

Early in the fifth century, a woman we know as *Egeria*, travelled as a pilgrim from Europe to the East. She sought out Christian holy sites and focused on participation in the Liturgy and prayer observed at these places. Her diary gives us information and insight particular to the ancient celebrations of Lent, Holy Week, Triduum and Easter.



We are fortunate to have these accounts, especially from her three-year residence in Jerusalem and travels in the Near East. The descriptions help situate our liturgical traditions, what we continue to celebrate in our own worship today: Holy Thursday, Good Friday, the Easter Vigil and Easter Sunday

--- the commemoration of the death, resurrection and glorification of Jesus for our salvation. Two conclusions emerge from this precious document of devotion from our tradition. The sacred Triduum, celebrated over a three-day period, is symbolically only *one day*. And this *day* is the summit of sacred time in the Church, *today* as well as fifteen hundred years ago.

*Passion, energy and devotion* are hallmarks of these days. Lent ends quietly on the evening of Holy Thursday and the journey of Jesus' paschal mystery begins, the one day of unbroken remembrance and celebration. We need to be free in this time. It would be perfect if liturgy planning, house-cleaning, food-shopping and other agendas were complete or could be put aside. Participants and congregations could then be free for *praying, fasting, vigiling and resting*.

The Triduum celebration begins on Holy Thursday with the evening Mass of the Lord's Supper in which we recall both Jesus' offering of bread and wine to his disciples (the Synoptic Gospels) and his washing of the feet of the disciples the night he was betrayed (John's Gospel), both symbols-in-action of his loving self-offering, which will characterize his way of proceeding during his passion. The sharing of bread and wine and the service of our brothers and sisters in the *Mandatium* are the hallmarks of this liturgy.

Good Friday remembers the passion and death of Jesus. The Gospel of John is proclaimed and the narrative of Jesus' suffering love is reflected in the petitions, and finally in the veneration of the Cross. The ritual of the veneration of a large wooden cross is central to this public prayer on Good Friday. Everyone is called to bow, to kiss, or to touch *the saving wood of the cross*.



Easter Morning after Mass

Holy Saturday is a quiet day of anticipation, of keeping watch. Jesus is absent. Everyone is fasting until the Easter Vigil, which begins with the kindling of new fire after darkness falls.

In some traditions and cultures the Easter foods are blessed in the afternoon. Lamb, eggs and bread are prepared for the day of Resurrection. Despite a certain atmosphere of barrenness, the day is rich in expectation.



Easter/Passover is the first and main story of our tradition. All cultures celebrate dying and the coming of new life. So the Easter Vigil becomes the heart of our liturgy, our salvation story initiating new life and hope for all God's people.

In part one of the Vigil we light the *new fire* (outdoors!) and, from the fire, light the Paschal Candle. This candle carries the *Light of Christ* into the church for the singing of the great hymn *Exultet*. In part two we read from the *Old and New Testaments*. Selections from the prophets, especially, remind us of God's

constant care of the people and God's steadfast love. Part three celebrates the blessing of the water for *Baptism*. The catechumens (through all centuries) are plunged into the waters of this sacrament which turns death into life. They confess their faith, are rubbed with sacred oil, given a new white garment and a candle or lamp lighted from the *Paschal Candle*. This is the central drama of the Vigil. *Christ is truly risen!* In part four, the Eucharistic bread and wine, the body and blood of Jesus, is shared from one table. For the newly baptized it is a feast of now being part of *the community of Christ*.

The *Easter Vigil* is a conclusion and culmination but also a new beginning. In this sacred time all of us become neophytes and are filled with the grace of faith and new life. We are hallowed to *walk out into the blaze of Easter morning... and drink of the cup of milk and honey, icon of the promised land* (Gabe Huck, *The Three Days*, 108 & 110).

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EXPERIENCE THE PASSION OF HOLY WEEK AT THE CARMELITE MONASTERY



**Palm Sunday**  
March 25  
Eucharist 9 a.m.

**Holy Thursday**  
March 29  
Tenebrae 8 a.m.  
Mass of the Lord's Supper 5:30 p.m.

**Good Friday**  
March 30  
Tenebrae 8 a.m.  
Commemoration of the Lord's Passion 3 p.m.

**Holy Saturday**  
March 31  
Tenebrae 8 a.m.  
Easter Vigil 9 p.m.

**Easter Sunday**  
April 1  
Eucharist 11 a.m.



1318 Dulaney Valley Rd  
Baltimore, MD 21286



...For more than thirty years I have received Communion on Palm Sunday when possible and have striven to prepare my soul to give hospitality to the Lord. For it seemed to me cruel of the people, after having given Him such an enthusiastic reception, to have let Him go so far away to eat; and I imagined I invited Him to remain with me, which was very bad lodging for Him, as I now see.  
(Teresa of Avila, *Spiritual Testimonies*)



In the Carmelite monasteries of St. Teresa's reform, there is a custom, which has been suggested by this thought, and is intended as a reparation of this ingratitude shown to our Redeemer. A table is placed in the middle of the refectory; and after the community have finished their dinner, the food which was placed upon that table is distributed among the poor, and Jesus is honoured in them.  
(P. Gueranger, *The Liturgical Year*)

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We have a new Logo! It expresses who we are and what we care about most deeply. In 1990 for our bicentennial we designed a beautiful Logo and we have carried through some of its symbols into a new design:

- the flame of God's love and of our great desire
- the golden anchor, a reminder of our roots in a long-ago ocean journey and of the tradition in which we are moored
- the mountain, the cross and the stars holding in symbol the life and inspiration of Carmel

The tagline says it all: ***Discover the Fire of God's Love!***

We thank our artist, Sr. Cecelia Kang of the Reno Carmel, who executed the beautiful design of our Logo.



**CARMELITE**  
MONASTERY of BALTIMORE  
Discover the Fire of God's Love

# BALTIMORE CARMEL News

Spring 2018



## Our Vision

***Seized by the unconditional love of Jesus, the Christ, and allured to the mountain top, we embrace the mystical flame of contemplation as our life's grounding.***

***The silence and solitude of our life of prayer immerse us in a deep communion with God that draws us into a full and willing participation in the unfolding of a new and transformed consciousness. Such radical openness to the power and meaning of this union of love calls from us nothing less than everything and propels us toward total communion with one another, with all people and species, and with the entire creation.***

***This is the vision that we desire to live for the life of the Church and on-going emergence of humanity and our planet earth.***

Prayer \* Transformation \* Love