



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

At Holy Family Catholic Church: 338 W. University Blvd., Tucson

Sunday, April 14th A.D. 2019, Palm Sunday

Mass Schedule

Sundays

Ordinary Form in English: 4pm (Sat./Vigil) & 7am
Extraordinary Form in Latin: 8:30am & 10:30am

Weekdays

See Liturgical Calendars on page 2

Confession Schedule

Starting 30mins before each Latin Mass

Sunday: 8:00-8:20am & 10:00-10:20am

Monday: 6:00-6:20pm

Tues, Wed, Fri: 7:30-7:50am

Thurs: 5:30-6:20pm

Sat: 7:30-7:50am & Vigil Mass: 3:30-3:55pm.

First Saturday of Month: 7:10-7:40am

Contact the offices for Anointing of the Sick



Holy Family Parish

Ordinary Form of the Roman Rite,
“English Mass”

Email:

holyfamilyparishtucson@gmail.com

Mail: 338 W. University Blvd,
Tucson, AZ 85705

Tel: (520) 623-6773

Office Hours: Mon-Wed 11am-3pm;
Fri 9am-1pm

Parish Staff

Canon Jonathon Fehrenbacher, *Parish Administrator*
Sylvia Cordova, *Office Mgr & SEP Compliance Officer*
sylvia@hfc.phxcoxmail.com

For donations, please make checks out to “Holy Family Parish”
For sacramental certificates: 7 business days notice is required.

Saint Gianna Oratory

Extraordinary Form of the Roman Rite,
“Latin Mass”

Email:

stgianna.tucson@institute-christ-king.org

Mail: Priory of Our Lady of Guadalupe
P.O. Box 87350, Tucson, AZ 85754

Tel: (520) 883-4360

Website: www.saintgianna.net

Oratory Staff

Canon Jonathon Fehrenbacher, *Rector*
Teri Gauger, *Oratory Secretary* (520) 883-4360

For donations, please make checks out to “Institute of Christ the King”

<http://www.institute-christ-king.org/tucson-home/>



Holy Week & Easter 2019

Palm Sunday—April 13/14

English Novus Ordo:

Usual schedule for English Masses and Confession

Latin Extraordinary Form:

8:30am Low Mass followed by
10:00am Blessing of Palms & Procession,
followed by 10:30am High Mass
(Due to procession, no confessions 10-10:20am;
confessions will follow High Mass)

Holy Thursday—April 18

7:30am Tenebrae

5:30-6:15pm Confessions

6:30pm High Mass (Latin)

followed by Adoration until midnight.

8:30-9:30pm Confessions

Good Friday—April 19

7:30am Tenebrae

10:00am Stations of the Cross

11:00-11:45am Confessions

12noon Good Friday Liturgy (Latin)

5:00pm Good Friday Liturgy (English)

Holy Saturday—April 20

7:30am Tenebrae

7:00pm Easter Vigil (Latin)

followed by blessing of Easter food & baskets

NB: No confessions or 4:00pm Vigil Mass

Easter Sunday—April 21

7:00am Mass (English)

8:00-8:20am Confessions

8:30am Low Mass w/Organ (Latin)

10-10:20am Confessions

10:30am High Mass (Latin)

followed by Divine Mercy Chaplet
& Benediction



**THE LITURGICAL CALENDAR FOR HOLY FAMILY PARISH
(ORDINARY FORM OF THE ROMAN RITE)**

<u>Date</u>	<u>Feast</u>	<u>Time</u>	<u>Mass Intention</u>	<u>Celebrant</u>
Sat. 4/13	Palm Sunday	4:00 p.m. Vigil Mass	Parishioners of Holy Family Parish	Rev. Jean Baptiste, S.J.
Sun. 4/14		7:00 a.m. Mass	Cynthia Rea	Rev. Abram Dono, S.T.
Fri. 4/19	Good Friday	5:00 p.m.	Good Friday Liturgy	Rev. Chris Corbally, S.J.
Sun. 4/21	Easter	7:00 a.m. Mass	Parishioners of Holy Family Parish	Rev. Abram Dono, S.T.

Weekly Collection: March 30 & 31: \$ 1,392.00

Many Thanks!

*The Liturgical Calendar for St. Gianna Oratory
Extraordinary Form of the Roman Rite*

Sun. 4/14 8:30 a.m. Low Mass 10am Palm Blessing & Procession 10:30 a.m. High Mass	2ND SUNDAY IN PASSIONTIDE, PALM SUNDAY / 1st class / Violet Blessing of the Palms, Procession, and Mass (Violet) <u>Mass (Domine, ne longe)</u> : *at Low Mass the last Gospel is that from the blessing of the palms.	† John P. Collins <i>by Maryann Collins</i> Bp. Weisenburger <i>by SGO</i>
Mon. 4/15 6:30 p.m. Low Mass	Holy Monday / 1st class / Violet <u>Mass (Judica, Domine)</u> : Comm. Pro Papa, <i>Preface of the Holy Cross.</i>	† Lenore Clark <i>by the Talecks</i>
Tue. 4/16 8:00am Low Mass	Holy Tuesday / 1st class / Violet <u>Mass (Nos autem)</u> : Comm. Pro Papa, <i>Preface of the Holy Cross.</i>	† Agnes Mary Pfeiffer <i>by John Pfeiffer</i>
Wed. 4/17 8:00 am Low Mass	Spy Wednesday / 1st class / Violet <u>Mass (In nomine Iesu)</u> : Comm. Pro Papa, <i>Preface of the Holy Cross.</i>	† Souls in Purgatory <i>by J. Kim</i>
Thur. 4/18 7:30am Tenebrae 6:30pm High Mass & Adoration	Maundy Thursday / 1st class / Violet for Divine Office & White for Mass <u>Mass (Nos autem): Gloria (w/bells)</u> , <i>Preface of the Holy Cross,</i> *Procession to the repository, Stripping of the altars, Vespers, Mandatum	Joseph Ratzinger <i>by SGO</i>
Fri. 4/19 7:30 a.m. Tenebrae 10:00 a.m. via crucis 12:00noon "Mass"	Good Friday—Passion and Death of Our Lord Jesus Christ / 1st class / Black § Fast and Abstinence, <u>Mass of the Presanctified and Adoration of the Cross</u>	N/A
Sat. 4/20 7:30 a.m. Tenebrae 7:00 p.m. Easter Vigil	Holy Saturday—Easter Vigil / 1st class <u>Easter Vigil:</u> Blessing of Paschal Fire, Blessing of Paschal Candle and Praeconium Paschale (<i>Exultet</i>), Propehecies, Blessing of baptismal font, Baptisms, Litany of Saints, Mass (*no introit, nor offertory antiphone, nor <i>Agnus Dei</i>) : <i>Gloria (w/ bells), Vespers after Commion (Alleluia, psalm 116, Vespere autem, Magnificat)</i>	Pro Populo <i>by SGO</i>
Sun. 4/21 8:30 a.m. Low Mass 10:30 a.m. High Mass	SOLEMNITY OF THE RESURRECTION OF OUR LORD JESUS CHRIST / 1st class / White <u>Mass of the Resurrection (Resurrexi)</u> , Gloria, Sequence, Creed, Easter Preface.	Special Intention <i>by Thomas Taleck</i> Benefactors <i>by SGO</i>

Please Remember in Your Prayers:

Deceased: Larry Mohr, Virginia Hassell; Bill Shillue, Loreto Dorame; Fr. Gordon Mann, Valerie Meis, Agnes Pfeiffer, Mona Montez, Myra D'Gama, Clare, Bill Felix, Debra Castelan
Sick: Carol Sheythe; Rachel Vega; Judah Cripe; Rebecca Smith; Nick Lepore; Maria Montez; Greg Schuller; Beverly Bolton; Carmen P., Kim Gallagher; Christopher Thomas; Susan Hansen; Alfonso Ruiz; Dan Hassen; Thaddeus Stypa; Colleen Gallegos; Christopher Rose & father; Joseph Hann; Jude Cooper; William Higgins

Thought from St. Francis de Sales

To take up our cross and follow Jesus Christ means nothing other than receiving and accepting all the troubles, contradictions, afflictions and mortifications that come our way in this life. We should accept them with complete submission and resignation. We ought not select our own crosses, but we should accept and carry those that are offered to us. In this way we imitate the Savior, Who did not choose His own cross, but humbly took upon Himself the one prepared for Him. (Sermons 2; O. IX, p. 18)



November 4-8, 2019

Saint Gianna Oratory will have the joy of hosting the priests of the Institute of Christ the King (American Province) for their annual convocation.

Many volunteers are needed to accomplish the myriad tasks that will make this occasion successful! Although it seems in the distant future, carpentry, sewing, and other work must be started very soon. There will also be a Prayer Team! *Everyone can help in some way!* Sign-up sheets are at the back of the church. Please consider how you can participate and sign up today!

Thank you!

CALENDAR OF SPECIAL EVENTS

Sun. Apr 14 - 10:00am Palm Sunday Procession

(Note: Special time is to make participation possible for both Sunday Latin Masses—ALL are welcome!) *Confessions after High Mass.*

Sat. Apr 20 - After Tenebrae, decorating for Easter in the church (10:30am)

Sun. Apr 28 - Low/Divine Mercy Sunday, Saint Gianna's Feast Day

Sun. May 5 - Special Collection for the International Seminary of the Institute of Christ the King to support your future priests! *Give generously!*

Sun. May 12 - Mothers' Day Triduum of Masses begins; *First Communions* at 10:30am High Mass.

+ For the days of the Sacred Triduum, booklets will be available to follow the Latin Liturgies for those who do not have hand Missals.

SAN MARTIN DE PORRES MEAL PROGRAM

to serve the needy and poor in Tucson. Free sack lunches: Sun-Wed @ 3:00 p.m.

Volunteers welcome!

For information, contact (520) 623-6773.



From the Rector's Desk:

Dear Faithful,

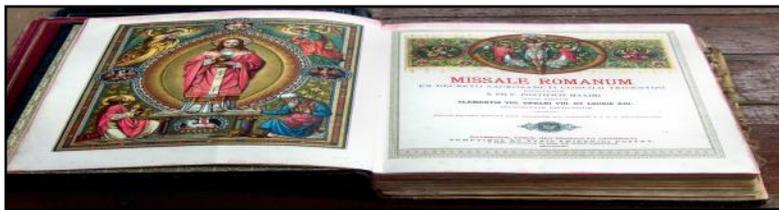
“What is Tenebrae?” Tenebrae, or “darkness” comes from the office of Matins and Lauds that the Clergy sing on Holy Thursday, Good Friday, and Holy Saturday. As the ceremony of Tenebrae progresses, after each Psalm is completed, a candle is extinguished as the earthly life of our Lord draws to a close before His death on the cross when Our Lord hands Himself over to the powers of darkness.

The clergy and faithful from the earliest days of the Church watched and prayed at vigils during the night preparing for the glorious return of Our Lord at the 2nd Coming: “Blessed are those servants, whom the Lord when He cometh, shall find watching (Lk 12:37).”

We priests of the Institute are called Canons as the chanting of the Canonical Hours is our priestly joy and duty. This year, like last year, we will sing Tenebrae (Matins & Lauds) at 7:30am as we watch and pray for the glorious return of Our Lord as we prepare particularly for the most glorious of Our Lord's miracles: His Resurrection.

Come join us for Tenebrae!

*Have a blessed Holy Week!
Canon Jonathon Fehrenbacher*



PALM SUNDAY

INTROIT: Ps. 21: 20,22, 2 O Lord, keep not Thy help far from me; look to my defense: deliver me from the lion's mouth, and my lowness from the horns of the unicorns. (Ps) O God, my God, look upon me: why hast Thou forsaken me? Far from my salvation are the words of my sins. O Lord, keep not Thy help...

COLLECT

O Almighty and everlasting God, Who didst cause our Savior to take upon Him our flesh and to undergo the cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience, but also the fellowship of His Resurrection. Through the same Our Lord.

EPISTLE: Phil. 2: 5-11 *Lesson from the Epistle of Blessed Paul the Apostle to the Philippians*

Brethren, let this mind be in you which was also in Jesus Christ: Who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names (*here all genuflect*) that in the name of Jesus every knee should bend, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GRADUAL:Ps. 72: 24, 1-3 Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well-nigh slipped, because I was jealous of the wicked, seeing the prosperity of sinners.

TRACT: Ps. 21: 2-9, 18, 19, 22, 24, 32 O God, my God, look upon me: why hast Thou forsaken me? Far from my salvation are the words of my sins. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. But Thou dwellest in the holy place, the praise of Israel. In Thee have our fathers hoped; they have hoped, and Thou hast delivered them.

They cried to Thee, and they were saved; they trusted in Thee, and were not confounded. But I am a worm, and no man; the reproach of men and the outcast of the people. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots. Save me from the lion's mouth, and my lowness from the horns of the unicorns. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. To a people that shall be born, which the Lord hath made.

GOSPEL: Mt. 26: 36-75; 27: 1-60 *+Continuation of the Holy Gospel according to St. Matthew*

(Mt. 27: 45-60) Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is: My God, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (*Here all kneel and pause for a few moments*). And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many.

OFFERTORY: Ps. 68: 21, 22 My heart hath expected reproach and misery, and I looked for one that would grieve together with Me, but there was none; I sought for one that would comfort Me, and I found none; and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

SECRET: Grant we beseech Thee, O Lord, that the gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and the reward of a blessed eternity. Through Our Lord.

COMMUNION: *Mt. 26: 42* Father, if this chalice may not pass away, but I must drink it, Thy will be done.

POSTCOMMUNION: By the operation of this mystery, O Lord, may our vices be removed, and our just desires fulfilled. Through Our Lord.

Fasting and Abstinence: RULES AND PRACTICE

*Fasting is an aid to prayer, as the pangs of
hunger remind us of our hunger for God.*

Fasting: Catholics between the ages of 18 and 59 are obliged to **FAST** on Ash Wednesday and Good Friday. Fasting has been defined as the partaking of only one full meal and of two smaller meals which if added together would not exceed the main meal in quantity. It is gravely forbidden to eat anything between these three meals! No snacks are allowed.

Abstinence: In addition, all Catholics 14 years and older are obliged by Canon Law to **ABSTAIN** from meat on Ash Wednesday, Good Friday and all the Fridays of Lent. [From USCCB website: Abstinence laws consider that meat comes only from animals such as chickens, cows, sheep or pigs --- all of which live on land. Birds are also considered meat. Abstinence does not include meat juices and liquid foods made from meat. Thus, such foods as chicken broth, consomme, soups cooked or flavored with meat, meat gravies or sauces, as well as seasonings or condiments made from animal fat are technically not forbidden. However, moral theologians have traditionally taught that we should abstain from all animal-derived products (except foods such as gelatin, butter, cheese and eggs, which do not have any meat taste). Fish are a different category of animal. Salt and freshwater species of fish, amphibians, reptiles, and shellfish are permitted.] On these days in Lent it is NOT allowed to substitute the obligation to abstain from meat by a different sacrifice. The sacrifice of abstaining from meat on the above mentioned days reminds us of the bloody sacrifice of Christ on the cross.

Children: Children, however, can and even should be invited to voluntarily abstain from meat on those days as an expression of self denial & as an act of penance. Before the new regulations concerning fasting & abstinence were promulgated by Pope Paul VI (Apostolic Constitution *Poenitemini* Feb.17, 1966), the age, from which Catholics were obliged to abstain from meat on those mentioned days in Lent, was the age of reason, namely the age of 7.

Encouragements: Aside from these minimum penitential requirements Catholics are encouraged to impose some personal penance on themselves at other times, like prayers, time in adoration in front of the Blessed Sacrament, almsgiving, fasting, spiritual or corporal works of mercy...; Before all else we are obliged to perform the duties of our state in life. When considering further mortifications, it is prudent to discuss the matter with one's confessor or spiritual director. Any deprivation that would seriously hinder us in carrying out our work, as students, employees or parents would be contrary to the will of God and thus should not be undertaken. Mortifications, being corporal or spiritual, need to be accomplished with prudence and serve our purification of weaknesses, imperfections, attachment to sin, vices and thus our growth in all four cardinal virtues of prudence, justice, fortitude and temperance as well as in the three theological virtues of faith, hope and charity.

The USCCB in its letter of Nov. 18, 1966, "strongly recommends" to us the practice of penance on all weekdays of Lent (Sundays of Lent and Solemnities/Feast of First Class like the Feast of St. Joseph or the Feast of the Annunciation, even if they fall on a Friday in Lent, are exempt from Fasting and Abstinence). Let us do with the grace of God what is possible for us and our spiritual life will be rejuvenated.

Exceptions for Fasting and Abstinence: Besides those outside the age limits, those of unsound mind, the sick, the frail, pregnant or nursing women according to need for meat or nourishment, are excused from the law of fast and abstinence. The same holds true for the poor who have nothing else to eat that day.

Fasting Prayer: Grant, we beseech Thee, almighty God, that Thy servants who discipline the body by fasting from food, may strive after righteousness by abstaining from sin. Through Christ our Lord. Amen.

Novena to the Divine Mercy of Jesus Christ



The Novena may be prayed any time, but Jesus asked that it especially be prayed beginning on Good Friday and ending the day before Low Sunday (what is now also known as Divine Mercy Sunday -- the Sunday after Easter).

First Day

Today bring to ME ALL MANKIND, ESPECIALLY ALL SINNERS, and immerse them in the ocean of My mercy. In this way you will console Me in the bitter grief into which the loss of souls plunges Me. Most Merciful Jesus, whose very nature it is to have compassion on us and to forgive us, do not look upon our sins but upon our trust which we place in Thy infinite goodness. Receive us all into the abode of Thy Most Compassionate Heart, and never let us escape from It. We beg this of Thee by Thy love which unites Thee to the Father and the Holy Ghost. Eternal Father, turn Thy merciful gaze upon all mankind and especially upon poor sinners, all enfolded in the Most Compassionate Heart of Jesus. For the sake of His sorrowful Passion show us Thy mercy, that we may praise the omnipotence of Thy mercy for ever and ever. Amen. *Recite the Chaplet of Divine Mercy*

Second Day

"TODAY BRING TO ME THE SOULS OF PRIESTS AND RELIGIOUS, and immerse them in My unfathomable mercy. It was they who gave me strength to endure My bitter Passion. Through them as through channels My mercy flows out upon mankind. Most Merciful Jesus, from whom comes all that is good, increase Thy grace in men and women consecrated to Thy service,* that they may perform worthy works of mercy; and that all who see them may glorify the Father of Mercy who is in heaven. Eternal Father, turn Thy merciful gaze upon the company of chosen ones in Thy vineyard -- upon the souls of priests and religious; and endow them with the strength of Thy blessing. For the love of the Heart of Thy Son in which they are enfolded, impart to them Thy power and light, that they may be able to guide others in the way of salvation and with one voice sing praise to Thy boundless mercy for ages without end. Amen.

Recite the Chaplet of Divine Mercy

Third Day

Today bring to me ALL DEVOUT AND FAITHFUL SOULS, and immerse them in the ocean of My mercy. These souls brought Me consolation on the Way of the Cross. They were that drop of consolation in the midst of an ocean of bitterness. *Most Merciful Jesus*, from the treasury of Thy mercy, Thou impartest Thy graces in great abundance to each and all. Receive us into the abode of Thy Most Compassionate Heart and never let us escape from It. We beg this of Thee by that most wondrous love for the heavenly Father with which Thy Heart burns so fiercely. *Eternal Father*, turn Thy merciful gaze upon faithful souls, as upon the inheritance of Thy Son. For the sake of His sorrowful Passion, grant them Thy blessing and surround them with Thy constant protection. Thus may they never fail in love or lose the treasure of the holy faith, but rather, with all the hosts of Angels and Saints, may they glorify Thy boundless mercy for endless ages. Amen.

Recite the Chaplet of Divine Mercy

Fourth Day

Today bring to Me THE PAGANS AND THOSE WHO DO NOT YET KNOW ME. I was thinking also of them during My bitter Passion, and their future zeal comforted My Heart. Immerse them in the ocean of My mercy.

Most Compassionate Jesus, Thou art the Light of the whole world. Receive into the abode of Thy Most Compassionate Heart the souls of pagans and of those who as yet do not know Thee. Let the rays of Thy grace enlighten them that they, too, together with us, may extol Thy wonderful mercy; and do not let them escape from the abode which is Thy Most Compassionate Heart. *Eternal Father*, turn Thy merciful gaze upon the souls of pagans and of those who as yet do not know Thee*, but who are enclosed in the Most Compassionate Heart of Jesus. Draw them to the light of the Gospel. These souls do not know what great happiness it is to love Thee. Grant that they, too, may extol the generosity of Thy mercy for endless ages. Amen. *Recite the Chaplet of Divine Mercy*

Fifth Day

Today bring to me THE SOULS OF HERETICS AND SCHISMATICS, and immerse them in the ocean of My mercy. During My bitter Passion they tore at My Body and Heart, that is, My Church. As they return to unity with the Church, My wounds heal and in this way they alleviate My Passion. *Most Merciful Jesus*, Goodness Itself, Thou dost not refuse light to those who seek it of Thee. Receive into the abode of Thy Most Compassionate Heart the souls of heretics and schismatics. Draw them by Thy light into the unity of the Church, and do not let them escape from the abode of Thy Most Compassionate Heart; but bring it about that they, too, come to adore the generosity of Thy mercy. *Eternal Father*, turn Thy merciful gaze upon the souls of heretics and schismatics**, who have squandered Thy blessings and misused Thy graces by obstinately persisting in their errors. Do not look upon their errors, but upon the love of Thine own Son and upon His bitter Passion, which He underwent for their sake, since they, too, are enclosed in the Most Compassionate Heart of Jesus. Bring it about that they also may glorify Thy great mercy for endless ages. Amen. *Recite the Chaplet of Divine Mercy* ** *These were the original words of Our Lord Jesus Christ to Sister Faustina.*

Sixth Day

Today bring to me THE MEEK AND HUMBLE SOULS AND THE SOULS OF LITTLE CHILDREN, and immerse them in My mercy. These souls most closely resemble My Heart. They strengthened Me during My bitter agony. I saw them as earthly Angels, who will keep vigil at My altars. I pour out upon them whole torrents of grace. Only the humble soul is capable of receiving My grace. I favor humble souls with My confidence. *Most Merciful Jesus*, Thou thyself hast said, "Learn from Me for I am meek and humble of heart." Receive into the abode of Thy Most Compassionate Heart all meek and humble souls and the souls of little children. These souls send all heaven into ecstasy, and they are the heavenly Father's favorites. They are a sweet-smelling bouquet before the throne of God; God Himself takes delight in their fragrance. These souls have a permanent abode in Thy Most Compassionate Heart, O Jesus, and they unceasingly sing out a hymn of love and mercy. *Eternal Father*, turn Thy merciful gaze upon meek and humble souls, and upon the souls of little children, who are enfolded in the abode which is the Most Compassionate Heart of Jesus. These souls bear the closest resemblance to Thy Son. Their fragrance rises from the earth and reaches Thy very throne. Father of mercy and of all goodness, I beg Thee, by the love Thou bearest these souls and by the delight Thou takest in them: bless the whole world, that all souls together may sing out the praises of Thy mercy for endless ages. Amen. *Recite the Chaplet of Divine Mercy*

Seventh Day

Today bring to me THE SOULS WHO ESPECIALLY VENERATE AND GLORIFY MY MERCY, and immerse them in My mercy. These souls sorrowed most over my Passion and entered most deeply into My spirit. They are living images of My Compassionate Heart. These souls will shine with a special brightness in the next life. Not one of them will go into the fire of hell. I shall particularly defend each one of them at the hour of death. *Most Merciful Jesus*, whose Heart is Love Itself, receive into the abode of Thy Most Compassionate Heart the souls of those who particularly extol and venerate the greatness of Thy mercy. These souls are mighty with the very power of God Himself. In the midst of all afflictions and adversities they go forward, confident of Thy mercy. These souls are united to Jesus and carry all mankind on their shoulders. These souls will not be judged severely, but Thy mercy will embrace them as they depart from this life. *Eternal Father*, turn Thy merciful gaze upon the souls who glorify and venerate Thy greatest attribute, that of Thy fathomless mercy, and who are enclosed in the Most Compassionate Heart of Jesus. These souls are a living Gospel; their hands are full of deeds of mercy, and their spirit, overflowing with joy, sings a canticle of mercy to Thee, O Most High! I beg Thee O God: Show them Thy mercy according to the hope and trust they have placed in Thee. Let there be accomplished in them the promise of Jesus, who said to them, I Myself will defend as My own glory, during their lifetime, and especially at the hour of their death, those souls who will venerate My fathomless mercy. Amen. *Recite the Chaplet of Divine Mercy*

Eighth Day

Today bring to me THE SOULS WHO ARE DETAINED IN PURGATORY, and immerse them in the abyss of My mercy. Let the torrents of My Blood cool down their scorching flames. All these souls are greatly loved by Me. They are making retribution to My justice. It is in your power to bring them relief. Draw all the indulgences from the treasury of My Church and offer them on their behalf. Oh, if you only knew the torments they suffer, you would continually offer for them the alms of the spirit and pay off their debt to My justice. *Most Merciful Jesus*, Thou Thyself hast said that Thou desirest mercy; so I bring into the abode of Thy Most Compassionate Heart the souls in Purgatory, souls who are very dear to Thee, and yet, who must make retribution to Thy justice. May the streams of Blood and Water which gushed forth from Thy Heart put out the flames of the purifying fire, so that, in that place, too, the power of Thy mercy may be praised. *Eternal Father*, turn Thy merciful gaze upon the souls suffering in Purgatory, who are enfolded in the Most Compassionate Heart of Jesus. I beg Thee, by the sorrowful Passion of Jesus Thy Son, and by all the bitterness, with which His most sacred Soul was flooded, manifest Thy mercy to the souls who are under Thy just scrutiny. Look upon them in no other way than through the Wounds of Jesus, Thy dearly beloved Son; for we firmly believe that there is no limit to Thy goodness and compassion. Amen. *Recite the Chaplet of Divine Mercy*

Ninth Day

Today bring to me SOULS WHO HAVE BECOME LUKEWARM, and immerse them in the abyss of My mercy. These souls wound My Heart most painfully. My soul suffered the most dreadful loathing in the Garden of Olives because of lukewarm souls. They were the reason I cried out: "Father, take this cup away from Me, if it be Thy will." For them the last hope of salvation is to run to My mercy. *Most compassionate Jesus*, Thou art Compassion Itself. I bring lukewarm souls into the abode of Thy Most Compassionate Heart. In this fire of Thy pure love let these tepid souls, who, like corpses, filled Thee with such deep loathing, be once again set aflame. O Most Compassionate Jesus, exercise the omnipotence of Thy mercy and draw them into the very ardor of Thy love; and bestow upon them the gift of holy love, for nothing is beyond Thy power. *Eternal Father*, turn Thy merciful gaze upon lukewarm souls, who are nonetheless enfolded in the Most Compassionate Heart of Jesus. Father of Mercy, I beg Thee by the bitter Passion of Thy Son and by His three-hour agony on the Cross: Let them, too, glorify the abyss of Thy mercy. Amen. *Recite the Chaplet of Divine Mercy*

Final prayer which may be recited during the Novena at the end of each day:

Most compassionate God, Father of Mercy and Lord of all consolation, Who dost not wish the damnation of him who believes and trusts in Thee; look down upon us, we beseech Thee, according to the multitude of Thy mercies and increase Thy Mercy, that even in the greatest trials of this life we may always faithfully comply with Thy will, which is Mercy itself. Through Thy Son and Our Lord Jesus Christ, Who liveth and reigneth with Thee for ever and ever. Amen.

Holy Week Ceremonies 2019

by Canon William Avis

As some of you have heard, last year Rome gave permission to several Ecclesia Dei communities including the Institute to celebrate the ceremonies of Holy Week according to the pre-1955 liturgical books. In the 1950's many changes occurred to the ceremonies of Holy Week. As was remarked in the document permitting the pre-1955 rites, many of these changes caused a disharmony between Holy Week and the rest of the traditional liturgy and removed rites that were celebrated by the Church since time immemorial.

Since many at our parish have never experienced the Holy Week ceremonies celebrated as they were before these changes, I will have a series of articles in the bulletin explaining some of the differences and what to expect. Already comparing a hand missal from before 1950 and one after, one gets a good idea about some of the changes. Here is a preview of some of the things that will be in these articles:

Palm Sunday: the importance of blessed palms, their blessing resembles a Mass; the door knocking ceremony; the reading of the Passion, includes the account of the Last Supper and the guarding of the Holy Sepulcher.

Holy Thursday: inclusion of the Creed.

Good Friday: Mass of the Pre-Sanctified as opposed to a Communion Service.

Holy Saturday: Procession with the Triple Candle; Exsultet-the blessing of the Easter Candle; the Prophecies; Blessing of the Baptismal Font; Vespers.

Palm Sunday

by Canon William Avis

Here follows the second in a series of articles giving an introduction to the pre-1955 Holy Week Ceremonies.

As one of the most solemn Sundays of the year, Palm Sunday opens Holy Week. It consists of the Blessing of Palms, Procession and Holy Mass. Like all Sundays of the year, it begins with the *Asperges* Rite.

Blessing of Palms—This impressive rite greatly resembles a Mass because originally there were two Masses on this day, one for the Palms and another for the Passion. The Blessing begins with an Introit chant *Hosanna Filio David*, then a collect or opening prayer followed by an Epistle (Exodus 15:27-16:7) about the promise of manna to the Israelites in the desert. Afterwards one of two responsories is sung (one recounts the Prophecy of Caiphaz, the other the Agony in the Garden). Then the Gospel account (Matthew 26:1-9) of the entrance of our Lord in Jerusalem is sung. Following that, the blessing itself of the palms begins with a prayer calling to mind the going forth of Noah from the Ark, Moses from Egypt and the people of Jerusalem to greet Christ. This prayer, like the secret of Mass, concludes with a Preface, extolling how all creation serves Christ

who reigns supreme, and then a *Sanctus*. Five prayers then follow, and recall the olive branch the dove brought to Noah after the Great Flood, the great act of Redemption wrought by our Savior, and invoking God's protection on those who use the blessed palms and the places where they are kept. After the blessing, the palms are distributed at the Communion Rail. The faithful kiss the blessed palm and then the hand of the priest as they receive their palm. A prayer, like the Post-Communion is said.

The Procession—After the dismissal, the procession heads out with each one holding his palm. The schola sings antiphons recalling our Lord's entrance into Jerusalem. When the procession returns to the church, the doors are shut representing that heaven was closed to the children of Adam because of the Original Sin. Two cantors inside the church begin the chant *Gloria, Laus et Honor* to which the choir outside respond. Then the cantors sing the verses, and the choir the refrain. The two cantors represent the angels in heaven, and the choir the Church on earth. This ceremony harkens to antiquity—when great personages came to a city, he would be greeted by townspeople at the gate where he would be praised before entering the city. When the chant is finished the Subdeacon or crucifer strikes the door with the processional cross, and the doors are opened. This symbolizes that through the Sacrifice of the Cross, our Redeemer has opened the doors of heaven to us. The procession then enters the church while the choir sings the responsory *Ingrediente*.

The Mass—When the celebrant enters the sanctuary, he reverences the altar and then goes to the sedilia to change into the chasuble. Then he begins Mass as usual. During the Epistle (Philippians 2:5-11) all kneel during the during the verse "that in the name of Jesus every knee shall bow..." After the Tract, the Passion according to St. Matthew (chapters 26 and 27) is recited or sung by three, usually, deacons. The faithful hold their blessed palms in their hands as a sign of protest to the atrocities our Lord endured and as a reminder that it is through His death on the Cross that He is victorious over death and sin. It begins with the anointing at Bethany where Judas decided to betray Christ. It includes the recount of the Last Supper to show the link between the institution of the most Holy Eucharist—Sacrifice of the Mass—and the Sacrifice of the Cross. It concludes with the burial of our Lord. Following the Passion, the Gospel of the Mass is sung with the usual ceremonies. The passage comes from the end of chapter 27 of St. Matthew's Gospel which recounts the guarding of the tomb by soldiers. It is ironic that the enemies of our Lord provided the certainty of His Resurrection by attempting to disprove it. The rest of the Mass continues as usual including the Last Gospel.

Some Notes: The color violet is used throughout the ceremonies. If there are Deacon and Subdeacon, they do not wear their dalmatic and tunic (symbols of joy) but folded chasubles. These garments pre-date the dalmatic and tunic and are used on penitential days to show the sorrow for sin predominating the Liturgy during those days. They are chasubles folded up in the front. The Subdeacon removes his in order to sing the Epistle. The Deacon removes his before singing the Gospel and replaces it with a broad stole which he wears until after Communion.

Holy Thursday

by Canon William Avis

Here follows the third in a series of articles giving an introduction to the pre-1955 Holy Week Ceremonies.

The Mass

The Mass of Holy Thursday commemorates the institution of the most Holy Eucharist, the Sacrifice of the Mass, and the Priesthood. For this reason after the Priest intones the *Gloria*, the organ is played and the bells are rung in jubilation. However as we are entering the mystery of our Lord's suffering and death, after that *Gloria*, they are both silenced until the eve of His Resurrection.

The Epistle lesson comes from I Corinthians 11: 20-32 in which St. Paul the Apostle exhorts us to receive most Holy Communion with holy dispositions and the punishment of those who receive It unworthily.

The Gospel lesson comes from John 13:1-15 which recounts how our Lord washed the feet of His Apostles. By this act of charity and humility, our Lord shows to His Apostles the dispositions necessary to perform their sacred ministry. It is an act of common hospitality but also a sacred rite by which the ministers of the Levitical Priesthood prepared themselves to offer the sacrifices in the Temple. The feet are the part of the body which touches the earth, and to wash them symbolizes the detachment from this world and purity of body, hence our Lord's reply to St. Peter: "He that is washed needeth not but to wash his feet, but is clean wholly."

Holy Thursday

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Here follows the fourth in a series of articles giving an introduction to the pre-1955 Holy Week Ceremonies.

The Procession and Adoration



Following the Mass, the chalice containing the Consecrated Host is carried in procession to an altar of repose. There the Chalice is placed into an urn (representing our Lord's suffering and death) or into a tabernacle.

The procession recalls how our Lord left the Cenacle to go to the Garden of Olives accompanied by His Apostles. Adoration is held before the altar of repose until midnight, the hour in which our Lord was arrested and His Apostles fled.

Vespers

After having placed the most Blessed Sacrament at the altar of repose, the clergy retire to the sanctuary



After the Gospel or sermon, the *Credo* is sung—a mark of great feastdays.

The Canon of the Mass has a proper *Communicantes*, *Hanc Igitur* and form of Consecration in commemoration of the day in which our Lord instituted the great Sacraments of the Eucharist and Priesthood. The priest consecrates two hosts this day; one for this Mass and another for the Mass of the Presanctified of Good Friday. This shows the oneness of the Mass and the Cross. After Holy Communion, this second Host is placed in a chalice and covered by a pall, paten and white veil which is bound together with a white ribbon. Our Lord referred His Passion many times to a chalice from which He must drink, and so the chalice symbolizes His sufferings. The veil reminds us that our Lord's Passion is a mystery—a truth which we cannot fully understand. The ribbon reminds us of how our Lord was bound with ropes and chains and led to Caiphas, Pontius Pilate, Herod and finally Calvary.

The rest of the Mass is done *coram Sanctissimo*, which means before the Blessed Sacrament exposed. The Sacred Ministers then do many genuflections and take care not to turn their backs to the Blessed Sacrament still present upon the altar. The Mass concludes as usual with Post-Communion prayer, *Ite missa est*, blessing, and finally the Last Gospel. At the words *Et Verbum caro factum est*, instead of simply genuflecting straight forward, all turn to the Blessed Sacrament to make this genuflection.

for Vespers. This important canonical hour consists of five Psalms (Pss. 115, 119, 139, 140 & 141) and the Magnificat (Lk. 1: 46-55). It concludes with the Miserere (Ps. 50). Vespers was always considered as a solemn moment on any important day of the Church calendar, and was foreshadowed in the Old Testament by the evening sacrifice and offering of incense in the Temple of Jerusalem.

Stripping of the Altars

Following Vespers, the altar and sanctuary are stripped. While the choir chants the Psalm 21, a prophesy concerning the sufferings of Christ, the sacred ministers and servers remove the altar linens and coverings, showing thereby the interruption of the sacrifice because there will be no Mass the next day. The credence is left bare and the housel is removed from the Communion rail. The only things left are the candles extinguished and the looming figure of the veiled cross upon the altar. The cross, foretold in prophecies, yet hidden from our understanding, will be unveiled before our eyes the next day, revealing the sufferings and death of Christ and redemption of mankind.



Impleta sunt quæ concinit David fideli carmine That which the prophet-king of old Hath in mysterious verse foretold,

Good Friday

by Canon William Avis

Here follows the fifth in a series of articles giving an introduction to the pre-1955 Holy Week Ceremonies.



The solemn service of Good Friday could be divided into four parts: the Roman Office, Solemn Prayers, Veneration of the Cross, and the Mass of the Presanctified. Generally, the whole liturgy of this day

is called the Mass of the Presanctified even after it was suppressed from the Roman Rite in 1955. Interesting enough, St. John XXIII ordered that the pre-1955 rite be observed at the Vatican so that he could be spared having to endure the 1955 “restored/reformed” rite. This is the same pope that sent away from Rome the main liturgist involved in the changes to the Holy Week ceremonies and later in the development of the New Rite of Mass, Archbishop Annibale Bugnini.

The Roman Office

At the appointed time, the clergy process to the altar, which is bare except the Cross, veiled in either black or violet, and the unlit candles. The celebrant enters in black Mass vestments; the deacon and subdeacon are clad in folded chasubles, not wearing dalmatic and tunic—vestments of joy—on this day of extreme grief and mourning.

Arriving at the altar, they lay prostrate before it. Meanwhile the servers place a single linen cloth on the altar, folded in such a way as to cover only the back part of the *mensa* (altar table). The missal is placed on the epistle corner. Afterwards, the priest ascends to the altar, and a reading from the Prophet Osee (6:1-6) concerning the death and resurrection of Christ is sung. Then follows a Tract (Habacuc 3: 2-3) and a prayer expressing the punishment of Judas and the reward of the Good Thief and our desire for mercy like the Good Thief. A second reading (Exodus 12: 1-11) recounting the Passover Lamb is sung reminding us that Christ is the true Lamb of God. Another Tract (Psalm 139: 2-10,14) is sung concerning the persecution of Christ by His enemies.

The Passion according to St. John is chanted in the same manner as the Passion on Palm Sunday. This Apostle’s account is used this day since he was personally present at the Crucifixion of our Lord. The last portion, concerning the Burial of our Lord, is used as the Gospel and sung in the manner of Requiem Masses, that is, without candles nor incense.



The Solemn Prayers

On this day, the Church implores God’s mercy for all mankind. The sacred ministers stand on the Epistle side, like they do for all such prayers. After the celebrant gives a brief exhortation, then the deacon calls all to kneel down (genuflection) in silence. After a few moments the subdeacon calls all to stand. The celebrant sings the prayer. These are the intentions for each of the prayers: the entire Church, the Pope, the clergy and faithful, the catechumens, those in affliction or danger, the heretics and schismatics, the Jews, and finally the pagans. There has been much controversy about these prayers, and in 2008 Pope Benedict XVI promulgated a revised prayer for the Jews. The Church prays, not to castigate anyone, but that redemptive work of Christ might benefit all.

During the last couple of prayers, the servers prepare the place for the veneration of the Cross. On the steps before the altar, they spread out a violet carpet on which is placed a violet cushion. Over the cushion they spread a white silk veil. Violet is a royal color, and the carpet and cushion are what kings would use when their subjects paid homage to them. The white veil is reminiscent of the burial cloth of our Lord.

The Veneration of the Cross

After the last prayer, the celebrant and his ministers remove their chasubles. The deacon takes the veiled Cross from the altar and gives it to the celebrant waiting on the Epistle side. The top portion of the Cross is unveiled, and the celebrant sings, “Behold the wood of the Cross.” At “come, let us adore,” all kneel. This is repeated two more times as the Cross is gradually unveiled and moves closer to the center of the altar. This revealing in stages is symbolic how the Redemption was made known, first by the Prophets and the Old Law, then by Christ Himself, and finally by the Crucifixion itself on Mount Golgotha. After the Cross is fully revealed, the celebrant places it on the cushion, and the clergy and servers remove their shoes. They go in cortege to venerate the Cross, kneeling down three times as they approach it. The third time, they get down to kiss the Feet of the Crucifix. The faithful then come forward to kiss the



*Popule meus, quid feci tibi? Responde Mihi.
My people, what have I
done to thee?
Aut in quo contrivi tibi? Or in what have I grieved*

Good Friday

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The Procession



Towards the end of the veneration of the Cross, the servers light the candles of the altar, and prepare it for the Mass of the Presanctified. After the veneration of the Cross, the deacon or celebrant takes the

Cross back to the altar. Then a procession goes to the altar of repose. The most Blessed Sacrament is incensed and then brought back to the main altar in procession like on Holy Thursday. Instead of the hymn *Pange Lingua* which is used for all Eucharistic Processions the *Vexilla Regis* is sung. This hymn was composed by Venantius Fortunatus (530-609) in honor of the Holy Cross. When the procession reaches the main altar, the Blessed Sacrament is again incensed, and then begins immediately the Mass of the Presanctified.

The Mass of the Presanctified

This being the day in which our Lord sacrificed His life on the cross, Holy Church refrains from offering the Sacrifice of the Mass. Instead she offers a Sacred Host consecrated the day before, hence the name of "Mass of the Presanctified". The Byzantine Rite observes this ceremony for all the weekdays of Lent; the Church of Milan (Ambrosian Rite) does so on all Fridays of Lent, but the Church of Rome (Roman Rite) only on Good Friday.



After placing the Sacred Host on the corporal, wine and water are put in the chalice. The celebrant incenses the altar and washes his hands like at the offertory of the Mass. He says the prayer *In spiritu humilitatis*, and then turning to the faithful he says the *Oratio fratres* to which no response is given. Then he sings the Our Father in the ferial tone (like at Requiems) and then says the *Libera nos* out loud. He elevates the Sacred Host for all to adore, and lowering It, he fractures It and places a Sacred Particle into the unconsecrated wine. After a prayer, he then consumes the Sacred Host and drinks the wine. The ablutions follow, and the clergy return to the sacristy.

A great sense of loss prevails in the church. After the celebrant has consumed the Sacred Host, we are placed in the same grief

as Our Lady, St. John and St. Mary Magdalen. Our Jesus is taken away from us. Our temple, both the church building and ourselves, are now desolate. We do not have the joy of receiving our Lord and shall not rejoice in His Presence until the Resurrection. The practice of not distributing Holy Communion on Good Friday goes back many centuries and was observed in both the West (Roman Rite until 1955) and East (Byzantine Rite even to this day).

Vespers

Afterwards the evening office of Vespers is recited in much the same way as on Holy Thursday.

N.B.

O crux, ave, spes unica,

Hoc Passionis tempore

Piis adauge gratiam,

Reisque dele crimina.

*Hail Cross! Thou only hope
of man,*

*Hail on this holy Passion-
day!*

*To saints increase the grace
they have;*

Holy Saturday

by Canon William Avis

Here follows the seventh in a series of articles giving an introduction to the pre-1955 Holy Week Ceremonies.

Blessing of the new Fire

In antiquity the Church use to bless fire every evening in order to light the candles used a Vespers. This ancient usage is now observed only at the Easter Vigil. Celebrant, in violet cope, blesses a fire drawn from a rock with three prayers calling to mind the Easter joy at Christ's resurrection, the Supernatural light of God that illuminates, warms and drives out the darkness of evil. The thurifer lights coals for the thurible from the blessed fire. The Celebrant then blesses the five grains of incense that will be used in the blessing of the Easter Candle.



Procession with the Arundo and Blessing of Easter Candle

After the blessing of fire and incense, the deacon changes into a white dalmatic and takes the Arundo. This object is a reed decorated with flowers on which a triple candle is attached. The reed represents the Passion of our Lord for He was beaten with reeds during His scourging. Three candles fused together at the base and branching out makes the triple candle symbolic of the most Holy Trinity. The flowers remind us of the spiritual fecundity of the divine grace won for us by Christ.

The procession enters the church, and when the deacon is inside, he lowers the Arundo so that the acolyte can light one of the candles. The deacon raises the reed and sings "*Lumen Christi—the light of Christ.*" He does this two more times as the procession advances to the altar. It represents the divine revelation of the Three Persons in One God. After the third time, the deacon hands the Arundo to the acolyte. The procession then goes to the lectern prepared on the Gospel side where the Easter Candle is located.

After incensing the book, the deacon sings the *Exsultet*, the blessing of the Easter Candle. At a certain point, he stops and



goes to the candle with the acolyte who has the blessed incense. He affixes the grains in the form of a cross. These incense grains represent the five now glorious Wounds of our Lord. He continues to sing, "Receive, Oh holy Father, the evening sacrifice

of this incense, which holy Church presents to Thee by the hands of Thy ministers in the solemn offering of this candle of wax...which the glowing fire enkindles to the glory of God." He stops again and lights the Easter candle from the Arundo. He continues to sing, "Which, although divided into parts, suffers no loss from its light being borrowed..." Here the sacristans light the lamps of the church with the fire from the Easter Candle. The deacon concludes the chant.

The Easter Candle represents our Lord in His glorious Body after the resurrection: the wax—His Sacred Humanity, the wick—His Soul, the flame—His Divinity. This candle will be

present in the sanctuary from the Easter Vigil to Ascension Thursday. On that day it is extinguished symbolizing that our Lord is no longer present in His glorified Humanity on earth. In many places it is customary for the Faithful to bring the blessed fire from the Easter Candle to their homes. They use it for their devotions and conserve it until the Feast of the Ascension.

Prophecies

Following the blessing of the Easter Candle, there are twelve prophecies. The celebrant removes his cope and puts on the chasuble and maniple. He goes to the epistle corner of the altar and begins to read the prophecies. Meanwhile lectors go before the altar and sing these sublime passages from Sacred Scripture. This usage of the celebrant reading silently at the altar those things sung by various ministers in the sanctuary mystically represents that all (history, divine revelation, the workings of grace) was foreseen and ordained before the beginning of time by the Divine Providence of God.

The twelve prophecies, with the commentary given by the collects that follow them, provide us with a rapid sketch of the whole of the Old Testament history in the light of the Paschal mystery which they both recall and foretell. They proclaim the regeneration in Christ: the new creation, the new ark of salvation, the new Passover, life restored to dry bones, and the sharing of Christians in the life of the Church.

The first is from Genesis (1: 1-31; 2: 1-2): God, who created all things good, by redemption restored them to their original beauty and, by baptism, re-opens paradise to man.

The second is from Genesis (chs. 5, 6& 8): Noah, who was at the head of humanity sacred by God, is a figure of Christ, and Noah's ark is a figure of the Church which saves us from the condemnation of the world after sin.

The third is from Genesis (22: 1-19): Isaac offered in sacrifice and restored by God to Abraham, symbolizes Christ who, by His resurrection from the dead, becomes the first-born of many brethren. The ancient promise is fulfilled: baptism, by continually increasing the number of believers, makes Abraham "the father of all nations."

The fourth is from Exodus (14:24-31; 15:1): The passage of the Red Sea which delivered the children of Israel and brought them into the promised land is a figure of baptism which frees the catechumens from the yoke of Satan and brings them into the Church.

The fifth (Isaias 54:17; 55:1-11): the Church sees in Isaias's prophecy both a declaration of the new covenant and a hidden promise of baptism and the Eucharist.

The sixth (Baruch 3: 9-38): Supernatural wisdom is a free gift of God; Christians receive a share of it. They are fortunate to be able to regulate their lives and thoughts by the light furnished to them by the Church on God's behalf.

The seventh (Ezechiel 37: 1-14): Ezechiel's awe-inspiring vision, those dry bones which come to life to form a new Israel, signified Easter which brings it to pass through the resurrection of the Son of God "the first-born from among the dead."

Holy Saturday

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Here follows the eighth in a series of articles giving an introduction to the pre-1955 Holy Week Ceremonies.

Prophecies

The tenth (Exodus 12: 1-11): All who have been baptized shall eat the flesh of the Lamb of God of which the Paschal Lamb is the type which is truly fulfilled at the communion of the baptized.



The eleventh (Deuteronomy 31: 22-30): The Church, addressing the newly baptized members, makes her own Moses's last solemn entreaty to the people of Israel to remain faithful to God.

The twelfth (Daniel 3: 1-24): This is a last and eloquent appeal to fidelity, to the witness of martyrdom if need be, after the example of the three youths thrown into fiery furnace for refusing to kneel before the idol and deny their God.

Blessing of the Font

After the last prophecy, the procession goes to the Baptismal Font led by the Easter Candle (symbolic of the Pillar of Fire that led the Hebrews through the Red Sea). The choir sings the Tract *Sicut Cervus* (Ps. 41: 2-4). Arriving at the Baptistry, the priest says a prayer about the thirst of Faith that leads to baptism. Going to the Font, he says a prayer that leads to the Preface by which the water is blessed. The Preface expresses the creation and separation of the waters at the beginning of time, the rejuvenating power of Baptism, liberation from the evil one, and our Lord's miracle at Cana and Baptism in the Jordan. Towards the end, the priest dips the Easter Candle three times into the water reminiscent of the three days our Lord was in the tomb. Afterwards the celebrant or other additional priests sprinkle the people with the water.

The celebrant consecrates the Baptismal Water by pouring into it Oil of the Catechumens and Sacred Chrism. He then administers Baptism if there be catechumens to be baptized.

Litany of Saints

Following the blessing of the Font, the procession goes back to the altar. The choir sings the Litany of Saints. When the celebrant arrives at the altar, he prostrates before it. Midway through the litany, he goes to the sacristy to prepare for Holy Mass. The servers light the candles on the altar.

The Mass

While the choir finishes the Litany, the celebrant begins Mass with the prayers at the foot of the altar and incenses the altar. After he intones the *Gloria*, the organ is played and the bells are rung. Meanwhile the servers remove the mournful violet veils

from the images of the saints, expressing the joy at the Resurrection.

After the Collect, the Epistle (Col. 3: 1-4) is sung. In it St. Paul the Apostle reminds us who are baptized that we have entered a new life in Christ and have received a pledge of our future resurrection.

Then all stand as the celebrant intones the joyful song of the Lord which has been banished from our ears since Septuagesima Sunday, the *Alleluia*. He does so at the epistle corner, and the choir repeats it. He repeats it a second and third time, singing on a higher note each time. Then all sit as the choir sings the first verse of Psalm 117 and then all of Psalm 116.

All stand again for the Gospel procession. The acolytes do not carry their candles, but incense is used. The passage comes from Matthew 28:1-7 wherein the holy women go to the Tomb as it dawns on Easter Sunday. They find the Tomb already empty and an Angel who announces to them the Resurrection.

After the Gospel, the Creed is omitted and the offertory begins. During the Canon of the Mass, there is a proper *Hanc Igitur* which is said throughout Easter week and is used also in Pentecost week. In it the priest recommends especially to God the newly baptized. Finally the Consecration of the Mass occurs. We have been deprived of Christ's presence since Good Friday, and now the joy of the Resurrection has brought Him back to us. So as to hasten the moment of Holy Communion, the *Agnus Dei* and *Pax* are omitted. At Communion time, we rejoice to be again united to our Lord.

Vespers

Following Holy Communion, the choir sings Vespers. All the great Feastdays of the Church begin the evening before with this service and neither shall Easter be deprived of its Vespers. Due to the length of the Vigil, it is shortened to one Psalm (Ps. 116) and the *Magnificat* (Lk. 1: 46-55) during which the altar, clergy and people are incensed. Vespers and the Mass are concluded with the same prayer (Post-Communion), the *Ite missa est* to which a double *Alleluia* is attached, the Blessing and Last Gospel.

Some customs related to Holy Saturday

In many places there is the blessing of food baskets on this day. The baskets usually included all those food-stuffs that were formally not permitted to be eaten during Lent: butter, cheese, eggs and meat. Since for over eight hundred years the Easter Vigil was celebrated in the morning and was over by noon, the Lenten Fast was also over by noon, and the baskets were blessed at that time. Some places still observe this blessing at this hour.

Fire was blessed during the Vigil, and the faithful would bring lanterns to transport this sacramental to their homes for devotional use. Likewise they would bring home some of the Easter Water to use as Holy Water.

When the Easter Vigil was held in the morning, and when the faithful lived near the church, the clergy would spend the afternoon going through the neighborhood blessing houses. This custom harkens back to the Exodus where the Hebrews "blessed" their homes with the blood of the Passover Lamb.

The history of the Time of the Easter Vigil is an interesting one.

When the Church was able to conduct her worship in a public fashion after the Edict of Milan which decriminalized Christianity, the Easter Vigil in Rome began after the Hour of None (3pm). The Papal Liturgy was particularly long due to the many catechumens who would be baptized and confirmed and the Ordinations that were conferred during the Vigil. Also the 12 Prophecies, Epistle and Gospel were all chanted in Latin and Greek (an usage of the Papal Liturgy until late 1960's, although Pope Benedict XVI brought back that usage to some degree). The time that the Mass began was not fixed, but usually was around sunrise.

Over time as Christianity spread, more of the faithful were baptized as infants. Confirmations were done when the Bishop was visiting a given parish, and Ordinations were more often conferred on other days. The Vigil became shorter. Also as time went on, the hour of beginning the Vigil became earlier and earlier, so that by the time of St. Thomas Aquinas (13th Century) most places began the Vigil in the morning. Eventually a pope (I think it was St. Pius V) would forbid beginning the Easter Vigil (the same for the Mass on Holy Thursday and Mass of the Presanctified on Good Friday) later than 12 noon. Some explanation for this development was the fasting laws. From Apostolic times until the 1950's, the Eucharistic fast consisted in not eating or drinking anything (no water either) from midnight until the moment of Communion. In the 1950's permission was given to have evening Masses, and the Eucharistic fast for those Masses was reduced to three hours from food and one hour from all liquids except water. Basically for around seven centuries the Easter Vigil was celebrated in the morning of Holy Saturday and was over by noon. The Lenten Fast ended at noon also, which began the custom in many places to bless Easter baskets around that time. This was how it was until 1955.

The leaders of the liturgical movement of the 1930's and 40's wanted to change the Liturgy and specifically the Holy Week ceremonies. Their final plan (which we can see from their writings, speeches and actions) was the New Rite of Mass promulgated by St. Paul VI in 1969. This is why the 1955 (1962) Holy Week ceremonies are substantially the same as in the New Rite. In the 1955 Holy Week the rubric says that the Vigil starts at a time that makes the Mass begin at midnight, but that the bishop may permit an earlier time in the evening. Several liturgists and theologians, such as Msgr Gromier, have pointed out that the time of midnight is arbitrary because we do not know the hour of the Resurrection. At sunrise of Easter Sunday, when the angel had rolled back the sealed stone of the tomb, our Lord was already gone. There is no reason to think that Christ rose from the dead at midnight, especially because the way of calculating the days according to the Jews was based on sunset and not the hour of the clock. Christ could have resurrected anytime between sunset on Holy Saturday and sunrise on Easter Sunday.

The Diocese of Pittsburgh has set the earliest time to begin the Vigil at 7:30pm, and some places (St. Boniface) have special permission to start at 7pm.

In 2018, the Ecclesia Dei Commission granted permission for the traditional (that is before the 1950's) Holy Week Ceremonies. The commission granted this permission because of the disharmony between the Holy Week Ceremonies and the rest of the traditional Missal. Several scholars have asserted that the 1955 reform of Holy Week was the beginning of the New Rite. Since the pre-1955 Missal does not mention the time that the Mass starts, but only that the Vigil begins after None, the commission said that the Vigil is to start according to local diocesan regulations. It noted also that the Mass concludes with Vespers, and clerics are obliged to say Compline (a canonical hour of the breviary said after Vespers) before midnight.

Also to be noted, whether the Easter Vigil Mass is celebrated before or after midnight does not change the Sunday obligation. The Code of Canon Law states that the faithful fulfill their obligation to assist at Mass for Sundays and Holy Days of Obligation by going to Mass on the day itself or the evening before. This, of course, does not mean that one cannot go to both the Easter Vigil and Easter Sunday Masses.