Milan (ca. A.D. 380), is mentioned by the Council of Elvira (A.D. 300), and is even referenced by Augustine (ca. A.D. 400). Observance of foot washing at the time of baptism was maintained in Africa, Gaul, Germany, Milan, northern Italy, and Ireland. St. Benedict's Rule (A.D. 529) for the Benedictine Order prescribed foot washing in addition to a communal foot washing for humility.

Presently, the ritual washing of feet is now associated with the Mass of the Lord's Supper, which celebrates in a special way the Last Supper of Jesus, before which he washed the feet of his twelve apostles.

Evidence for the practice on this day goes back at least to the latter half of the twelfth century, when the pope washed the feet of twelve sub-deacons after his Mass and of thirteen poor men after his dinner.

From 1570 to 1955, the Roman Missal printed, after the text of the Holy Thursday Mass, a rite of washing of feet outside of the Mass. The 1955 revision by Pope Pius XII inserted it into the Mass. Since then, the rite is celebrated after the homily that follows the reading of the gospel account of how Jesus washed the feet of his twelve apostles (John 13:1-15). Individuals who have been selected - usually twelve - are led to chairs prepared in a suitable place. The priest goes to each one and, with the help of the ministers, pours water over each one's feet and dries them.

At one time, most of the European monarchs also performed the Washing of Feet in their royal courts on Maundy Thursday, a practice continued by the Austro-Hungarian Emperor and the King of Spain up to the beginning of the 20th century.

Dominus Iesus, postquam cenavit cum discipulis suis, lavit pedes eorum, et ait illis: "Scitis quid fecerim vobis ego, Dominus et Magister? Exemplum dedi vobis, ut et ita faciatis."



The Lord Jesus, after supper with his disciples, washed their feet, and said to them: "Do you know what I your Lord and Master have done for you? I have given you an example of what you must also do."