

# Holy Innocents' Prepares for Holy Week 2011



Holy Week has arrived after the long days of Lent and three most special days in the Church year are just ahead.

Namely, Maundy Thursday, Good Friday and Holy Saturday, the latter culminating in the Easter Vigil to start at 9.00pm.

At the Easter Vigil this year 6

people will become in full Communion with the Catholic Church.



The Church Crucifixes are covered in purple cloths as we reflect on Jesus as He is first welcomed into Jerusalem, then as man, suffers the mental torment of knowing what was to happen, is taken prisoner is cruelly tortured and dies in the most demeaning way.

At this special time we think of the housebound, sick or elderly who cannot come to Church to be a part of our community and share in our worship and prayers.

For those who have internet access, I will be taking notes on some of the services and homilies over the period and will be posting them onto our web-site. I hope this makes those who cannot attend still feel a part of our congregation. If any parishioner wishes to send me any of their thoughts or reflections I will, if appropriate, add them.

On Maundy Thursday the Mass of the Last Supper reminds us of Jesus instituting the Sacrament of the Eucharist.

Father Victor has the most beautiful wood carving from the Holy Land which he has placed before the altar. Below is an explanation of the Jewish Passover at the time of Jesus.



[View from above](#)



## THE JEWISH PASSOVER IN THE TIME OF JESUS

This hand carved miniature of the Last Supper – the Jewish Passover – is made from olive wood and was brought back from Bethlehem in **May 2010** during the Parish Pilgrimage to the Holy Land.

The Last Supper was celebrated by Christ and his disciples in this setting, known as the “*triclinium*” – a Latin word derived from the Greek, *triklinion*, from *tri* (three) and *kline* (a couch).

The “**triclinium**” (plural: “**triclinia**”) is a couch for reclining at meals among the ancient Romans, arranged along three sides of a square, the fourth side being left open for bringing in food or tables, when these were used.

In the early Old Testament times people sat at their meals. Reclining was a luxurious habit imported from foreign countries by the degenerate aristocracy in the days of the later prophets. Still, we find it common in the New Testament times; in these Gospel passages, **Matthew** (9, 10; 26, 7), **Mark** (6, 22.39; 14, 3. 18), **Luke** (5, 29; 7, 36.37; 14, 10; 17, 7) and **John** (12, 2), though English Versions of the Bible read “sat,” the Greek words are *anakeimai*, *sunanakeimai*, *anapipto*, *katakeimai* and *anaklino*, all indicating “reclining”; in **John’s Gospel** 13, 23 and 21, 20, the **Authorised Version of the Bible** of 1611 translates these words “lean,” probably with reference to the Jewish custom of leaning at the Passover meal.

At the wedding of Cana in **John** 2, 8.9, the ruler or governor of the feast, commonly translated as steward, is called **arhitriklinos**, that is, the master of the *triclinium*.