

## 1: Guatemalan Festivals and Events

*Holy Days, Festivals and Rituals Fasting is the very important part of the Jain tradition. Most Jains fast during holy days and festivals; some Jains choose fasting at other times in order to purify or to assist in their spiritual development.*

Additional messages and homilies for Holy Week and Easter will be posted here as they become available. For full details on events in your diocese click on the relevant link here. Chrism Mass at Celebration of the Easter Vigil at 9. During that Mass, Bishop Duffy will bless the holy oils that will be used at baptisms, confirmations, ordinations and the anointing of the sick during the year ahead. The Mass will be followed by Confessions from 8. Stations of the Cross will be held in the cathedral at 7. The Easter Vigil will be celebrated at 9. For details of Dawn Masses in the diocese click here. Holy Thursday, 13 April: Holy Hour will take place at 12 noon liturgy of the Blessing of the Bread will commence. Later that evening at 9. Confessions will be facilitated throughout the day from 8. On Easter Sunday, Dawn Mass will take place at 6. Sunday Mass times as usual in both churches. The parishes of the diocese will have representatives present. The Holy Oils of Chrism, Baptism and Oil of the Sick will be blessed for use in the diocese throughout during the year and the priests will renew their priestly commitment. Adoration at the Altar of Repose until 11pm. There will be Stations of the Cross at 7. Holy Saturday There will be a traditional Slavic blessing of Easter food at 9. Easter Sunday Bishop Kirby will celebrate 9. Mass of Chrism with Bishop, priests and people of the diocese at 7. All Holy Oils Blessed. Holy Thursday 13 April: Good Friday 14 April: Easter Vigil at 9. Mass at 12 noon. Priests and representatives from every parish will gather with Archbishop Diarmuid Martin for Mass, during which holy oils are blessed for the coming year and for the Renewal of Priestly Service. On Good Friday 14 April at 3. Masses will also take place at 8. For more information on events and services for Holy Week in the Archdiocese of Dublin, please click here. The Cathedral Choir will provide the music for main liturgies during Holy Week. Bishop Kevin Doran, Bishop of Elphin will be the main celebrant or presider at the following: Mass of Chrism at 7. Morning Prayer at 8. This will be a chance to meet and greet Bishop Nulty and to catch up with friends and neighbours from across the diocese. All are welcome to the Mass which begins at 7. For information on Dawn Masses in the diocese click here. Good Friday ceremonies will take place at 8. Masses will take place at 8. Mass as Gaeilge will take place at 8. There will be a Dawn Mass at 6. These include the Chrism Mass which will be celebrated by Bishop Michael Smith and all the priests of the diocese on Wednesday 12 April at 7. During that Mass, Bishop Smith will bless the holy oils that will be used at baptisms, confirmations, ordinations and the anointing of the sick during the year ahead. Good Friday liturgies will be taking place in virtually every church in the diocese. Outdoor stations of the cross will take place in nine parishes: During the Chrism Mass, Archbishop Neary will bless the holy oils that will be used at baptisms, confirmations, ordinations and the anointing of the sick during the year ahead. Easter Sunday Mass will be celebrated at 8. Services and Events in Dioceses for Holy Week and Easter We will be sharing information on events and services in dioceses for Holy Week and Easter as they become available. You can listen to the podcasts here. Thursday 13 April Holy Thursday Music will be led by Jack Delaney and Bernard McDonagh, with an introduction by Margaret McDonagh, in which she reflects on the significance of the cross for members of the travelling community, especially in the wake of terrible suffering and grief in Carrickmines and Clondalkin. What if Pilate had released him? Saturday 15 April Holy Saturday Music is led by Derek Seymour. He was one of the major composers of the late 16th and early 17th centuries and was a key figure in the transition from renaissance to baroque music. A child prodigy, he began his musical education as a member of the Cathedral Choir in Cremona. In he became conductor at St. His first church work was his Mass, *Missa In illo tempore* to which he added his famous *Vespers in A* a five-part daily series which explores the Passion of Christ, through dramatisations of medieval texts with documentary contributions and original music, elucidating universal themes of suffering and devotion. Jerusalem as the centre of the world. Edward Caswall translation from the *Lyra Catholica* is used as starting point for a discussion of depictions of Mary living through the suffering of her son. The Death of Christ. Although many of us might associate the famous *Messiah* by Handel with the Christmas or Advent season, the composer had a different time of year in mind

for its ultimate theme: Ahead of the 3. This event is free for those with tickets to the St Matthew Passion.

## 2: Holy Week and Easter | Irish Catholic Bishops' Conference

*This list organizes important Hindu festivals and holy days according to the Gregorian calendar for the years through January. The first day of the Gregorian calendar brings Kalpataru Divas, when the faithful celebrate the life of Ramakrishna, one of the most influential Hindu holy men of the 19th century.*

Cartagena[ edit ] Float of Jesus of Nazareth on Good Friday The processions in Cartagena do not closely resemble others in Spain due to their strict order and unique characteristics. Every brotherhood is divided into smaller groups "agrupaciones" , each in charge of one of the floats in the procession. The members of the group are all clad in the same colours and wear a robe, a sash around the waist, a cloak, a high pointed hood to cover their heads and faces, and sandals. Each float is preceded at the front by a richly embroidered standard "estandarte" , carried by three members of the group and followed by two symmetrical lines of members, who march and stop in unison to the beat of drums. When they stop, they all remain absolutely still and in total silence. Their military-like discipline may have earned their nickname of "tercio", a word which broadly means "regiment". At the rear of the "tercio" come a music band and the drummers, and then the trono made of artistically carved gilded or painted wood. Some of these floats move on wheels whereas others are carried on the shoulders of hundreds of "portapasos" or float-carriers , who also march to the rhythmic beat of the drums. On the top of the float you can see the processional images, polychrome wooden sculptures which are displayed either separately or in groups. Unlike in other cities, in Cartagena the order of the floats in the procession follows the chronological order of the events narrated in the Gospels. The images are surrounded by "cartelas", a kind of electric candelabra or sometimes a sort of upside-down chandeliers, fixed to the float and decorated with colourful and intricate floral arrangements. Also unique in Cartagena are the infantry companies "piquetes" at the rear of the main processions, escorting the float of St. It must have been this uniqueness which awarded the Holy Week of Cartagena the rank of International Tourist Interest Festival in . The processions in Cartagena are organized by four brotherhoods: The colour of this brotherhood is black. The colour of this brotherhood is red. The colour of this brotherhood is purple. The colour of this brotherhood is white. Given its role as the historical home of the Spanish Navy , every year on Holy Tuesday the Spanish Navy Marines send a delegation to the procession on that day. Declared as National Touristic Interest, is a tradition born after banning of playing drums and other instruments during Holy Week celebrations out of the "procession" hours, by the Catholic local authorities in the 19th century. The intense noise after trumpet ends is amazing and lasts for several hours in your ears after hearing. Regardless of the existence of religious processions in the traditional way, are the Bible Parades Passionate dotting the Easter lorquina of a unique and different, with representations of the Old Testament or the Christian symbolism or with the participation of horses and chariots and floats of enormous dimensions. The embroidered silk are also a prominent feature of Lorca processions, marked by an extraordinary rivalry between two of its fraternities or steps, the Blue and White. The most important step is the Royal and Illustrious Confraternity of Our Lady of the Rosary White Pass is traditionally considered going back to the 15th century, although the oldest documents referring to the same date of Its owner is the virgin of bitterness known as the beautiful, which is carried on Good Friday in a golden throne carried by over people. The White Pass has over 1, embroideries in silk and gold. The other step is Brotherhood of Farmers Lorca blue pass. Holder is Our Lady of Sorrows, and also embroidered in silk and gold. The Royal Federation of Brotherhoods and Brotherhoods of Granada is the body in charge of the regulation of the set of brotherhoods of the city. In this city Christian brotherhoods and institutions were created from the taking of Granada in Images from the Passion on huge ornate "tronos" floats or thrones some weighing more than 5. Drums and trumpets play solemn music and occasionally someone spontaneously sings a mournful saeta dedicated to the floats as it makes its way slowly round the streets. The Baroque taste of the religious brotherhoods and associations and the great amount of processional materials that they have been accumulating for centuries result in a street stage of exuberant art, full of color and majesty. Although many brotherhoods have been affected by the burning churches of and an important part of their heritage were destroyed as the trousseau, imagery, and others during the Spanish Civil War, in the years following it revival

was slow but these recovered with much greater numbers. Salud, Descendimiento, Monte Calvario and many more others to adapt to the changing times. There are also military parades playing processional marches or singing their anthems along the route. The tradition dates from Counter Reformation times, or even earlier. Some of the images are artistic masterworks of great antiquity. The "costaleros" from 24 to 48 are hidden inside the platform of the "paso", so it seems to walk alone. Historically dock workers were hired to carry the "pasos". From onward, that task has been universally taken over by the members of the confraternities who organize each procession.

## 3: Holy Week in Spain - Wikipedia

*Last week, Christians around the world celebrated Holy Week and Easter, commemorating the final days of Jesus Christ—his return to Jerusalem, his crucifixion, and his resurrection.*

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### 4: BBC - Religions - Holy Week: Palm Sunday, Maunday Thursday, Good Friday and Holy Saturday

*Islamic Holidays and Festivals Islam has relatively few holidays compared to most other religions; nevertheless, sacred days and times are very important to Muslims. When holidays are being observed, it is common for routine social activities, such as work and commerce, to stop temporarily out of respect for the person or event being remembered.*

Crowds collect on the bridges along the processional route. Although officially instituted in , its origins are much older. To understand the significance of this festival it is important to have some background on this historic quarter of Rome and the people who live there. For a long time it was connected to the main city of Rome by only one bridge named Ponte Sisto. Because of this exclusion from the main community the people of Trastevere have built up a strong sense of identity. I am not Roman. It is an eight-day long festival that begins and ends with the procession of a cedar carved Madonna figure through and around the district of Trastevere. The origins of the Madonna are told in a colorful local legend. It is said that in fishermen working along the banks of the Tiber pulled from the water the statue of the Madonna in their nets. Transfixed by her beauty they took her to the Carmelitan friars of San Crisogono, a church in Trastevere. Later, in , the Madonna was transferred to Santa Agata in Trastevere. The opening procession occurs every year on the third Saturday in July. It lasts only a few hours, usually in the evening to take advantage of the cooler temperatures. These churches stand only 50 meters apart and a direct procession would take only minutes. But the point of a procession is never simply to travel from point A to B. A procession physically moves through the space of the community. The procession is headed by a priest carrying a giant cross and another leading the people in song with a mobile amplification system. The bishop walks with members of the local government near the front of the procession. They are in turn followed by crowds of people, religious brotherhoods and local clubs. People who live along the processional route hang banners or sheets from the window and throw confetti down on the processors below. The Madonna herself is carried by 16 men on a platform of gilded wood. Carrying the Madonna is a great honor and every year the procession leaves S. Agata a little later than scheduled because of arguments that arise because of this technicality. The festival in the days that follow is really an occasion to renew Trasteveren traditions and sense of community. There are markets, fairs, folk songs, dances, and crafts. Wreaths of laurel are laid at the monuments of Trilussa and Giuseppe Gioacchino Belli, two poets who wrote in the local dialect. Public poetry readings of their works are given during this time. The festival ends with a second procession. The bishop and the Madonna ride in the first boat. This is followed by crafts filled with groups of various procession participants. People walk along the river banks or wait on bridges, throwing confetti on the procession below. When the procession approaches Ponte Sisto it meets a large crowd. This is where many of the people of Trastevere wait for the Madonna Fiumarola. Long ago it was at this traditional entrance to the district that the procession began. But true to their nature the people of Trastevere know where their procession is supposed to begin and they still gather here today. The Madonna is then carried to Santa Maria, the main church in Trastevere. It is returned to Santa Agata the following morning in a very short and plain procession. This opening procession simultaneously defines time, space and community. The concluding ceremony on the Tiber defines the boundaries of the community; both because the district is boarded on one side by the river and because of the crowds of people who still wait along Ponte Sisto for the Madonna to reach Trastevere. This act is also in part an element of defiance to the Papacy and its control over local religion. There is a boldness in the ceremony that is characteristic of the Trasteveren people. On her return trip the Madonna Fiumarola floats right past the Vatican, a procession of local Catholic subculture right past the ultimate seat of Church authority.

## 5: BBC - Religions - Christianity: Easter

*Easter Notes & Resources. In the New Mysteries we follow the path of the Christian initiation thru the Holy Week before Easter - With every step, from the recognition of the old Sun on Palm Sunday, thru to the meeting of the Saturn-Spirit and The Harrowing of Hell, which sparks the rising of the New Sun of Easter.*

Festivals in Greece There are many sorts of festivals in Greece that take place mostly in summer. Festivals have a religious base and they are in accordance with the Orthodox calendar. The Orthodox calendar is similar to the Catholic calendar, except for Easter sometimes. Those greek festivities are part of the Greek culture. Other important festivals in Greece have a cultural nature. Many concerts and music festivals take place in Greece. Festivals that are world known are: The Festival of Epidaurus: The Film festival of Thessaloniki: Cinema is also quite well represented and a festival takes place every year in Thessaloniki. Moreover, the country has an interesting music scene, especially in summertime, with many appearances from national and international bands. View the upcoming cultural events and festivals. Our guide proposes information about religious, national and cultural festivals in Greece and the Greek islands. After reading about the festivals, get also informed about the events in Greece. Religious festivals and national days Information about Religious festivals and national days. That day, all Greek families cut the vassilopita, a sweet bread with a coin inside which brings good luck for the year to come to its finder. January 1st is also the day when Christmas gifts are given to the children. Generally, Greece has many interesting Christmas customs that revive very vividly all over the country. During Epiphany, waters are blessed and evil spirits are banished. At lakeside, seaside or riverside locations, the priests throw a cross into the water and young locals dive to compete for the privilege and blessing to catch it. The Carnival takes place three weeks before Lent Monday. The exact dates of the Carnival vary, depending on the Easter. Actually, the Carnival finishes 7 weeks before Easter. This is why military parades take place that day in all Greek towns. Easter Easter is the most important festival of the Greek Orthodox Church. It starts 7 weeks before Easter Sunday and comes to its peak the Holy Week. This is when Services are held every evening in the churches. On Good Friday, a special celebration takes place when all the flowered tombs of the Christ named Epitaphios are gathered at the squares and make the tour of the towns. The peak of the Easter is on Good Saturday at midnight, when pilgrims go the church and get the Holy Light. At midnight exactly, the priest appears holding a lighted torch and shares the Holy Flame on the candles of near worshippers. Then, the worshippers share at their turn the Holy Light with their close neighbours until the entire church and the courtyard get it. It is a beautiful spectacle. Then, fireworks explode in the streets around the Church. Worshippers then bring the burning candles home and make with the black smoke of the candle the sign of a cross above their door. This custom is supposed to bring good fortune upon the house. After midnight, families and friends eat "magiritsa", a soup made from lamb tripe, rice, dill and lemon. The rest of the lamb is grilled on Sunday morning for lunch, accompanied by wines and dances. This festival is of great importance in all the regions of Greece but some places, such as the Greek islands of Corfu island and Chios island , are very famous for their Easter celebrations. In some towns, the Burning of Judas takes place on Easter Sunday in the evening. Saint George is the patron of the shepherds and celebrations are organised thorough the country. Great festivities also take place in Arachova , Skiathos island , Skyros island and other Greek towns, where Saint George is considered their patron saint. Celebrations in Arachova last for three days. It celebrates the day that the Holy Spirit presented to the Apostles and asked them to teach Christianity to the world. This is a holiday for students. Great pilgrimages take place in all places of Greece, particularly Tinos island , Paros island and Patmos island. Virgin Mary is the protector of all the country and many chapels dedicated to her will be encountered in Greece. December 25th, Christmas The feast is of great importance, as it is celebrating the birth of Christ. In the past, people used to decorate wooden boats for Christmas, honouring the nautical tradition of Greece, but today people follow western traditions and decorate Christmas trees. On December 24th, children traditionally sing Christmas carols kalanda from door to door. National Days Information about National Days based on major historical events. March 25th, The Greek Independence Day With military parades all over the country, the Greeks celebrate the day they declared the Revolutionary War

against the Turks, on March 25th, May 1st, Labor Day This feast is called Protomagia meaning first day of May and it is a urban holiday when people traditionally go to the countryside for picnic. It is also a day when large demonstrations are organised by the left political parties. October 28th, National Anniversary This day is characterised by military parades. However, the coordinate attack of the German-Italian forces in April succumbed the Greek army. On November 14th, students locked themselves in the Polytechnic School of Athens and protested for the Junta. Three days later, a tank invaded the School and killed many of them.

**6: Holy Week – Easter | Reverse Ritual**

*The holy day of the Virgin Mary is the theme of this very important religious and cultural celebration which consists of processions and ceremonies. September- Festival of Alfalfa As the name may imply, this is a harvest festival held in Sapucaí to celebrate the end of another successful crop of Alfalfa with drinking, music and dancing.*

For the use of small parishes, where it is impossible to carry out the full rites and ceremonies of Holy Week, Benedict XIII had a small Ritual compiled, the Memorials Rituum, which enables such parishes to have very simple services on the days of Holy Week. In churches, therefore, where there is only one priest, he is obliged to follow this small Ritual of Benedict XIII, if he wishes to hold services on the three last days of Holy Week. Under the head of Maundy Thursday are also given the conditions under which it is allowed to say a Low Mass on that day. The missal opened, placed on the Epistle side ; six candles are lighted. On a table, to the Epistle side of the altar, the palms that are to be blessed. Purple chasuble and accessories; a purple cope where such is not had, it may be omitted in all the various functions ; censer and incense-boat; holy-water pot and sprinkler ; processional cross veiled in purple, two candle-sticks with lighted candles. They begin with the Asperges in the customary manner. After this there follows immediately: An acolyte carries the veiled processional cross, others hold the candle-sticks with lighted candles, the censer and incense-boat, and the holy-water pot with sprinkler. The missal is not incensed before the Gospel ; after the same, however, it is kissed with the words: Per evangelica dicta. After the Gospel, the priest takes off the maniple. The incense to be used at the blessing of the palms is put on with the usual blessing: If a choir is present it may sing that which is prescribed to be sung in the Missal, the priest, however, must also recite all of it, in a low voice if the choir sings, otherwise aloud. After the blessing an acolyte places the piece of palm intended for the priest upon the center of the altar table; the priest kneeling down before the altar, takes the palm while kneeling, kisses it and puts it aside to be taken up for the procession. Turning to the Epistle side he now says the two Antiphons: After this the priest, standing before the center of the altar, and facing the congregation, hands the palms over to sacristan and acolytes ; he himself takes some and, descending, presents them to some of the laity, who on receiving them kneel down and kiss the palms and the priest's hand. Women kiss the palms only and not the priest's hand. The priest then prays, on the Epistle side, V. The choir, or the acolytes, answer, singing or saying: In nomine Christi, Amen. The procession now follows. Should the weather, or other conditions, prevent procession outside the church, then the Antiphons and chants may be sung in a side aisle, or in the vestibule, or in some other appropriate place, even before the Communion rail, which is closed and opened at the proper times. For the procession the following order is suggested: The cross-bearer between bearers of lighted candles, the school children, the chanters, acolytes with censer and holy-water pot, the priest, the congregation. During the procession the choir may sing, or the priest prays either alone or jointly with the acolytes, all, or at least some, of the following antiphons: Cum appropinquaret Dominus Jerosolimam, misit duos ex discipulis suis, dicens: Ite in castellum, quod contra vos est: Si quis vos interrogaverit, dicite: Solventes adduxerunt ad Jesum; et imposuerunt illi vestimenta sua, et sedit super eum: Hosanna, benedictus, qui venit in nomine Domini: Cum audisset populus, quiet Jesus venit Jerosolimam, acceperunt ramos palmarum: Hic est, qui venturus est in salutem populi. Hic est solus nostrus, et redemptio Israel. Quantus est iste, cui Throni, et Dominationes occurrunt! Noli timere filia Sion: Salve Rex, fabricator mundi, qui venisti redimere nos. Ante sex dies solemnis Paschae, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri: Occurrunt turbae cum floribus et palmis Redemptori obviam: Filium Dei oregentes praedicant: Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Turba multa, quae convenerat ad diem festum, clamabant Domino: Benedictus qui venit in nomine Domini: Hosanna in excelsis. Having arrived at the vestibule some of the chanters or acolytes enter the church, closing the doors after them, the priest, cross-bearer, and the others remaining outside. Those inside the church sing, or recite the following verses, two each time; the priest, alone or with the chanters, answer each time the first two of these verses: Gloria, laus, et honor, tibi sit Rex Christe Redemptor: Cui puerile decus prompsit Hosanna pium. Israel es tu Rex, Davidis et inclyta proles: Nominem qui in Domini Rex benedicte venis. Coetus in excelsis te laudat coelicus omnis. Et

mortalis homo, et cuncta creata simul. Plebs Hebraea tibi cum palmis obvia venit: Cum prece, voto, hymnis, adsumus ecce tibi. Ho tibi passuro solvebant munia laudis: Nos tibi regnanti pangimus ecce melos, R. Hi placuere tibi, placeat devotio nostra: Rex bone, Rex clemens, cui bona cuncta placent. The cross-bearer now knocks at the door three times, with the base of the cross, the door is opened and the procession enters, the choir singing, or the priest reciting: *Ingrediente Domino in sanctam civitatem, Hebraeoru. Ho sanna clamabant, in excelsis. Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei.* The priest and his attendants genuflect before the altar and retire into the sacristy. The priest and the acolytes on their way from the sacristy to the altar, and when retiring after Mass, carry palms in their hands. The Passion and the Gospel are read, not sung, on the Gospel side, during the reading the priest folds his hands, the acolytes hold the palms in their hands. During the reading of the Passion the lights on the altar are not extinguished. Incense is not used. *Emisit spiritum*, the priest kneels upon both knees on the spot where he is standing, for about the duration of a Pater Noster, facing the book and his head bowed. Bowing low the priest prays, in the middle of the altar, the *Munda cor* and *Jube domine*, etc. At the end of the Gospel he says: The last Gospel is that of St. On both these days, the Passion, as prescribed in the missal, is said in the same manner as on Palm Sunday. On Wednesday the ciborium, where there is not another one, is thoroughly cleansed, otherwise it is replaced by a clean one. On this day the holy oils are taken from the sacred vessels and poured into egg shells. Then at an appropriate hour all the sacred vessels are cleansed. The cleansing is best done by using soap, water and a fine brush tooth brush. On this day the altar stone is also washed by the priest. The water used for this purpose is then poured into the Sacramentum. There should be renewed on this day the corporal in the tabernacle, and all altar clothes. This of course must be done frequently also at other times of the year. A side altar with a tabernacle is adorned with at least six candles and with flowers, omitting pictures and relics; the altar cross is removed; in the tabernacle, as also upon the altar, corporals are spread. Custom seems to sanction the erection of a small altar for the repository in churches where there is but one altar. This also is decorated, the altar cross is veiled in white, which after the procession is changed to purple. Wooden clappers take the place of chimes. On the serving table, chalice with paten, a fine white chalice veil, cruets with wine and water. If it is found impossible to have any service or ceremonies except a Low Mass, pastors of churches where there are no clergy may celebrate a Low Mass on Holy Thursday, without any of the other ceremonies, for which, however, they must get their bishop's permission each year. This Low Mass must be said at an earlier hour than the Mass in the Cathedral or in the parent church. It is held that by churches without clergy are meant not only parish churches, but other churches, like chapels in hospitals, in prisons, churches or chapels of small convents of cloistered men or women, if they have their own priest and have the permission to reserve the Blessed Sacrament; including even convents of nuns not cloistered, if it be inconvenient for them to go to the parish church. For more information upon this point see the chapter: The white Mass vestments, as for festivals, with accessories; a white cope; two candle-sticks, or torches with candles; candles for those that take part in the procession; censer and boat; a white benediction veil; the processional cross veiled in purple; on the paten two large Hosts; one for Holy Mass, and one for Good Friday. This is either sung by priest and choir with the sole exception of the Gloria entirely without organ accompaniment; the Kyrie not excepted or it is a Low Mass with more than usual solemnity. It is not permissible to sing it as far as the Gloria and then make it a Low Mass for the rest. While the priest recites, or the choir sings, the Gloria, all bells including those in the steeple are rung, after which they are silent until the Gloria on Holy Saturday. In their place wooden clappers are used. Also the organ is silenced from now on until the Gloria on Holy Saturday. At the Consecration two large Hosts are consecrated. After receiving the Precious Blood, the priest places the other Host, with the impression turned downward, in a second chalice, which has been fetched from the serving table and placed upon the altar, covers it with the pall, the paten reversed, and the white veil in such manner that it hangs evenly on all sides, and places it on the corporal. Holy Communion is then distributed to the faithful and the ciborium replaced in the tabernacle, while the chalice with the Host remains standing upon the altar, before which the priest until the end of the Mass genuflects, and toward which he acts with the reverence as before the exposed Blessed Sacrament. The Mass chalice, after the usual purification and ablution, is merely covered with the veil, because the corporal must

remain open, and is, without burse, placed beside the corporal, or borne by an assistant to, the serving table.

## 7: Holy Week in Seville - Wikipedia

*Semana Santa (Easter Week/Holy Week)* This is one of the most celebrated weeks in South America, and is one of the special festivals in Cusco. *Semana Santa (Holy Week)* is the last week of Lent running up to Easter Sunday.

The Processions[ edit ] There are up to three pasos in each procession. The pasos dedicated to Jesus use figures of wood, wax, and wire to depict scenes from the Passion , and are usually covered in gold. The pasos dedicated to the Virgin Mary are usually covered in silver, and depict Mary weeping for her Son and sometimes holding Him in her arms. Members precede the pasos dressed in penitential robes with capirotas , tall, pointed hoods with eye-holes. They may be accompanied by brass bands. The processions follow a designated route from their homes, churches and chapels to the Cathedral , usually via a central viewing area and back. The ones from the suburban barrios may take 14 hours to return to their home churches. The last section before arriving to the Cathedral is common to all brotherhoods and is called the Carrera Oficial. The standard structure of a procession is: A number of people sometimes barefoot dressed in a habit and with the distinctive pointed hood capirote , and holding long wax candles only lit by night , marching in silence. These are the nazarenos. Colours, forms and details of the habit are distinctive for each brotherhood - and sometimes for different locations within the procession. Usually the Nazarenos march in pairs, and are grouped behind insignia. Moving between the lines are diputados de tramo, guardians who keep the formations organized. A group of altar boys, acolytes , dressed in vestments many of them wearing dalmatics , with chandeliers and incense, and other servants. When applicable, the musical group follows bands or precedes the paso chapel music A number of penitentes, carrying wooden crosses, making public penance. They wear the habit and the hood of the brotherhood, but the hood is not pointed. This structure repeats itself depending of the number of pasos up to three. Usually the last paso is not followed by penitentes, and the procession should be closed -presided- by the titular chaplain in full processional vestments known as el preste Although this is the standard structure, depending on the traditions of each brotherhood, details and even the plan may vary. A procession can be made up from a few hundred to near 3, Nazarenos and last anywhere from 4 to 14 hours, depending how far the home church is from the Cathedral. The largest processions can take over an hour and a half to cross one particular spot The Paso[ edit ] At the centre of each procession are the pasos, an image or set of images set atop a moveable float of wood. The first one would be a sculpted scene of the sorrowful Mysteries of the Rosary: The Agony in the Garden. Fruit of the Mystery: Mortification, Purity The Crowning with Thorns. Perseverance, Salvation, Forgiveness, The structure of the paso is richly carved and decorated with fabric, flowers and candles. As of , all but one of the dolorosas are covered by an ornate canopy or baldachin palio attached to the structure. The sculptures themselves are carved and painted, and often lifesize or larger. The oldest surviving were carved in the 16th century,[ citation needed ] though new images continue to be added. Overseer giving orders to the costaleros. A distinctive feature of Semana Santa in Seville is the style of marching of the pasos. A team of men, the costaleros literally "sack men", for their distinctive - and functional - headdress , supporting the beams upon their shoulders and necks, lift, move and lower the paso. As they are all inside the structure and hidden from the external view by a curtain, the paso seems to move by itself. Depending on weight most weigh over a metric tonne , a paso requires between twenty-four and fifty-four costaleros to move. Each brotherhood has a distinctive way to raise and move a paso, and even each paso within the procession. The Music[ edit ] Singing a saeta. Some processions are silent, with no musical accompaniment, some have a cappella choirs or wind quartets , but many and especially those historically associated with poorer neighbourhoods feature a drum and trumpet band behind the image of Christ and a brass band behind the Virgin playing hymns or marchas from a standard repertoire [4] Those associated with the images of Christ are often funeral in nature, while those associated with the Virgin are more celebratory. As each procession leaves its home church, an event known as the salida , at its return the entrada , and along the march route, improvised flamenco-style songs may be offered by individuals in the crowd or from a balcony. These songs are generically called saetas arrows. Whenever the images depart or arrive at their home churches or chapels, Marcha Real , the National Anthem, is played. Due to the increasingly crowded schedule

over the week, and also the urban growth of the city, a number of recently formed brotherhoods have to procession on Passion Week before Palm Sunday and do not march into the Cathedral at all. Traditional Dress[ edit ] The traditional suit worn by women on Thursday and sometimes on Good Friday is known as La Mantilla the mantle. This custom has become revitalised since the s. The outfit consists of the lace mantle, stiffened by shell or another material, and a black dress, usually mid-leg, with black shoes. Jewelry may include, at most, bracelets and earrings. The names in the list are those in common usage. They are ordered in the same sequence as they enter the Cathedral. Unlike other locations, this sequence is not related to the scenes of the Passion their images depict, but on a historically grown set of rules of precedence, tradition, canonical needs, agreements between brotherhoods and logistical considerations. La Corona The Crown. La Paz The Peace. The paso represents the moment when they are giving Jesus the cross. It is also the first one to go out. La Cena The Last Supper. La Estrella The Star. La Amargura The Bitterness. El Amor The Love. Founded in and revived in the early 20th century. Las Aguas The Waters. Tuesday of Holy Week[ edit ] El Cerro. It is the brotherhood travelling furthest to make station; the procession lasts some 14 hours. Los Estudiantes The Students. Founded by shipbuilders in Triana in the 16th century. Santa Cruz Holy Cross. La Sed The Thirst. Christ of the Health and Our Lady of the Refuge La Lanzada The Spearthrow. Cristo de Burgos Christ of Burgos. Los Panaderos The Bakers. Up to the mid 19th century, only black people both free and slave could be full members. Nicknamed los caballos the horses. Las Cigarreras The Cigarmaking Girls. Quinta Angustia Fifth Anguish. El Valle The Valley. Considered the oldest existing brotherhood. The whole procession is followed by the watching crowd in silence. Penitents and the Jesus Nazareno image carry the Cross backwards embracing it. The image of the Lord is one of the most venerated in Seville and elsewhere. This image has got a lot of followers. The most popular image of the Virgin in Seville. Her presence arouses passion in the watching crowds. At 14 hours, it is one of the longest, and also one of the most applauded. The smallest and shortest procession of the night. The Virgin of Triana. One of the most popular Marian images within Spain itself, its procession is one of the biggest, festive and longest. Los Gitanos The Gypsies. Even now, the hermano mayor principal of the brotherhood is expected to be a gypsy. Was the first brotherhood of Triana to process across the river to Seville, on 9 April

### 8: Holy Days, Festivals and Rituals - Diversiton

*Easter week (Holy Week) across the country is celebrated with processions, festivals, and food. Easter in Italy is an important religious holiday. Easter week (Holy.*

### 9: View Article: Ceremonial Festivals and Processions

*Holy Week in Seville features masked parades and enormous floats with Roman Catholic figures. This event is part of a week-long festival in honor of Buñol's patron saint. As with most other.*

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