In the Holy Land, the friars are at the heart of the life of the Church and the world. In spite of limitations due to paucity of personnel and the difficulty of the spoken languages, they still succeed in meeting and accompany pilgrims and the faithful from all parts of the world, and in fruitful discussion with those who do not think as they do.

Holy Land is a fascinating place, a continual challenge. But the greater challenge that the Franciscans are still facing is not to limit themselves to their present material situation, but to hold themselves in an active, critical attitude, always full of evangelical hope.



Good Friday 2017 Pontifical Collection in Support of the Holy Land

The bishops hand over the proceeds of the Good Friday Collection to their respective Holy Land Commissariats operating in many different countries. The Commissariats in turn forward the sums received to the Bursar's office of the Custody of the Holy Land in Jerusalem. Ultimately, it is the Congregation of the Eastern Catholic Churches that oversees the sharing out of this financial assistance. The intermediaries are not authorized to make liberal gifts of their choosing. Currently the offering collected is shared out as follows: a portion is given to the Eastern Catholic Churches of the territory of the Holy Land; the rest is given over for the upkeep and repair of the Holy Places, i.e. some 50 shrines that are dear to the piety of Christians and pilgrims the world over; and for the pastoral, educational, social and cultural mission of the Custody of the Holy Land.

Participation of Canadian Benefactors

Thanks to the Good Friday Collection and the offering of the Canadian Catholics for the benefit of the Holy Land, the Holy Land Commissariat in Ottawa forwards each year all the donations made to the Custody of the Holy Land for the fulfilment of its mission and undertakings. The requirements of the Canadian authorities regarding the exit of funds from the country stipulate that the annual projects be submitted by the Custody of the Holy Land to the Commissariat and that a report be filed at the closing of each year by the Custody on the use of such funds and the monitoring of the authorized projects.

Reinforcing the Christian Presence in the Holy Land

The Collection brings an indispensable support to the Christian minority of the Holy Land. The State of Israel and Palestine have a population of some 10 million people. So the 180,000 Christian inhabitants represent less than 2% of this population.

To check the exodus from the Holy Land of Christians whose lives are rendered particularly difficult, the Franciscan Custody implements numerous initiatives. In addition to ensuring the guard of the shrines, the Good Friday Annual Collection allows the living stones to inhabit the Holy Places and in so doing bear witness to the Resurrection of Christ.

Content of this insert taken from: http://commissariat.ca/about-commissariat



The action of this week moves from the triumph of the palm procession through the agony and death of the Lord to his glorious resurrection from the dead. During Holy Week the people of God take time to reflect and pray about what Jesus has done for us in his love. We become more aware of the many ways in which we continue to live and experience the dying and rising of Jesus in our daily lives.

Passion Sunday Mass Saturday at 4:00 PM & Sunday at 9:00 AM and 11:00 AM



Palms. The blessing of palm branches and the procession remind us of Jesus' triumphant entrance into Jerusalem. We praise Christ our king: Blessed is he who comes in the name of the Lord! Jesus comes to save us and the world by the Paschal mystery: his death and resurrection accomplishes our salvation.

Passion narrative. Quickly the mood of the celebration changes: the solemn reading of the passion account from Matthew, Mark or Luke reminds us of the purpose of Jesus' entrance into the Holy City. We have begun to follow him on the way of the cross, along the road that leads us to Calvary and to Easter.

Chrism Mass: On Thursday (or another day before Easter) the bishop blesses the oils. He blesses holy Chrism for baptism, confirmation and ordination; oil for the anointing of the sick; and the oil of catechumens for those preparing for baptism. The oils are brought to each parish church and there prominently and reverently displayed. They are used in celebrating the sacraments during the year. This year, the Mass of Chrism was celebrated last Thursday at St. Jerome's Church in Sault Ste. Marie.

Easter Triduum: For three full days, from Holy Thursday evening to Easter Sunday night, the Church celebrates the Paschal mystery of Jesus Christ. This is his work of saving us by his dying and rising: one great act of God's love and mercy for us. We celebrate because Jesus has brought us into his paschal mystery by baptism. With him we are baptized into death to sin; with him we rise to live a new life for God.

Holy Thursday Mass at 7:00 PM Followed by Adoration until 10:00 PM (No 12:05 PM Mass)

Evening Mass: We remember the Passover feast of the Jewish people and the Last Supper of Jesus with his disciples when we celebrate the Eucharist this evening. Before he offers himself on the cross, Jesus takes bread and says, *"This is my body."* He takes a cup of wine and says "*This is my blood of the new covenant shed to save all sinners. Do this in memory of me."* We obey him each time we come together to celebrate the Eucharist.



Washing of the feet. At the Last Supper, Jesus washed his apostles' feet to give them an example of love and service. Its re enactment is a reminder that all Christians are called to love and to serve others.

Communion under both forms. Jesus told us to remember him by eating and drinking. Tonight especially everyone is invited to eat the bread of life and drink the cup of salvation.

Procession. At the end of the Mass, the Eucharist for the Good Friday communion celebration is carried reverently through the church and reserved in a place of honour.

Adoration. Members of the community spend time in prayer and adoration, remembering the Lord Jesus, whose death and resurrection saves us. **The Cathedral remains open until 10:00 PM for adoration.**

Good Friday See Next Page for Mass Times



Spirit of the day: The meaning of this day is clearly indicated by its name in English: it is "Good" Friday, the day when God did wonderful things for us by the suffering and death of his Son. Out of his death God has brought us light and life, making it possible for us to be saved. This is indeed a good day for the world.



Paschal fast: This morning we begin our two day fast in preparation for the Easter vigil. We eat less food than normal and cut out entertainments. We wait until the Easter vigil to wear our spring finery. These are days for prayer and meditation, not for shopping or driving or being entertained: Friday and Saturday form a sort of mini Lent, and are actually the origin of that season.

Liturgy: At 3:00 o'clock, the time of our Lord's death on the cross, we come together in church to remember what Jesus has done for us. In the service of the word, we listen to the solemn proclamation of Jesus' passion according to John, then offer prayer for the world and for God's people, the Church.

At the Pro-Cathedral, the Children's Celebration of the Passion takes place at 10:30 AM and the Solemn Celebration of the Passion takes place at 3:00 PM. We venerate the cross, and eat the life giving Body of the Lord in communion. At 7:00 PM Solemn Stations of the Cross are held following the traditional fourteen Stations of Christ's passion and death.

Holy Saturday Easter Vigil at 8:00 PM - No 4:00 PM Mass



On this day, the body of Jesus lay in the guarded tomb and the frightened disciples hid behind locked doors. In the Church, Holy Saturday is a quiet day, the great Sabbath rest. The paschal fast continues and we avoid entertainments and distractions, as on Good Friday. During the day, the catechumens (elect) make their final preparations for baptism.

Easter Sunday—Resurrection of the Lord! Mass at 9:00 AM and 11:00 AM

Easter vigil: This service is the most important celebration of the Church year. It takes place during the dark hours of the night. It has four distinct stages:

Light service. After the blessing of the new fire, the priest lights the Easter candle. This represents the risen Lord and is a visible reminder that Jesus is the light of the world.

Liturgy of the word. Nine readings from God's word lead us from creation through God's saving works to his greatest work, the resurrection of the Lord Jesus. We listen with faith, reflect on the word and respond by singing psalms. The homily helps us to recognize God's mighty works in our midst.

Christian initiation. Our baptism into the death and rising of the Lord Jesus is at the centre of tonight's celebration (Romans 6. 3 11). In each parish, water for baptism is solemnly blessed. Catechumens who have prepared over a long period of time now reject Satan, profess their faith in Christ and are baptized, confirmed, and nourished with their first Eucharist.

The rest of the people renew their baptismal promises and are sprinkled with blessed water in memory of their baptism. Tonight is celebrated as the baptismal anniversary of the whole Christian community.

Eucharist: The first Mass of Easter is celebrated with great splendor. We rejoice because Christ has been raised from the dead and because we are renewed in him. Once more we begin our task of sharing the good news of salvation with everyone we meet.

Easter day: The joyful celebration of our Lord's rising continues. Alleluia! meaning "praise to God!" is our shout of joy.



Easter season: For fifty days, the people of God reflect on the meaning of Jesus' resurrection and of their sharing in it through baptism: dying to sin and living for God. For seven weeks we celebrate the presence of Jesus among us. We celebrate his ascension and pray to him, seated in glory with the Father. As we prepare for Pentecost, we ask him to fill us with the grace and power of his Spirit.

In our home: Holy Week and the Easter season offer us an opportunity to share more fully with Jesus in his suffering and in his glory. Are we open to his love for us?

Good Friday 2017 Pontifical Collection in Support of the Holy Land

The annual Good Friday Collection will go to the Franciscan Custody of the Holy Land. The Franciscans have been caring for the holy sites there since 1209. They also assist the poor, run schools, provide scholarships, and conduct pastoral ministries to keep Christianity alive in the land where it originated. For more information — See Article below & continued on next page.

Holy Land Commissariat - *de Terre Sainte* -

Needs of the Church in the Holy Land Collection

Collection on "Good Friday"

Origin of the Commissariat of the Holy Land

In his thirteen Letters, saint Paul frequently mentions the generosity of the different Christians communities that he set up in favor of the Mother Church : « it is a blessing to assist the faithful of Jerusalem » (2 Cor 8,3-4). The Good Friday Collection for the benefit of the Holy Places is in the keeping of this spirit. Since the Pastoral of Leo XIII dated December 26, 1887, all the popes have prescribed as mandatory, throughout catholicity, the Collection for the Holy Places of the Holy Land.

The Custody of the Holy Land

The presence of the Franciscans in the Holy Land goes back to the very origins of the Order of Friars Minor which, founded by St. Francis of Assisi in 1209, has been open to missionary evangelisation since its origins. The Custody of the Holy Land naturally included the land of Christ's birth, together with the places where the mystery of our redemption was realised.

The Custody of the Holy land is a presence rooted in the Middle East, that us Christians we call the Holy Land. Since 1342, the Friars Minor are the official guardians of the Holy Places by the desire and at the request of the Universal Church.



Today, the Custody's apostolate is carried out in the following countries: Israel, Palestine, Jordan, Syria, Lebanon, Egypt, and the islands of Cyprus and Rhodes. Some 300 friars are present in these countries, working in collaboration with about 100 sisters from various congregations. The Franciscans serve the principal shrines of the Redemption, among which the Holy Sepulchre, the Nativity at Bethlehem and the Annunciation at Nazareth hold price of place.

It is a meeting point, a bridge (albeit a shaky one at times) between two cultures, the east and the west. There is no place in the world like Jerusalem, where all the Christian denominations are present. Beyond the obvious difficulties of human relationships, the Holy Land has a unique charm.

Here the Franciscans represent a rich historical presence that, throughout the centuries has learned a great deal through dialogue among Christians. On the inter-religious level, it is a small entity in relationship to the two major presences: Judaism and Islam. The Franciscans take on certain aspects of oriental tradition while managing to communicate something of their own culture.