Cathedral Basilica of Saint John the Baptist

222 East Harris Street, Savannah, Georgia 31401 - Located at Abercorn and East Harris Streets
Most Reverend Stephen D. Parkes — Bishop of Savannah
Most Reverend J. Kevin Boland — Bishop Emeritus

Mass Schedule
Saturday: 12 Noon & 5:30 pm
Sunday: 8:00 am, 10:00 am, & 11:30 am
Latin Mass 1:00 pm
Weekdays: Mon thru Fri: 7:30 am & 12 Noon
Holy Days: 7:30 am, 12 Noon, 6:00 pm
Nursery: Open For 10:00 AM Mass

Sacraments
Baptisms Arrangements should be made in advance.
Confessions Wednesdays and Fridays: 4:00 to 5:00 pm
Saturdays: 11:00 to 11:45 am and 4:15 to 5:00 pm
Also by request at other times.
Weddings
Arrangements should be made at least four months in advance. Participation in a marriage preparation program is required. Please call parish office for more information.

Faith Formation
Children’s Religious Ed Sundays 8:45 am to 9:50 am
R. C. I. A. Tuesdays 7:00 pm to 8:00 pm

Parish Staff
Rector - Very Rev. J. Gerard Schreck, JCD
Parochial Vicar - Rev. Andrew Larkin
In Residence - Msgr. William O’Neill, Rector Emeritus
In Residence - Rev. Tom Peyton
Permanent Deacon - Rev. Dr. Dewain E. Smith
Director of Music - Dr. Paul Thornock
Director of Religious Education - Mrs. Janee Przybyl
Bookkeeper/Admin. Assistant - Ms. Jan Cunningham
Office Assistant - Mrs. Brenda Price
Maintenance - Mr. Jimmy Joseph Sheehan III
Housekeeper/Food Services - Ms. Alma Young
Docents - Mrs. Peggy Baker
Mrs. Gloria Keane

Hours: Mon. - Fri. 9:00 to 5:00  Phone: (912)233-4709  Fax: (912)233-8229  E-mail: office@savannahcathedral.org
Cathedral Website: www.savannahcathedral.org  Cathedral Music: music@savannahcathedral.org

Photo By Mary Clark Rechtiene
Palm Sunday of the Lord's Passion

Ant. 7

Osánna * fí-li-o Dávid : benedíctus qui vé-nit

Prelude

Procession

Mathias

Commemoration of the Lord's Entrance into Jerusalem

Antiphon

Hosanna filio David

Mode VII

Hosanna to the Son of David; blessed is he who comes in the name of the Lord, the King of Israel. Hosanna in the highest.

Gospel

When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples and said to them, “Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should say to you, ‘Why are you doing this?’ reply, ‘The Master has need of it and will send it back here at once.’” So they went off and found a colt tethered at a gate outside on the street, and they untied it. Some of the bystanders said to them, “What are you doing, untying the colt?” They answered them just as Jesus had told them to, and they permitted them to do it. So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out: “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!”

Hymn

ST. THEODULPH

All glo-ry, laud, and hon-or To you, Re-deem-er, King!

To whom the lips of chil-dren Made sweet hos-an-nas ring.

1. You are the King of Is-ra-el, And Da-vid’s roy-al Son,
2. The com-pa-ny of an-gels Are prais-ing you on high;
3. The peo-ple of the He-brews With palms be-fore you went:

Now in the Lord’s Name com-ing, Our King and Bless-ed One.
And mor-tals, joined with all things Cre-a-ted, make re-ply.
Our praise and prayers and an-thems Be-fore you we pre-sent.
COLLECT (OPENING PRAYER)

READING I
The Lord GOD has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting. The Lord GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

RESPONSORIAL PSALM

Psalm 22
Westendorf

All who see me deride me, they curl their lips and toss their heads: “He trusted in the Lord, let him save him, let him release him if this is his friend.” *R.*

Many dogs have surrounded me, a band of the wicked beset me; They tear holes in my hands and my feet; and lay me in the dust of death. *R.*

I can count every one of my bones. These people stare at me and gloat; they divide my clothing among them; they cast lots for my robe. *R.*

I will tell your name to my brethren and praise you where they are assembled: “You who fear the Lord give him praise; All sons of Jacob, give him glory.” *R.*

READING II
Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

GOSPEL ACCLAMATION

Bower

Glo-ry to you, Word of God, Lord Je-sus Christ.
The Passover and the Feast of Unleavened Bread were to take place in two days’ time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. They said, “Not during the festival, for fear that there may be a riot among the people.”

When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. There were some who were indignant. “Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days’ wages and the money given to the poor.” They were infuriated with her. Jesus said, “Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her.”

Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where do you want us to go and prepare for you to eat the Passover?” He sent two of his disciples and said to them, “Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, “The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’ Then he will show you a large upper room furnished and ready. Make the preparations for us there.” The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said, “Amen, I say to you, one of you will betray me, one who is eating with me.” They began to be distressed and to say to him, one by one, “Surely it is I?” He said to them, “One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.”

While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, “Take it; this is my body.” Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, “This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.” Then, after singing a hymn, they went out to the Mount of Olives.

Then Jesus said to them, “All of you will have your faith shaken, for it is written: I will strike the shepherd, and the sheep will be dispersed. But after I have been raised up, I shall go before you to Galilee.” Peter said to him, “Even though all should have their faith shaken, mine will not be.” Then Jesus said to him, “Amen, I say to you, this very night before the cock crows twice you will deny me three times.” But he vehemently replied, “Even though I should have to die with you, I will not deny you.” And they all spoke similarly.

Then they came to a place named Gethsemane, and he said to his disciples, “Sit here while I pray.” He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them, “My soul is sorrowful even to death. Remain here and keep watch.” He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said, “Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will.” When he returned he found them asleep. He said to Peter, “Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak.” Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. He returned a third time and said to them, “Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand.”
Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, “The man I shall kiss is the one; arrest him and lead him away securely.” He came and immediately went over to him and said, “Rabbi.” And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest’s servant, and cut off his ear. Jesus said to them in reply, “Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled.” And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked.

They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest’s courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging, “We heard him say, ‘I will destroy this temple made with hands and within three days I will build another not made with hands.’” Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying, “Have you no answer? What are these men testifying against you?” But he was silent and answered nothing. Again the high priest asked him and said to him, “Are you the Christ, the son of the Blessed One?” Then Jesus answered, “I am; and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.” At that the high priest tore his garments and said, “What further need have we of witnesses? You have heard the blasphemy. What do you think?” They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him, “Prophesy!” And the guards greeted him with blows.

While Peter was below in the courtyard, one of the high priest’s maids came along. Seeing Peter warming himself, she looked intently at him and said, “You too were with Nazarene, Jesus.” But he denied it saying, “I neither know nor understand what you are talking about.” So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders, “This man is one of them.” Once again he denied it. A little later the bystanders said to Peter once more, “Surely you are one of them; for you too are a Galilean.” He began to curse and to swear, “I do not know this man about whom you are talking.” And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, “Before the cock crows twice you will deny me three times.” He broke down and wept.

As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him, “Are you the king of the Jews?” He said to him in reply, “You say so.” The chief priests accused him of many things. Again Pilate questioned him, “Have you no answer? See how many things they accuse you of.” Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered, “Do you want me to release to you the king of the Jews?” For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply, “Then what do you want me to do with the man you call the king of the Jews?” They shouted again, “Crucify him.” Pilate said to them, “Why? What evil has he done?” They only shouted the louder, “Crucify him.” So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, “Hail, King of the Jews!” and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.
They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

They brought him to the place of Golgotha — which is translated Place of the Skull —, They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross.” Likewise the chief priests, with the scribes, mocked him among themselves and said, “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land until three in the afternoon. And at three o’clock Jesus cried out in a loud voice, “Eloi, Eloi, lema sabachthani?” which is translated, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “Look, he is calling Elijah.” One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying, “Wait, let us see if Elijah comes to take him down.” Jesus gave a loud cry and breathed his last.

**Here all kneel and pause for a short time.**

The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, “Truly this man was the Son of God!” There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.

When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joses watched where he was laid.

**HOMILY**

**CREED**

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord, Jesus Christ, the only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, (bow) and by the Holy Spirit was incarnate of the Virgin Mary, and became man. (rise)

For our sake he was crucified under Pontius Pilate; he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.

He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.
UNIVERSAL PRAYER

DIOCESAN PRAYER FOR VOCATIONS
O God, hear our prayer
and let our cry come unto You.
Bless our Diocese of Savannah
with many vocations to the Priesthood,
Dioconate, and Religious Life.
Give the men and women You call
the light to understand Your gift
and the love to follow always
in the footsteps of Your priestly Son.

PREPARATION OF THE ALTAR
Woefully arrayed, my blood, man, for thee ran,
It may not be naide; [denied]
My body blue and wan, Woefully arrayed.
Behold me, I pray thee, with all thy whole reason,
And be not hard-hearted for this encheson, [cause]
That I for thy soul's sake was slain in good season,
Beguiled and betrayed by Judas' false treason.

SANCTUS

Cantor, then All:
Holy, Holy, Holy Lord God of hosts.

Choir: Heaven and earth are full of your glory.
Cantor, then All:

Holy in the highlest, in the highlest.

Choir: Blessed is he who comes in the name of the Lord.
Cantor, then All:

Holy in the highlest, in the highlest.

MYSTERIUM FIDEI

When we eat this Bread
we pro-claim your Death, O Lord,
un-till you come a-gain.

AMEN

COMMUNION ANTIPHON

Father, if this chalice cannot pass without my drinking it,
your will be done. Matthew 26

COMMUNION MOTET

Thus naked am I nailed, O man, for thy sake!
I love thee, then love me; why sleepest thou? awake!
Remember my tender heart-root for thee brake,
With pains my veins constrained to crake;
Thus rugged to and fro, thus wrapped all in woe,
As never man was so, treated thus in most cruel wise,
Was like a lamb offered in sacrifice, Woefully arrayed.

Of sharp thorn I have worn a crown on my head,
So pained, so strained, so rueful, so red;
Thus bobbed, thus robbed, thus for thy love dead,
Unfeigned, not denying my blood for to shed;
My feet and hands sore the sturdy nails bore;
What might I suffer more than I have done, O man, for thee?
Come when thou wilt, welcome to me,
Woefully arrayed.

FINAL BLESSING AND DISMISSAL

HYMN

1. O Sa - cred Head sur - round - ed By crown of pierc - ing thorn!
2. I see your strength and vig - or All fad - ing in the strife,
3. In this, your bit - ter pas - sion, Good Shep - herd, think of me

O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
And death with cru - el rig - or, Be - reav - ing you of life;
With your most sweet com - pas - sion, Un - worth - y though I be:

The pow’r of death comes o’er you, The glow of life decays,
O ag - o - ny and dy - ing! O love to sin - ner’s free!
Be - neath your cross a - bid - ing For ev - er would I rest,

Yet an - gel hosts a - dore you, And trem - ble as they gaze.
Je - sus, all grace sup - ply - ing, O turn your face on me.
In your dear love con - fid - ing, And with your pres - ence blest.

Pater, si non potest

Mode VIII

Cornysh

Woefully Arrayed (III, IV)

PASSION CHORALE

Psalm response and Gospel Acclamation used by permission of composer.
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Choral Scholars perform:

MUSIC FOR TENEBRAE

Cathedral of St. John the Baptist
Wednesday, March 31, 2021 • 8:00 p.m.

The Lamentations of Jeremiah – Thomas Tallis
Crux fidelis – Roger-Ducasse

The evening concludes with Allegri’s famous Miserere in the candle-lit Cathedral.

Freewill Offering

Friends of Cathedral Music

Friends of Music does not ticket Tenebrae since it is a religious service. Seating and ushering are the same as they are for Masses.
Holding our blessed palms and shouting hosannas, today we commemorate Jesus’ entrance into Jerusalem. We do so with a note of melancholy, for we know that his arrival is also his entrance into the dark days of abandonment, agony, and death. However, we know that in the end God will triumph and sin, darkness, and even death will be defeated. Confident in Jesus’ redemptive power, we raise our voices in love and thanksgiving.

Mass Intentions for the week of March 28, 2021

**SUNDAY**
Joseph Bodell Bergen
Jonathon Merriman Kennedy (Anni)
Walter Kessell
Poor Souls in Purgatory

**MONDAY**
Catherine Connery Heston (Anni)
Anna Chuc Nguyen

**TUESDAY**
Int. of Billy & Sally Kearney
Int. of Joseph Labelle

**WEDNESDAY**
Gertie Boland (Anni)
Anna Chuc Nguyen

**THURSDAY**
John Thang Dang

**FRIDAY**

**SATURDAY**
Sam Tootle

HOLY WEEK SCHEDULE AT THE CATHEDRAL

This Sunday, March 28th, is Palm Sunday and the beginning of Holy Week. The Liturgies of Holy Week are beautiful and moving, and each of them will be livestreamed on the Cathedral website (www.savannahcathedral.org). Because of our Covid regulations, we will be able to accommodate no more than 350 people at each Liturgy. At each Mass for Palm Sunday, we will bless palms and recall Jesus’ triumphal entrance into Jerusalem. For the 10:00 AM Mass, the blessing of the palms will take place in front of the Cathedral. For all the other Masses on Palm Sunday, the blessing of the palms will take place at the baptismal font at the entrance to the Church.

On Tuesday, March 30th, the Bishop will celebrate the Mass of the Chrism at 11:00 AM. This Mass will not be open to the public. The Bishop will bless the Oils to be used throughout the Diocese for the next twelve months (Oil of the Sick, Oil of Catechumens, and Sacred Chrism). At this Mass the Priests of the Diocese will be present and will renew their commitment to Priestly service.

On Wednesday evening, at 8:00 PM, the Choir will lead us in a traditional evening prayer service known as Tenebrae. The latin word means “shadows” or “darkness.” It recalls the betrayal of Jesus by Judas Iscariot and his arrest in the garden.

The Sacred Triduum begins on Holy Thursday, with the Mass of the Lord’s Supper at 7:00 PM. This beautiful Mass recalls the Last Supper and the institution of the Eucharist. Because of Covid, this year the Bishop will not be washing feet, as is normally done at this Mass. Following Mass, the Blessed Sacrament will be placed on the Altar of Repose, and the Church will remain open for private prayer until 10:00 PM.

On Good Friday, Bishop Parkes will celebrate the Liturgy of the Passion at 12:00 noon. The Passion according to John will be proclaimed, the Crucifix will be venerated, and Holy Communion will be distributed. At the conclusion of the Liturgy of the Passion, there will be silent meditation in the Church, commemorating the hours that Jesus hung upon the cross. The Sacrament of Reconciliation will be available from 1:30 until 3:00. At 3:00 PM we will make the Way of the Cross. At the conclusion, the Church will be closed, and nothing will take place in the Church until the Easter Vigil Mass on Holy Saturday night.

The Easter Vigil Mass will begin at 8:30 PM on Saturday, April 3rd. At this most dramatic Liturgy, the new fire will be lighted, the Paschal Candle blessed and lighted, the history of salvation proclaimed from Scripture, and the water for Baptism blessed. Seven adults will be baptized.

On Easter Sunday, Masses will be at the usual times (8:00, 10:00, 11:30, and 1:00 PM Latin). I remind you again that we will only be able to accommodate 350 people for each of our Masses. I apologize in advance if you arrive and are not able to be seated. Remember that the 10:00 AM Mass will be livestreamed. May God bless you, and Happy Easter!

Rev. J. Gerard Schreck
Rector
March 28, 2021

Palm Sunday of the Lord’s Passion

Is 50:4-7  |  Phil 2:6-11  |  Mk 14:1—15:47 or Mk 15:1-39

GROW  AS A DISCIPLE  |  PRAY, STUDY, ENGAGE, SERVE

From early childhood, I remember Palm Sunday – there was a kind of excitement about receiving the fresh palms, followed by the somber reading of the Passion. The contrast strikes me: While the palms, in ancient times, symbolized goodness and victory, hope and triumph, the account of Jesus’ suffering and death reminds us of the price he paid for our redemption. Jesus knew that we can’t have one without the other. It is the paradox of the cross: Jesus gave his life so that we might live. For many, the past year has been like one long Good Friday, filled with discouragement, suffering, and loss. As we reflect on Jesus’ passion, the palms we carry home remain a sign of hope; we know now how the story will end. As we place our palms in a special place, let us say a prayer of thanks to Jesus and ask for the grace to renew our faith and trust in God as we enter Holy Week.

GO  EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

There is a richness in the liturgies of Holy Thursday, Good Friday, and the Easter Vigil that is both humbling and uplifting. This time period, known as the Sacred Triduum (Latin for “three days”), is the official end of Lent, and the summit of the liturgical year. As a society, we give far more attention to the buildup and celebration of Christmas – which is not to deny its importance, of course! – and so sometimes the Triduum is not as familiar to people in both its meaning and importance. Yet, it is during these days that we most intentionally remember and celebrate the gift of our redemption; we liturgically embrace the paschal mystery of Christ: dying he destroyed our death, and rising he restored our life. We have faced a difficult year together, and we rely on each other for prayer. As we continue through this Holy Week, perhaps we can accompany each other by attending the services with one another, or at least setting aside complementary prayer time on our own.

PRAY  A local Eagle Scout built a beautiful outdoor Stations of the Cross at a college campus near us. Visit your parish or outdoor stations and reflect on each one. The United States Conference of Catholic Bishops has excellent resources for praying the stations: www.usccb.org.
Social Apostolate
March Food Drive

Last Week to Bring in Food Items

The need for assistance has never been greater at this time with so many are struggling to provide food for their family.

We can help the Social Apostolate right here in Savannah. They bring hope and provides support in many ways to the working poor and the homeless here in our community. March is the month for the Cathedral to “stock the pantry” at the Social Apostolate. The needed items are: Tuna, Salmon, Canned Ham, Pasta, Pasta Sauce, Breakfast foods, Hearty Canned Soups, Peanut Butter, Jams/Jellies and Canned Vegetables and Fruit.

Food donations can be left in the baskets at the Church entry. Please check expiration dates and no industrial sizes. Thank you from the Christian Service Committee and the Social Apostolate!

FEED THE HUNGRY

Annual Catholic Appeal

First of all, thank you to all those who have contributed to the Annual Catholic Appeal! If you haven’t yet made your donation, please consider doing it this week. We are half way to our goal of $121,736!

With your help, we can assure the continued support of many important programs that help thousands in our diocese each year; education of our children and seminary students, evangelization and Christian initiation, ongoing formation for our clergy, and more. We are blessed with much; let us be a blessing to others. Envelopes are on the tables at the back of the church. Thank you!

Blessed Sacrament School
Job Opening

Blessed Sacrament School is seeking a self-driven, hardworking individual who enjoys working in a loving, supportive environment.

DUTIES:

Interacts with parents, teachers, students, and visitors in a friendly and professional manner, following all safe school policies. Keeps the assigned work area clean (mopping, sweeping, dusting, picking up trash both in the building and outside on school grounds). Moves furniture, equipment, and materials as needed (including the setting up and taking down of tables and chairs for events). Some lifting required and the ability to move items up and down stairs.

SCHEDULE: 8 HR Day (some weekends and nights on occasion).

SALARY: $13.00 to $15.00 an hour.

COMPREHENSIVE BENEFITS PACKAGE AVAILABLE: Healthcare, Dental, 401K, Vacation.
Easter and Spring Gifts

Cathedral Flowers

Blooming trees, azaleas and flowers inspired our newest "Lavender Mist" fragrant blend of dried florals and botanicals. These decorated bags of potpourri and sachets are available now at the Cathedral Docent desk at the back of the church and available for office pick via email order caflowers.19@gmail.com

Cathedral Ornaments

Cathedral Ornaments are also available for purchase at the docent desk or online at www.savannahcathedral.org. These ornaments depict different stained glass windows throughout the church. These ornaments make great gifts and remembrances for Easter in Savannah. All ornaments are $20 each.

2021 ornament features the Cathedral’s only original window of St. Cecilia and St. Agnes. The back has the basilica symbol, the date of the Cathedral’s original dedication and the date it was designated a basilica.
NEW PARISHIONERS

Anyone wishing to become a parishioner of the Cathedral of St. John the Baptist, should complete the following, cut out and drop it in the offertory collection basket. A census form will be mailed to you, which must be completed and mailed back. You may also join online at www.savannahcathedral.org. Thank you.

Name ____________________________
Address __________________________
____________________________________
Telephone Number __________________
Email Address ______________________

CATHEDRAL PARISH OFFERTORY

Offertory Mar. 21, 2021: $23,428.00
Offertory Mar. 22, 2020: $3,010.00
(Cathedral closed because of Covid 19)

Children's Religious Education Schedule

Mar 28 - CLASS
Apr 4 - NO CLASS - Easter