

INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

A Society of Apostolic Life of Pontifical Right – Living the Truth in Charity

SAINT PATRICK ORATORY

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FORTNIGHT EDITION: HOLY WEEK & EASTER OCTAVE APRIL 10–23, AD 2022

MASS TIMES

Sunday: 8:30am Low Mass
10:30am High Mass
Monday to Saturday: 8:00am Low Mass

CONFESSIONS

30 minutes before each Holy Mass **EVERY DAY**
& **DURING** each weekly Holy Hour of Adoration

Superiors of the Institute of Christ the King

Very Rev. Msgr. R. Michael Schmitz,
STD, JCD, Vicar General of the Institute
Rev. Canon Matthew Talarico, Provincial
Superior of the Institute's U.S. Province

DEVOTIONS

17th-25th of each Month: Novena to the Infant King
Wednesday: Litany to St. Joseph after 8am Mass
Friday: Adoration of the Blessed Sacrament at 5pm
First Friday: additional Mass at 6pm preceded by
Adoration of the Blessed Sacrament beginning at 5pm
Saturday (except 1st Saturday): Prayers to our Mother
of Perpetual Help after 8am Mass
First Saturday: after Holy Mass, Exposition of the
Blessed Sacrament, Holy Rosary & Benediction with
Spiritual Conference (unless an announcement
indicates otherwise)

Clergy and Staff of Saint Patrick Oratory

Rev. Canon Joel Estrada Pastor & Rector
Abbé Kevin Kerscher Pastoral Assistant &
Clerical Oblate
David Hughes Organist & Choirmaster

HOLY WEEK LITURGICAL SCHEDULE

Sunday, April 10

PALM SUNDAY

8:30am Low Mass - *Pro Populo*

10:30am Blessing of Palms, Procession,
& High Mass - Lois & Chet Mierzejewski,
by Brian & Joy Mierzejewski
6pm Vespers & Benediction

Monday, April 11

FIG MONDAY OF HOLY WEEK

8am Low Mass - Daniel Keogh, by grandparents

Tuesday, April 12

TUESDAY OF HOLY WEEK

8am Low Mass - Rejeunne & Raymond Lemieux,
by Francine Andros

Wednesday, April 13

SPY WEDNESDAY OF HOLY WEEK

8am Low Mass - Intentions of Linda Lemire,
by Sharon R. Szczerba
6pm Tenebrae
(anticipated Matins & Lauds of Maundy Thursday)

Thursday, April 14

MAUNDY THURSDAY OF HOLY WEEK

12 noon High Mass of the Lord's Supper, Vespers,
& Stripping of the Altars -
† Debra Zappone, by Maria & John Stefanczyk
*Adoration at the Altar of Repose until
Midnight*

Friday, April 15

GOOD FRIDAY OF HOLY WEEK

12 noon Mass of the Presanctified & Vespers
3pm Stations of the Cross

Saturday, April 16

HOLY SATURDAY

12 noon Great Paschal Vigil & High Mass -
Prior General of the ICRSS

Sunday, April 17

EASTER SUNDAY

8:30am Low Mass - *Pro Populo*
10:30am High Mass & Benediction - Living &
Deceased of the Manriquez family
There will be no Vespers this evening

St. Patrick Church Donations

Week of April 3: **\$5,776.40**

Please mail or drop off your regular offertory envelopes to
Saint Patrick rectory or donate securely online at
www.osvhub.com/stpatrick-parish-and-oratory
We truly depend on your help and assistance for the
upkeep of our church & operations.
May God reward your generosity!

Please write your donation to "**SAINT PATRICK PARISH**"

Upcoming Events

- Apr. 19** St. Patrick Men's Association Rosary & Conference Night starting at 6:30pm
- Apr. 23** Confirmation students confession & rehearsal after 8am Mass
- Apr. 24** 8:30am Low Mass & 10:30am Confirmations followed by Mass & **Reception** in the Hall (volunteers are requested to help provide food)
- Apr. 27** Introductory Meeting to learn about the **Society of the Sacred Heart**, the lay association of faithful within the Institute of Christ the King, starts at 6:30pm at Saint Patrick Hall, followed by small reception and the singing of Compline (night prayer of the church): **anyone interested must confirm attendance by emailing or calling the Priory by Apr. 18 deadline.**
- May 1** Final 1st Communion Catechism after 10:30am Sunday High Mass
- May 1** **"Organ at the Oratory" Recital Series** at 5:30pm followed by 6pm Vespers & Benediction
- May 6** **1st Friday**, 5pm Adoration & Confessions followed by 6pm High Mass
- May 7** **1st Saturday**: 8am High Mass followed by devotions, breakfast (**if there are able volunteers**), & conference
- May 18** **Wednesday** St. Patrick Men's Association Rosary & Conference Night starting at 6pm (**note**: day & time change)
- May 21** 1st Communion students 1st Confessions & Rehearsal after 8am Mass
- May 22** May Crowning & 1st Communion Mass starting at 10:30am followed by **Reception** (volunteers are requested to help provide food)

The Hidden Mystery of the Donkey and the Colt of Palm Sunday

Our Lord sends two of His disciples ahead to the nearby village of Bethphage in order to untie a donkey and a colt and if questioned, to say that the donkey was needed by the Lord. The two disciples lose no time in executing the order given to them by their Divine Master; and the donkey and the colt are soon brought to the place where Christ stands. The Fathers of the Church have explained to us the mystery of these two animals. The donkey represents the Jewish people, bound by sin who had been long under the yoke of the Old Mosaic Law. Christ then gives the apostles the authority to go and untie the donkey and bring it to Him. Tradition tells us that these two apostles singled out from the rest are Saints Peter and John (the apostles of Faith and Charity). On the other hand, the colt, upon which “no one has ever sat” (Mark 11:2) represents the Gentiles. Unlike the Jewish people, the Gentiles have not felt the yoke of the Law. Thus the Gentiles, represented by the colt, is ready to be led by faith and charity to Jesus. No one needs a rope to lead the colt, because it naturally follows its mother. This is God’s plan to save us: that salvation should come through the Jews, who, like the donkey, were bound under the Old Law. The Gentiles would follow in the faith of the children of Abraham, led by the apostles, just as the colt follows its mother. But since the Jews refused to acknowledge Jesus as the Messiah, the Gentiles (represented by the colt) will take their place to be adopted as God’s chosen people. Thus by Faith and Charity, the Gentiles became heirs to the promise of salvation by coming through the apostles, i.e., through the Holy Catholic Church, whom Christ has given authority to bind and to loose.

EASTER OCTAVE LITURGICAL SCHEDULE

Sunday, April 17

EASTER SUNDAY

8:30am Low Mass - *Pro Populo*

10:30am High Mass & Benediction - Living & Deceased of the Manriquez family

There will be no Vespers this evening

Monday, April 18

EASTER MONDAY

8am Low Mass - Peter Mulville, by Colleen Poole

Tuesday, April 19

EASTER TUESDAY

8am Low Mass - Annie Temple,
by Lynne O’Luanaigh

Wednesday, April 20

EASTER WEDNESDAY

8am Low Mass - † Paul Stroh, by Nancy Stroh

Thursday, April 21

EASTER THURSDAY

8am Low Mass - Albert Sambrook, Jr.,
by Mr. & Mrs. Albert Sambrook, Jr.

Friday, April 22

EASTER FRIDAY

8am Low Mass - Jeanette Norris,
by Edward Robertson
5pm Holy Hour of Adoration

Saturday, April 23

EASTER SATURDAY

8am Low Mass - Henryk & Grazyna Matusiewicz,
by Tomasz Matusiewicz

Sunday, April 24

LOW SUNDAY (OCTAVE DAY OF EASTER)

8:30am Low Mass - Souls in Purgatory,
by Beecher family
10:30am Confirmations, High Mass & Benediction
Pro Populo
6pm Vespers

SAINT PATRICK ORATORY
WATERBURY, CONNECTICUT

HOLY WEEK 2022

PALM SUNDAY | APRIL 10

LOW MASS 8:30 A.M.

BLESSING OF PALMS, PROCESSION & HIGH MASS 10:30 A.M.

Passio DNJC secundum Matthæum (Victoria)

O dulcis Jesu (Crüger)

O Crux ave (Palestrina)

O Jesu Christe (Jacquet da Mantova)

SPY WEDNESDAY | APRIL 13

TENEBRÆ 6:00 P.M.

Miserere (Malcolm)

MAUNDY THURSDAY | APRIL 14

HIGH MASS 12:00 NOON

Mass for Four Voices (Byrd)

Ubi caritas (Durufle)

Ave verum corpus (Dering)

GOOD FRIDAY | APRIL 15

MASS OF THE PRESANCTIFIED 12:00 NOON

Passio DNJC secundum Joannem (Byrd)

Ecce lignum / Crux fidelis (Willaert)

Vexilla Regis (Brumel)

STATIONS OF THE CROSS 3:00 P.M.

Stabat Mater (Nees)

O Jesu Christe (Jacquet da Mantova)

EASTER VIGIL | APRIL 16

THE GREAT PASCHAL VIGIL & FIRST MASS OF EASTER 12:00 NOON

Messa a quattro voci da Cappella (1650) (Monteverdi)

Dextera Domini (Lassus)

Dum transisset (Taverner)

Magnificat octavi toni (Victoria)

EASTER SUNDAY | APRIL 17

LOW MASS 8:30 A.M.

HIGH MASS & BENEDICTION 10:30 A.M.

Missa Aeterna Christi munera (Palestrina)

Terra tremuit (Byrd)

Christus resurgens (Lassus)

Congratulamini mihi (Willaert)

Symphonie Romane (Widor)

Saint Patrick Oratory | 50 Charles Street | Waterbury, Connecticut
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Holy Week

Holy Week begins with the celebration of Palm Sunday. This day of course celebrates the triumphant entrance of Our Lord into Jerusalem at the beginning of that week which was to be consummated in his death and resurrection. We have an echo of Palm Sunday at every Mass, just before the consecration when we make our own the cry of the crowds: *Benedictus qui venit*, "Blessed is he that cometh in the name of the Lord." Perhaps it would also be useful to remind ourselves as we sing these words that the same mouths who proclaimed these words on the first Palm Sunday also cried out on the first Good Friday, "Crucify him, crucify him!" And so we should examine our own consciences: are we fair-weather Christians, or are there still aspects of our own life which crucify the Lord? Our Lord's Palm Sunday was on the 10th day of the holy Jewish month of Nisan: this was the day when the paschal lambs who were to be slaughtered four days later were brought into the holy city. Not a coincidence.

The best known part of Palm Sunday, of course, is the blessing and procession with palms. In the traditional rite, the blessing is an elaborate ceremony that resembles a Mass. After the procession, when we come to the church door we sing the lovely hymn *Gloria Laus*, "Glory, praise and honor to thee Redeemer King," composed by the holy bishop St. Theodulph. Then, once the subdeacon taps on the door with the foot of the cross, the doors open and we enter the church. This ceremony reminds us that the gates of heaven, closed by sin, could only be opened by the cross of Christ.

Maundy Thursday commemorates above all the institution of the Blessed Eucharist. The Mass on this day has a mix of joy and foreboding sorrow: and these must indeed have been the sentiments filling Our Lord's heart on this day, desiring to leave us this permanent memorial of his love and filled with dread at the ingratitude of the Crucifixion. At the *Gloria* all the bells are rung, and then they are silenced till the Easter Vigil. The kiss of peace is not given on this day at Solemn Mass, as the Church recoils in horror from employing this gesture of friendship which

Judas used to betray his Master. The Collect of the day's Mass brings home to us the drama, the mystery, the only two possible outcomes of our own relationship with Christ: "O God, from whom Judas received the punishment of his guilt and the thief the reward of his confession, grant us the effect of thy clemency." That strange word *Maundy* comes from the Latin word for commandment, "mandatum", because Our Lord gave his new commandment of brotherly love at the Last Supper. The altar is stripped after Mass, in a ceremony which naturally recalls the stripping of Our Lord.

Good Friday, with its black vestments and disconcerting silence, is the day when the world stands still at the death of the Redeemer. The Church prays for every class of person – for those inside and outside the Church, for the hierarchy and the laity, for heretics, pagans and Jews – that all might be saved by the blood of Christ. Then follows the "creeping to the cross," and we genuflect three times on our way to kiss the cross, the sign of our redemption. The priest and servers even remove their shoes to do so, like Moses when he stood on holy ground in the Book of Exodus. The world washed in the blood of Christ has become holy ground. On this one day of the year, the divine sacrifice is not offered: in the rite called the Mass of the Presanctified the priest consumes the additional host he had consecrated the day before. The Mass of the Presanctified is not a real Mass, as there is no consecration, but it bears a strong resemblance to the Mass. The host from the day before is carried in triumph to the high altar; it is in a chalice, to show the link between the Mass and Calvary. Holy communion is not distributed on this day of mourning – for theological, symbolic and even psychological reasons. Even the other clergy attending the ceremony do not receive communion, only the one celebrant. The Church is a widow on this day and she is in mourning, without the consolation of holy communion; she imitates the desolation of Our Lord's companions on that first Good Friday. Not being able to receive communion that day increases our desire for a fervent Easter communion. The total disappearance of the

Blessed Sacrament from church at the end of the ceremony reflects the utter desolation of the world at that moment when Our Savior died: his soul left his body.

Holy Saturday, with its mixture of triumph and mournful waiting, reminds us that already at the moment of his death, Our Lord's soul went triumphantly to limbo: the mystery which medieval artists loved to depict as the harrowing of hell. Fire is lit outside the Church doors, and then there is the whole rite of lighting the Paschal Candle. The deacon processes into the church with a triple-branched candle, which of course, represents the Trinity: each of the three divine Persons bears the light of the divinity. Inside the Church there is Easter Candle which represents the Incarnation: the second person of the Trinity takes on a human nature: the wax of the candle represents our Lord's human body and the wick is his soul; the flame, of course, is his divinity. The five grains of incense nailed into the candle figure his Passion. The paschal candle is lit from the second branch of the triple candle to represent the moment of the Resurrection. Then we listen to a long series of Old Testament prophecies, reminding us of the long series of promises that God is about to fulfill. In ancient Christian Rome, this part of the Easter Vigil filled a large part of the night, as the 12 prophecies were sung in both Latin and Greek, while the catechumens about to be baptized received their final preparations. When the priest blesses the font by plunging in the Paschal Candle and mixing in the holy oils, he recites a prayer which refers to the font as the womb of our Mother the Church. From this font, the catechumens are about to be born again to new life. Then the priest and ministers will process to the altar for Mass, clothed now in the white vestments of new life, and as the bells return during the Gloria, all the sacred images are uncovered. Lent is over! Before the Gospel, the Alleluia, the song sung by the saints in heaven, is solemnly announced for the first time in two months. Our exile is now over: Christ has brought us into the promised land.

An ancient sermon for Holy Saturday

“What is happening? Today there is a great silence over the earth, a great silence, and stillness, a great silence because the King sleeps; the earth was in terror and was still, because God slept in the flesh and raised up those who were sleeping from the ages. God has died in the flesh, and the underworld has trembled.

Truly he goes to seek out our first parent like a lost sheep; he wishes to visit those who sit in darkness and in the shadow of death. He goes to free the prisoner Adam and his fellow-prisoner Eve from their pains, he who is God, and Adam's son.

The Lord goes in to them holding his victorious weapon, his cross. When Adam, the first created man, sees him, he strikes his breast in terror and calls out to all: ‘My Lord be with you all.’ And Christ in reply says to Adam: ‘And with your spirit.’ And grasping his hand he raises him up, saying: ‘Awake, O sleeper, and arise from the dead, and Christ shall give you light.

‘I am your God, who for your sake became your son, who for you and your descendants now speak and command with authority those in prison: Come forth, and those in darkness: Have light, and those who sleep: Rise.

‘I command you: Awake, sleeper, I have not made you to be held a prisoner in the underworld. Arise from the dead; I am the life of the dead. Arise, O man, work of my hands, arise, you who were fashioned in my image. Rise, let us go hence; for you in me and I in you, together we are one undivided person.

‘For you, I your God became your son; for you, I the Master took on your form; that of slave; for you, I who am above the heavens came on earth and under the earth; for you, man, I became as a man without help, free among the dead; for you, who left a garden, I was handed over to Jews from a garden and crucified in a garden.

‘Look at the spittle on my face, which I received because of you, in order to restore you to that first divine inbreathing at creation. See the blows on my cheeks, which I accepted in order to refashion your distorted form to my own image.

‘See the scourging of my back, which I accepted in order to disperse the load of your sins which was laid upon your back. See my hands nailed to the tree for a good purpose, for you, who stretched out your hand to the tree for an evil one.

‘I slept on the cross and a sword pierced my side, for you, who slept in paradise and brought forth Eve from your side. My side healed the pain of your side; my sleep will release you from your sleep in Hades; my sword has checked the sword which was turned against you.

‘But arise, let us go hence. The enemy brought you out of the land of paradise; I will reinstate you, no longer in paradise, but on the throne of heaven. I denied you the tree of life, which was a figure, but now I myself am united to you, I who am life. I posted the cherubim to guard you as they would slaves; now I make the cherubim worship you as they would God.

“The cherubim throne has been prepared, the bearers are ready and waiting, the bridal chamber is in order, the food is provided, the everlasting houses and rooms are in readiness; the treasures of good things have been opened; the kingdom of heaven has been prepared before the ages.”

Easter Sunday

He is risen: He is not here! The Corpse, laid by the hands of them that loved their Lord, on the slab that lies in that cave, is risen; and without removing the stone that closed the entrance, has gone forth, quickened with a life which can never die. No man has helped Him. No prophet has stood over the dead Body, bidding it return to life. It is Jesus Himself, and

by His own power, that has risen. He suffered death, not from necessity, but because He so willed; and again, because He willed, He has delivered Himself from its bondage. O Jesus! Thou, that thus mockest death, art the Lord our God! We reverently bend our knee before this empty tomb, which is now forever sacred, because, for a few hours, it was the place of Thy abode. Behold the place where they laid Him! Behold the winding-sheet and bands, which remain to tell the mystery of thy having once been dead! The Angel says to the women: Ye seek Jesus of Nazareth, who was crucified! The recollection makes us weep. Yes, it was but the day before yesterday that His Body was carried hither, mangled, wounded, bleeding. Here, in this cave, from which the Angel has now rolled back the stone—in this cave, which His presence fills with a more than mid-day brightness—stood the afflicted Mother. It echoed with the sobs of them that were at the burial, John and the two disciples, Magdalene and her companions. The sun sank beneath the horizon, and the first day of Jesus’ burial began. But the prophet had said: “In the evening weeping shall have place; and in the morning gladness.” This glorious, happy morning has come, O Jesus! and great indeed is our gladness at seeing that this same sepulcher, whither we followed Thee with aching hearts, is now but the trophy of Thy victory! Thy precious wounds are healed! It was we that caused them; permit us to kiss them. Thou art now living, more glorious than ever, and immortal. And because we resolved to die in our sins, when Thou wast dying in order to expiate them, Thou willest that we too should live eternally with Thee; that Thy victory over death should be ours; that death should be for us as it was for Thee, a mere passage to immortality, and should one day give back, uninjured and glorified, these bodies which are to be lent for a while to the tomb. Glory, then, and honor, and love, be to Thee, O Jesus! who didst deign not only to die, but to rise again for us!



DEAR FRIENDS IN CHRIST,

“Alleluia!” Christ is Risen! “Alleluia!” With these simple words we proclaim to all the world that death does not have the final word. With these simple words we proclaim our belief in the promise of Jesus Christ that everyone who lives and believes in Him will have eternal life.

Jesus came to deliver this message of hope. It is a message of his self-sacrificing love for us that even conquers death. It is a message that is received and welcomed by some, and rejected by others until the end of time.

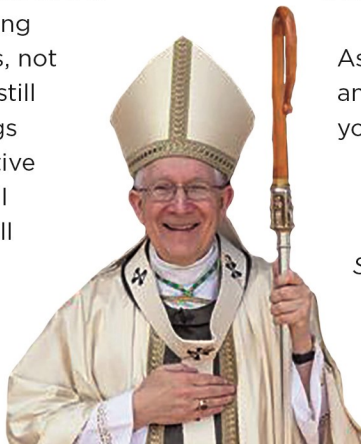
Easter is a day of triumph, of great joy and hope, even though we continue to witness the horrific effects of the Russian invasion of Ukraine and the tragedy being inflicted on so many innocent people of all ages, not to mention the many sorrows and sins that are still part of life in this world. But none of these things will ever have the last word. Easter is the definitive message that God has the last word that life will triumph over death, that sorrow and anguish will inevitably give way vindication and joy!

We possess an unshakeable hope because of Jesus Christ. During this Easter Season, as we celebrate the glory of His death and resurrection, let us remember that it

offers us hope, and it gives us comfort. It is in response to divine love that we rejoice as brothers and sisters today, no longer scattered and divided by sin, but united as one Body in Christ. As together we renew our baptismal promises and receive the Holy Eucharist, we become living signs of the redemption of the world, as one Body we proclaim the Easter Gospel for the salvation of the world.

Today and every day people across our Archdiocese give of their time, talent and treasure to help others and bring them hope. This gift of self is evident within our Church and throughout the wider community. Thank you for all that you do to build up God’s Kingdom.

As we celebrate Easter you are in my prayers, and I ask God’s choicest blessings upon you and your loved ones. He is Risen, Alleluia!



Sincerely yours in Christ,

+ Leonard P. Blair

**Most Reverend Leonard P. Blair
Archbishop of Hartford**

