

WATCH & PRAY:
HOLY LENT
& THE PASCHAL MYSTERY
THE YEAR OF OUR LORD: 2025

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SEPTUAGESIMA SEXAGESIMA
QUINQUAGESIMA

SHROVE
TUESDAY



Shrove = Pardon

ASH
WEDNESDAY

Remember
O man
that dust
thou art



and to dust
shalt thou return

LENT

40 DAYS PREPARATION FOR EASTER

I II III

IV Mothering
or Refreshment Sunday



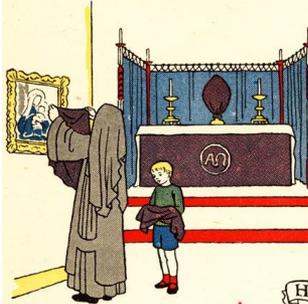
PASSIONTIDE

The last fortnight of Lent

V

PASSION
SUNDAY

Passion
means
Suffering



VI



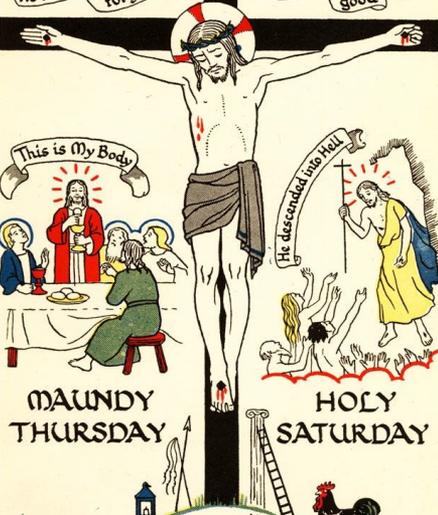
PALM SUNDAY

HOLY WEEK

He died that we might be
forgiven

INRI

He died to make us
good



This is My Body



He descended into Hell



MAUNDY
THURSDAY

HOLY
SATURDAY



GOOD FRIDAY



I AM RISEN AND AM STILL WITH THEE ALLELUIA

2025 CALENDAR

ASH WEDNESDAY 5 MARCH

7a Low English Mass & Distribution of Ashes
8.30a English School Mass & Distribution of Ashes
12n Low Latin Mass & Distribution of Ashes
7p Solemn English Mass & Distribution of Ashes
5-6p Confessions

LENTEN PENITENTIAL DEVOTION
& PROCESSION 7 MARCH

7p Procession in Church

RITE OF ELECTION 8 MARCH

ANNUNCIATION OF THE LORD 25 MARCH

LAETARE SUNDAY 30 MARCH

PASSION SUNDAY 6 APRIL

PALM SUNDAY 13 APRIL

Saturday, 12 April

5p Blessing of Palms, Saturday Anticipated Vigil

Sunday, 13 April

8a Low English Mass

10a Blessing of Palms in Narthex & Procession:
Solemn English Mass

12.30p Blessing of Palms in Parish House & Procession:
Solemn Latin Mass

FIG MONDAY 14 APRIL

7a English Mass

TEMPLE TUESDAY 15 APRIL

Chrim Mass in Charleston & 12n Latin Mass

SPY WEDNESDAY

16 APRIL

8.30a Low English Mass
12n Low Latin Mass
Adoration Chapel Closes at 12n
6p Tenebrae
7p Confessions

MAUNDY THURSDAY

17 APRIL

8a Office of Readings & Lauds (Morning Prayer in English)
6p Vespers (Evening Prayer in English)
7p Mass of the Lord's Supper & Procession of the Most
Blessed Sacrament
8.30p Compline (Night Prayer in English)
Adoration until Midnight in the Chapel

GOOD FRIDAY

18 APRIL

8a Office of Readings & Lauds (Morning Prayer in English)
12n Stations of the Cross & Divine Mercy Chaplet
3p Liturgy of the Lord's Passion
6p Vespers (Evening Prayer in English)

HOLY SATURDAY

19 APRIL

8a Office of Readings and Lauds (Morning Prayer in English)
9a Blessing of Easter Baskets

GREAT PASCHAL VIGIL

19 APRIL

6p Vespers (Evening Prayer in English)
8p Great Paschal Vigil

EASTER DAY

20 APRIL

8a Low English Mass
10a Solemn English Mass
12.30p Latin Mass

PRE-LENT

The rigorous spiritual discipline of Lent is not just something that we plunge into on Ash Wednesday.

The Church, a wise mother, prepares her traditionally by means of three weeks with purple vestments and no Alleluia even before Lent starts.

This season is called *Septuagesimatide*, for seventy days before Easter.

We may meditate on these collects each week, praying that God prepare our hearts for the coming mysteries.

SEPTUAGESIMA

16 FEBRUARY

About 70 days before Easter, three weeks before First Sunday of Lent.

O LORD, WE BESEECH THEE favorably to hear the prayers of thy people; that we, who are justly punished for our offenses, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.



SEXAGESIMA

23 FEBRUARY

About 60 days before Easter, a week and a half before Ash Wednesday.

O LORD GOD, WHO SEEST that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

QUINQUAGESIMA

2 MARCH

About 50 days before Easter, Ash Wednesday falls in this week.

WE BESEECH THEE, O Lord, mercifully to hear our prayers; that we, being absolved from the chains of our sins, may be defended from all adversity; through Jesus Christ our Lord.



PILLARS OF A HOLY LENT

PRAYER

St Paul writes, “pray without ceasing” (1 Thess 5:17). We should pray as much as we can, and Catholics understand there to be three chief types of prayer:

Liturgical Prayer: the public prayers of the Church’s worship, like the Mass or the Divine Office.

Vocal Prayer: devotions and extra-liturgical prayers we have, like the Rosary

Mental Prayer: alone time we spend with Jesus in our hearts and minds.

But there are also many forms our prayer can take:

Adoration: praising God simply for who He is.

Contrition: expressing sorrow for our sin and a desire to do good.

Thanksgiving: gratitude to God for all things.

Supplication: asking something for ourselves or others in confidence.

ALMSGIVING

St Paul also writes, “Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver” (2 Cor 9:7). God tells us we should give our first fruits over to God, a tenth of our worldly goods.

We usually look at that as 5% to our parish church, 4% to charity, and 1% to the Bishop’s Annual Appeal. We give sacrificially to support good corporate works of the church. We can share our time, talent and treasure in many ways, and we always grow holier when we give sacrificially. Almsgiving is the way that we can support those who are poor or underprivileged.

How can we give alms? In our parish there are always many opportunities to consider partnering with for that charitable percentage of your tithe. This year, we are asking parishioners to prayerfully consider pledging their 4% charitable giving to the capital campaign.

Charity is not just a matter of writing a check, however. We have an obligation to assist others with our presence and pitching in and doing good things for others. Visiting the sick, giving food to the hungry, clothing the naked, giving drink to the thirsty are all corporal works of mercy we can do during Lent and all year long!

FASTING & ABSTINENCE

Every person between the age of 18 and 60 *must fast* and *abstain* from meat on Ash Wednesday and Good Friday. The Fridays of Lent are also days of *required* abstinence from meat.

The USCCB reminds us:

For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat **one** full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

Remember, *all* Fridays of the year are days of penitential abstinence, and in Lent this obligation is further focused and sharpened to help prepare our hearts for the mysteries of Easter.

DAILY MASS

While Daily Mass attendance is optional, many Catholics choose to attend during Lent as part of their spiritual preparation. Though it may require schedule adjustments, the spiritual benefits make it worthwhile.



THE HOLY SACRIFICE OF THE MASS

The Holy Sacrifice of the Mass continues to be offered to the glory of God each day at Prince of Peace. You are encouraged, during the Lenten season, to attend an additional Mass to assist you in deepening your faith and drawing you closer to Jesus Christ, whose passion, death and resurrection we commemorate and celebrate at every offering of the Mass.

LENTEN DAILY MASS SCHEDULE

Monday

7a English Mass

12n Latin Mass

Tuesday

7a English Mass

12n Latin Mass

Wednesday

7a English Mass

8.30a English Mass

12n Latin Mass

Thursday

7a English Mass

12n Latin Mass

Friday

7a English Mass

12n Latin Mass

Saturday

8a Latin Mass

CONFESSION

There are many opportunities for Confession during the Lenten Season. It is especially fitting during Lent that our prayer lead us to deeper conversion, and that we take advantage of the penitential nature of this time and wash out the leaven of sin in our lives.

Beginning March 5: *Tuesdays at 6p, Wednesdays at 5p and Thurs at 7p*

No Public Confessions 11 or 27 March

Schedule for the 5th Week of Lent (6 - 12 April)

Tuesday: 7-9a | 11a-1p | 6-8p

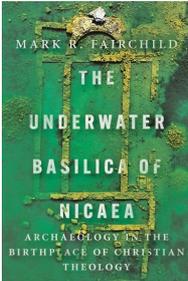
Wednesday: 7-9a | 11a-1p | 6-8p

Thursday: 7-9a | 11a-1p | 6-8p

LENTEN REFLECTIONS

Each Lent we invite you to explore the rich faith formation resources for all ages over at Formed.org. Our friends at Formed have compiled a growing list of books, movies, documentaries, and video series focused around themes relevant to keeping a Holy Lent. Sign up today for free by visiting formed.org/lent!

RECOMMENDED READING FROM FATHER SMITH



Mark Fairchild, a theology professor at Huntington University, was part of an archeological expedition underwater which found a basilica that matches all of the known data about the place the First Ecumenical Council was held. His book: *The Underwater Basilica of Nicaea: Archaeology in the Birthplace of Christian Theology* was released in November 2024.

In this book, the Indiana Jones of the Primitive Church discusses the world where this council took place, how Christianity came to it and why the Emperor chose it, out of so many possible places, for a meeting that would change the course of history.

When we recite the Nicene Creed every Lord's Day, it's hard to envision where it came from, and sometimes, even why it has been such an important part of Christian belief and practice enduring over 1700 years! After reading this book as our parish Lenten reading, my hope is that, by learning more about our ancient Christian history near the place where we cooperate in mission, the Creed will come alive as a vital part of our worship!

Available at www.ivpress.com and other booksellers.

LENTEN LECTURE SERIES

Father Smith will guide participants through a study on Modernism entitled, "Synthesis of All Heresies?!: The History and Theology of Modernism and the *Nouvelle Théologie*."

What is Modernism? In which ways can we say that it is infiltrated the consciousness of both secular and ecclesiastical culture? Join us in Croghan Hall, Thursday evenings starting 6 March at 7p for four sessions exploring and unpacking this increasingly critical issue for Catholics today. For more information about required reading and to register, contact the parish office.

CATHOLIC TRADITIONS FOR A HOLY LENT



he most important celebration of the Church's Year of Grace is the Pascha of Resurrection, or the Holy Feast of Easter. We prepare for it during our Great Lenten Fast and keep the celebration going all the way through the fifty days of Eastertide. This guide will introduce you to many of the holy traditions of our Catholic faith for this season!

BURIAL OF THE ALLELUIA

In the Middle Ages, on the eve of Septuagesima, there was a little ceremony called the Burial of the Alleluia. A choirboy would carry a large placard with the word Alleluia beautifully illuminated underneath the Gregorian chant notation for the Easter Alleluia. We'll be burying the Alleluia this year at the 10a Mass on 2 March in an effort to bridge our two calendrical observances.

The children of the parish would accompany him, banging on pots and pans and anything else that would make noise, to a special tomb called the Easter Sepulcher, where the priest would bury the Alleluia. At the Great Paschal Vigil, the same choirboy would unbury the Alleluia and bring it solemnly to the priest so he could chant the Alleluia three times on successively higher pitches, with the people singing it back to him, so the Alleluia could rise with Jesus at Easter!

MEDIA VITA

Notker the Stammerer is said to have composed this beautiful Latin antiphon for Septuagesima, although it probably hails from France around 750. It is often sung at Exposition of the Blessed Sacrament in the three weeks before Lent, and we encourage households to meditate on it in your domestic church.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death.

MARDI GRAS AND CARNEVALE

In Catholic countries, it is traditional, before we enter the solemn fast of Lent, to have some wild and crazy fun from Epiphany until Ash Wednesday. This time of partying is called *Carnevale*, which means “farewell to meat” for the 40 days of Lent.

It ends on Fat Tuesday, *Mardi Gras*, also known as Shrove Tuesday because those whose merriment had been excessive went to the *shriving pew*, an old English term for confession. Families often mark the occasion with a special meal and treats - traditionally to use up rather than waste the many ingredients they would be giving up for the next 40 days!

ASH WEDNESDAY

5 March

In ancient times, Lent began on the First Sunday of Lent. Many people, however, had committed public sins and were excluded from Holy Communion.



As a sign of their repentance, they would go to the Bishop in sackcloth and ashes and promise to fast and do penance throughout the Lenten season. Ashes were a sign in the Old Testament of sorrow for sin and coming back to God. Job 42:6 says, “I despise myself, and repent in dust and ashes.”

The ashes are a reminder that we are made from the earth and that our bodies will return to ashes before the General Resurrection at the end of time.

When the priest imposes ashes on us, he says, “Remember, man, you are dust, and to dust you shall return.” In the Ordinary Form, we often hear the words, “Repent and believe the Gospel!”

Today is a day of fasting and prayer. It is not a feast day or a Holy Day of Obligation. It is a simple feria; however, Catholics across the world participate in this service of public penitence and humility.

The Pope walks in a penitential procession from the Benedictine Abbey of *Sant'Anselmo* to the Church of *Santa Sabina*, where he imposes ashes on the crowns of the heads of the clergy, where their hair used to be cut in the *tonsure* which marked them as dedicated to the service of God.

Most laypeople receive a cross of ashes on their forehead, which they can wear throughout the day as a reminder of the punishment due to sin.

WHERE DO THE ASHES COME FROM?

Remember last Palm Sunday, when we waved palm branches in the air? We took them home and kept those blessed sacramentals to remind us of the glory of the Kingship of Christ.

Shortly before Lent, Catholics bring their palms to church to be burned to provide ashes for the services of Ash Wednesday.

THE GREAT LITANY



In medieval England, it was common to sing a special prayer called the Great Litany to ask God's special protection from evil and sin, and to remind us of the Commandments. It survived in the Book of Common Prayer and in the Anglican tradition, particularly on the First Sunday of Lent. We sing it at Prince of Peace

as part of our Penitential Procession.

LENTEN PENITENTIAL

DEVOTION AND PROCESSION

7 March

In Catholic countries, people take to the streets in special processions where they ask God to forgive them their sins. In some places, people cover their faces with a hood so they cannot be seen. Some go barefoot or even flagellate themselves to remind themselves of the need to pray and make reparation for their sins and the sins of others.

In the United States, these processions are very rare. Here, we have a Penitential Procession with the Great Litany and Scripture Readings to mark the first start of Lent.

Friday, 7 March at 7p



Tradition holds that Jesus stopped 14 times from his condemnation by Pilate to His being placed in the tomb. In Jerusalem, you can walk the *Via Crucis* (Way of the Cross), also known as the *Via Dolorosa* (Way of Sorrows) and stop and meditate on what happened in the last hours of Jesus' life.

The Franciscans in the 14th century, having seen this devotion practiced in the Holy City, popularized a version of it all throughout Europe. Fourteen crosses, often with pictures accompanying them, are set in churches or even in the middle of towns and fields, where people can come and pray the Stations of the Cross.

You can join in one of our public celebrations of the Stations, or even do them by yourself as a prayerful practice during Lent or at any time!

Beginning the First Friday of Lent, 14 March, at 7p, we will pray the Stations together in the Church, followed by Benediction of the Most Blessed Sacrament.

Join your parish family each Friday of Lent in the PAC for a meatless meal and fellowship before praying the Stations in Church. Food served from 5.30-6.45p.

11 April will be *Solemn Stations* with veneration and benediction of the Relic of the True Cross.

EMBER DAYS OF LENT

12, 14, & 15 March

There are four sets of three Ember Days, one for each season of the year. Ember comes from the Anglo-Saxon word for circuit, as they go through the circuit of the year and mark each temporal season with a fast of prayer. They have been observed in Rome since the 5th century. While they are no longer mandatory in the US, the Lenten Ember Days are celebrated on the Wednesday, Friday and Saturday of the Second Week of Lent.

They can be commemorated by fasting and abstinence from meat at one meal.

STATIONAL CHURCHES

The term, “Stational Church,” comes from the Latin *statio*, meaning to stop. There are 86 days out of the year when the Roman Liturgy traditionally celebrates the tradition of the stational church.

As late as the 5th century, the Pope would say Mass in a specific Roman church assigned to that day. The Pope would process with the clergy and the entire Roman people to celebrate Mass, often singing litanies and prayers on the way.

When the Papacy moved to Avignon in 1305 the practice, which had already declined, lapsed entirely. It was revived in the 20th century as a group called the Pontifical Academy *Cultorum Martyrum* revived it as part of a renewal of interest in Christian antiquity. Today, only a few of these stations are observed by the Pope, but the Romans still gather in the afternoons for a Procession and Mass. During Lent, the American seminarians of Rome observe each of the stations, walking from the North American College on the Janiculum to the stational church of the day for the Mass.

It is a great way to remember that our liturgical tradition has its roots, not just anywhere, but in the practice of the Roman basilicas. The processions remind us of our earthly pilgrimage to Heaven. As Msgr Hellriegel once wrote, we should observe this custom “for interior transformation and transmutation through the Lenten Eucharist under the leadership of our stational saint in holy fellowship.”



To learn more, visit: <http://thecatholictraveler.com/lent-station-churches-of-rome/> and check each day the stational church for more information about it. To help better visualize, you could put a map of Rome in your house and mark the stational churches.

THE FOUR MAJOR BASILICAS

The term basilica comes from the Greek word describing a hall for the great king. After the legalization of Christianity, the Emperor Constantine ordered that basilicas be built for Christian worship. The four most important basilicas in Rome are:

- St Peter's
- St John Lateran
- St Mary Major
- St Paul's Outside the Walls

Each one of these major churches was important to the Roman people, and to all Catholics. St Peter's is where the relics of Peter, the first pope, are found. St John Lateran is where we find the cathedra, or throne, of the Pope. St Mary Major is the first church dedicated to Our Lady, Salvation of the Roman People. And St Paul was built to honor the other patron of Rome, St Paul, the Doctor of the Gentiles.

The Four Major Basilicas are important to understanding the history of the Roman liturgy. The Mass as celebrated there came to be celebrated in a similar fashion throughout the world. When St Francis came back from Rome, his friars brought the Roman liturgy all over Europe. In 1570, Pope St Pius V made it mandatory everywhere in the Western Church that had not had its own liturgical tradition over 200 years old.

Even today, the vast majority of Catholics worship according to the Roman Rite. Even though they may use different languages in worship and may have slightly different customs, the liturgical books of the Roman basilicas are the same used everywhere.

THE WALK TO THE SEVEN CHURCHES

In the 16th century, St Philip Neri would gather his spiritual disciples for Mass at St Mary Major on Spy Wednesday in Holy Week and on other occasions. They would then visit the four major basilicas plus the churches of *San Lorenzo fuori le Mura*, *Santa Croce in Gerusalemme* and *San Sebastiano fuori le Mura*. They would sing between each church, and stop for a picnic, rest and catechesis.

MINOR BASILICAS

The Pope may grant the title minor basilica to a large or important church elsewhere in the world.



SINNICHIMUM

When the Pope visits a basilica, tradition holds that a special umbrella called the *sinnichium* is carried over his head. Although he rarely uses it today, the umbrella is a sign of a church's special status as basilica.

TINTINNABULUM

A special bell is given to a basilica which is used when the Pope comes to say Mass there.

RITE OF ELECTION

8 March

On the First Sunday of Lent, those who are preparing to be baptized make their first official step towards their baptism. These *catechumens* gather with the Bishop and sign their names in a special *Book of the Elect* to signify their willingness to choose Christ and His Church. This year for Churches in the Upstate, the Rite of Election will be hosted on Saturday 8 March at Jesus, Our Risen Savior in Spartanburg, SC at 11a.

CATECHUMENS DURING LENT

The *catechumens* undergo a very rigorous preparation for their Baptism at Easter by celebrating Lent in an intense way. They often receive certain *scrutinies*, which are prayers of exorcism and blessing. In some places, in imitation of ancient custom, the catechumens are dismissed after the Liturgy of the Word, since they cannot

yet participate in the Eucharistic Banquet until they have been baptized.

Christians who have already been baptized but outside of the Catholic Church, and want to come into full communion with her, are often recognized officially as *candidates for continuing conversion* by preparing for their Profession of Faith and Confirmation at the Easter Vigil.

SOLEMNITY OF SAINT JOSEPH

19 March



We interrupt the austerities of Lent to celebrate the Solemnity of St. Joseph, spouse of Our Lady. Joseph was an ordinary manual laborer, descended from the royal house of David. In the designs of Providence he was destined to become the spouse of the Mother of God. His high praise is expressed in a single phrase, “Foster-father of Jesus.”

About this Sacred Scripture has little more to say than that he was a just man – an expression which indicates how faithfully he fulfilled his high trust of protecting and guarding God’s greatest treasure upon earth, Jesus and Mary

SCHEDULE

7a English Mass
8.30a English Mass
12n Latin Mass



In England, this was known as Lady Day or Lady Mass. Christmas is the day in which we celebrate the birth of the Prince of Peace, and nine months prior, on 25 March, we celebrate the conception of Jesus by the power of the Holy Spirit in the womb of the Virgin Mary at the annunciation of the Good News by the Archangel Gabriel.

In the current rubrics of the Mass, Annunciation and Christmas are the only two days that we genuflect instead of bow at the words in the Creed, “and became incarnate of the Virgin Mary, and was made man.”

For many centuries, the start of the New Year was calculated, not from 1 January, the civil new year of the Roman Empire, but from today’s feast. When this feast falls in Lent, we break from our Lenten penance to celebrate the Incarnation as a solemnity with no fast or abstinence. We sing the Gloria and the Creed at Mass.

In central Europe, farmers put an image of the Annunciation in grain silos and pray,

*O Mary, we pray to you:
Your life today with fruit was blessed.
Give us happy promise, too, that our harvest will be
of the best. If you protect and bless this field, a
hundredfold each grain must yield.*

LAETARE SUNDAY

30 March

Today marks the half way point of our Lenten journey. We take a break to enjoy the beautiful liturgy of the day and rest a moment from the ardors of our penance before we plunge into Holy and Great Week. Today, even though the Gloria and the Alleluia are still gone, we hear the organ and have beautiful flowers on the altar to mark the half-way point. For centuries, the Pope has given a golden rose on this day to a Catholic Queen for her devotion to the True Faith.

BLESSING OF EXPECTANT MOTHERS

Here at Prince of Peace, we like to celebrate life on these beautiful Rose Sundays. We ask our expectant mothers to come forward at Mass to receive a special blessing and to thank them for choosing life. This Sunday was known in England as “Mothering Sunday.”

SCHEDULE

Blessing of Expectant Mothers

10a English and 12n Latin Masses

SIMNEL CAKE

Simnel cake is a toasted fruit cake with two layers of almond paste or marzipan. Eleven marzipan balls are used to decorate the cake, symbolizing the twelve apostles minus Judas the Betrayer. It is a great gift for your mother today on this day, which is also called “Refreshment Sunday.”

PASSION SUNDAY

6 April—Passiontide begins

In the Extraordinary Form, the Fifth Sunday of Lent was known as Passion Sunday and Palm Sunday was the Second Sunday of the Passion. It begins a special season called Passiontide.

In the Ordinary Form, only Palm Sunday is known as Passion Sunday.

Either way, the last two weeks of Lent the Church changes her attention from the ascetical disciplines of mortification and conversion of sin of individual Christians to the suffering and death of Our Lord. Passion comes from the Latin word *passio* - to suffer.

VEILING THE IMAGES

On Passion Sunday, we veil all of the statues, crucifixes and sacred images in the Church. As we transition from our emphasis on our own spiritual combat during Lent to concentrating on the Lord’s suffering and death in Passiontide, we emphasize the mystery of what we are celebrating by covering up anything that can distract us from the interior life.

On Holy Thursday, we change the veil of the Cross to white, and on Good Friday a Cross covered in red cloth is processed through the Church and gradually unveiled before we come to venerate it.

In the Middle Ages it was common for the entire sanctuary to be veiled for all of Lent with what was called a hunger veil, to remind us to develop a hunger for the presence of Christ in the Eucharist.

THE RELICS OF THE PASSION AND THE VEIL OF VERONICA

Rome is home to many relics of the Passion of Our Lord. The Basilica of *Santa Croce in Gerusalemme* houses some of the thorns from Jesus' crown, the finger of St Thomas, the INRI sign above the Cross, and a nail from the Crucifixion. St Helena, the mother of the Emperor Constantine, brought many of these relics to the Eternal City, along with some of the wood of the Cross.

In St. Peter's today, many of these relics are placed on the Papal Altar. At Vespers, the crowds are blessed with the Veil which Veronica used to wipe the face of Jesus as the clergy sing in procession the Passiontide Hymn, *Vexilla Regis*.

PALM SUNDAY

13 April – Holy Week begins

As Our Lord entered the Holy City, Hebrew children, declaring the resurrection of life with palm branches, cried out: *Hosanna in the highest*. When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him with palm branches.

Today we recognize that Christ is truly King, not only of the Jews, but of all nations. His Kingdom is not an earthly Kingdom, but a Kingdom of the Spirit and a Dominion of Love. We place our palms at home behind the Crucifix after Mass today to remember that we share in the Victory of Christ the King when we unite our suffering and passion to His!



PALM SUNDAY SCHEDULE

Saturday, 12 April

5p Blessing of Palms, Saturday Anticipated Vigil

Sunday, 13 April

8a Low English Mass

10a Blessing of Palms in the Narthex and Procession

Solemn English Mass

12.30p Blessing of Palms in Parish House and Procession

Solemn Latin Mass

HOLY WEEK BEGINS ON PALM SUNDAY

Holy Week is an excellent time to examine your conscience and go to Confession. When we avail ourselves of the Sacrament of Penance, our sins are forgiven and we are reconciled to God and to the Church. We meet the Mercy of God and encounter Christ as our Loving Shepherd in this beautiful Sacrament of Pardon and Peace, which was established by Christ and given to the Apostles and their successors for the remission of sins.

EASTER DUTY

We are required to go to Confession and confess our mortal sins at least once a year, and go to Holy Communion at least once a year during the Easter Season. This is called the Easter Duty. In 1215, the Fourth Lateran Council declared this a *minimum* to be a practicing Catholic. ***See Page 10 for our Lent Confession Schedule!***

FIG MONDAY

14 April

This is the day on which Christ cursed the fig tree.

7a English Mass

TEMPLE TUESDAY

15 April

This is the day on which Christ went finally to the Temple and publicly refuted the religious authorities.

Chrism Mass Celebrated in Charleston

12n Latin Mass

Every year, priests from across the Diocese come to concelebrate Holy Mass with the Bishop for the Mass for the Blessing of Oils. It is a celebration also of the institution of the sacrament of Holy Orders, of the priesthood, and is a day where priests renew their ordination promises.

There are three oils that are used in the sacraments:

1. *Chrism* which is a mixture of olive oil and balsam, a beautiful smelling perfume, and used at baptism, confirmation, ordinations and the consecrations of kings
2. *Oil of Catechumens* which is used in the preparatory rites for baptism
3. *Oil of the Sick* which is used for Anointing of the Sick (Extreme Unction)

Deacons solemnly present all three oils in silver vats to the Bishop, who blesses them at Mass. The Chrism is blessed in the context of the Eucharistic Prayer (or *Canon*) of the Mass, as it is the most important and noble of the oils.

In the ancient Church, there were three Masses on Holy Thursday: a Mass for the Reconciliation of Penitents, the Chrism Mass and the Mass of the Lord's Supper. Today only the last two remain, and the Chrism Mass is celebrated in Charleston on Tuesday of Holy Week.

SPY WEDNESDAY

16 April

This is the day Judas Iscariot met with the Jewish priests to plan Jesus' betrayal.

SCHEDULE

7a English Mass

8.30a English Mass

12n Latin Mass

Adoration Chapel Closes at 12n

6p Tenebrae

7p Confessions

THE TRIDUUM

Being the final three days of Holy Week

TENEBRAE

Matins (the Office of Readings) and Lauds for the last three days of Holy Week, are known by the Latin term *Tenebrae*, which means "darkness." Often they were anticipated the night before, and the most well known was on Spy Wednesday.

The service consists of psalms and responsories, but also the solemn singing of the *Lamentations of Jeremiah*, expressing the sorrow the Jews felt over the destruction of the Temple in Jerusalem.

At the end of each psalm, a candle is extinguished so that, by the end of the service, the church is plunged into the darkness of the tomb.

KEEP WATCH & LISTEN

As you pray through Tenebrae with us, watch and listen for two hallmarks of this liturgy:



STREPITUS

The *strepitus* comes at the end of Tenebrae. To symbolize the closing of the tomb, everyone bangs their breviaries on the pews for several seconds. A lit candle is then taken from behind the altar and extinguished, the last of the candles of Tenebrae.

BARABBAS

A triangular candlestick upon which there are 15 unbleached wax candles which are extinguished after each of the Psalms during Tenebrae. It is often called after Barabbas, the prisoner the Jews demanded be freed instead of Our Lord.

MAUNDY THURSDAY

17 April

Today when we celebrate the Mass of the Lord's Supper in the evening, we remember the institution of the Sacrament of the Most Holy Eucharist and the Priesthood, but our joy is dampened by the commemoration of the Passion of Our Lord that begins with His Last Supper with His disciples.

The Introit for today's Mass is taken from Galatians 6.14:

But it behooves us to glory in the Cross of Our Lord Jesus Christ in Whom is our salvation, life and resurrection: by Whom we are saved and delivered.

At the Mass today, the bells ring during the Gloria and are thereafter, with the organ, silenced until the Gloria of the Easter Vigil. After the Gospel and Homily, the *Mandatum*, or washing of the feet may take place.

THE REPOSITORY

After the Post-Communion Prayer, the priest takes the ciborium, the special vessel containing the Sacred Hosts, and puts it under the humeral veil he wears on his shoulders when he carries the

Blessed Sacrament. The whole church processes around the church to the Altar of Repose where the Blessed Sacrament will remain for solemn adoration until Midnight. Incense accompanies the procession, which is reminiscent of the disciples following Our Lord after the Last Supper into the Garden of Gethsemane.

St Thomas Aquinas wrote a famous poem called the *Pange lingua* which we sing throughout the Procession until we stop at the Altar of Repose and sing the last two verses of it, which are also used for Benediction of the Most Blessed Sacrament, the *Tantum Ergo*.

THE STRIPPING OF THE ALTARS

After the Procession of Holy Thursday, the priests and altar servers go back into the church where they remove all of the altar cloths and every decoration, candlestick, relic and carpet from the church to make it as simple and denuded as possible for Good Friday.

While this is going on, it is traditional to sing Psalm 21 with the antiphon from Psalm 21.19: *They divided My garments among them, and upon My vesture they cast lots.*

SCHEDULE

- 8a Office of Readings & Lauds (Morning Prayer in English) in Chapel
- 6p Vespers (Evening Prayer in English) in Chapel
- 7p Mass of the Lord's Supper and
Procession of the Most Blessed Sacrament
- 8.30p Compline (Night Prayer in English) in Chapel
- Adoration until Midnight in the Chapel**

GOOD FRIDAY

18 April

One of the most striking things about the Good Friday Liturgy of the Passion is that the ministers enter in silence, and when they arrive at the Altar, they prostrate themselves, flat on their faces in an ancient sign of humility, for a moment of quiet prayer.

Prostration occurs when ordinands preparing for their reception of Holy Orders lay flat on the floor during the Litany of the Saints, as well as during professions of religious vows.

PASSION GOSPEL

During the Good Friday liturgy, the Passion according to the Gospel of St John is sung. Traditionally, three deacons sing this Gospel: the *Christus*, who is a bass voice that represents Christ; the *Chronista*, a baritone who narrates the story; and the *Synagoga*, a tenor who sings the parts spoken by people other than Christ in the story. Often a choir sings the parts which belong to multiple voices at the same time, called the *turba*. The Gospel is sung without the usual ceremonies accompanying it: candles and incense.

Today it is common for the people in the pews to read the *turba* part as lectors read the other parts and the priest celebrant reads the *Christus*. There are many beautiful settings of the Passion, such as those of Bach and Victoria. A great way to enter into this day of mourning and fasting is to keep silence and prayer the whole day, and perhaps to listen to some of these compositions.

We stand during the Gospel, but at the words “and He breathed his last”, we kneel together for a quiet moment of prayer.

PROCESSION AND VENERATION OF THE RELIC OF THE TRUE CROSS

After the General Intercessions, a wooden Cross veiled in red is processed into the church. The priest sings, “Behold the wood of the Cross, on which hung the Savior of the world!” The people respond, “Come let us worship!” The faithful then come to kiss the wood of the Cross or a relic of the True Cross.

LITURGY OF THE PRESANCTIFIED

In the ancient Church, on the fasting days of Lent, the Mass was not celebrated. Hosts left over from the previous celebration of the Mass, the *Presanctified Gifts*, were brought to the altar for Holy Communion.

In the East, this still happens amidst a Vesper service on certain days of Lent. In the Roman Church, this custom was gradually limited to Good Friday, and the faithful ceased to receive on that day until the general communion of the faithful was restored in 1955, when the Liturgy of the Presanctified was renamed the Solemn Postmeridian Liturgical Action. It is now known by the less laborious name of the “Celebration of the Lord’s Passion.”

Good Friday is one of the most moving days in the liturgical year, and it is common to hold the service as close as possible to the 3p hour when Jesus died, according to the Scriptures. This Hour of Mercy is also when many people, especially on Fridays, pray the Chaplet of the Divine Mercy given by Jesus to St Faustina Kowalska in 1935.

PROCESSION OF THE DEAD CHRIST

In churches of the East, the burial shroud of Jesus is processed outside the church in a funeral procession for the Lord. This shroud, called the *epitaphion*, is laid in a tomb and covered with flowers. In the West, it is common to have a similar process with a statue of the dead Christ. This year, we encourage parishioners to join Saint Rafka Maronite Catholic Church on Highway 14 in Greer, SC for their procession on 18 April at 7p.

SCHEDULE

8a Office of Readings & Lauds (Morning Prayer in English) in Chapel

12n Stations of the Cross & Divine Mercy Chaplet

3p Liturgy of the Lord's Passion

6p Vespers (Evening Prayer in English) in Chapel

HOLY SATURDAY

19 April

Today we are in mourning for the death of Jesus and wait in spirit at the tomb. For that reason, we do not celebrate the joyful sacrifice of the Mass and we watch and wait for the triumph of the resurrection! The first Mass of the day does not come until after sundown tonight. In ancient times, the Vigil came before Midnight, when the Mass started. Today it is common to anticipate it a little earlier for the needs of the faithful.

BLESSING OF EASTER BASKETS

For many centuries, the Easter Vigil was a mostly private affair on Holy Saturday in the late morning. In St John Lateran, priests were ordained today, so they could celebrate their First Mass on Easter morn. After the Easter Vigil Mass, people would bring their food for Easter to be blessed with the newly blessed Easter water: eggs, sweets and even lambs were brought to be blessed.

In 1951, Pius XII changed the timing of the Triduum liturgies to the evening, including the Easter Vigil. In many Catholic countries, however, in a strange historical anomaly, the blessing of Easter baskets happens on Holy Saturday morning, even though the Vigil has yet to be celebrated. No holy water is used, because all of the holy water stoups and the font are empty from Holy Thursday until the Vigil.

PREPARING FOR THE PASCHAL VIGIL

In ancient times, the altar was still quite bare during the Vigil. During the Litany of the Saints that came before the Mass, the altar was dressed with frontal, candles, relics and flowers. Today, it is more common that Holy Saturday be a day of spring cleaning the church and fast decorating.

The freshest linens are used on the altar, new water is poured into the font to be blessed, and flowers and relics and candles galore are put out ready for the lights to be put on during the Easter Vigil.

HOLY SATURDAY MORNING SCHEDULE

- 8a Office of Readings & Lauds (Morning Prayer in English)
- 9a Blessing of Easter Baskets

THE GREAT PASCHAL VIGIL

19 April, evening

*Christ our Passover is sacrificed for us:
therefore let us keep the feast!*

The Easter Vigil is also known as the Great Paschal Vigil, because Christ is the Passover Lamb of God sacrificed for us. It is a vigil because we watch, wait and pray far into the night. It is called the “mother of all vigils” because it is the longest, most beautiful and most important one in the Church’s prayer.

THE BLESSING OF THE EASTER FIRE

At the appointed time and place, after the sun has set, a new fire is built which is blessed, and which then is used to light the Paschal Candle, which is brought by the deacon into the church with the words, “The Light of Christ.” That fire will be used to light the candles of everyone present at the Vigil at certain times during the Mass, such as when they renew their Baptismal Vows.

THE PASCHAL CANDLE

In the ancient Roman liturgy, the deacon lit a three-pronged candle called the *arundem* which was processed into the church and which lit the Paschal Candle already at its stand. In the reforms of Pius XII, the deacon lights the Paschal Candle directly from the new fire outside. This beeswax candle is usually the largest and most elaborately decorated candle in the church, and is placed upon the tallest and most beautiful candlestick in the church.

The Paschal Candle is kept in the sanctuary, near the altar, during all of Eastertide. In the Extraordinary Form, it is the custom to extinguish it and put it back near the baptismal font after the Gospel of Ascension Thursday, when Jesus was no longer visible in body to the disciples. In the Ordinary Form, it is extinguished after Second Vespers of Pentecost, to mark the end of the Easter season. It is also common today to have the Paschal Candle near the body at a funeral Mass.

After the Deacon enters the church with the Paschal Candle, he sings the Exsultet, a hymn of praise that originated perhaps in Italy and was already known by the time of St Augustine (354-430). This beautiful piece of chant was commonly put on a richly illuminated scroll which was unfurled gradually as the Exsultet was sung.

THE RETURN OF THE ALLELUIA

Before the Gospel of the Resurrection is sung, the Alleluia that was suppressed during Lent must return. At St Peter's, a cantor comes before the Pope and says, "I announce to you tidings of great gladness, that is, alleluia!"

The celebrant intones the special Easter Alleluia once, and the faithful sing it back to him. He sings it again on a higher tone, and they sing it back to him.

He sings it yet again, and the third time they sing it back before the Choir goes straight into Psalm 117.1: "Give praise to the Lord, for He is good: His Mercy endures forever!"

THE LITANY OF SAINTS AND PROCESSION TO THE FONT

The Litany of the Saints is sung as the catechumens preparing to be baptized go to the font. As they process, they invoke the intercession of all the saints, and ask for protection from all evils and dangers, and that the Lord would bless, sanctify and consecrate them. As each saint is invoked, we sing, “*ora pro nobis - pray for us!*” We also respond, “*libera nos Domine- spare us, O Lord!*” and “*te rogamus audi nos - we pray you, hear us!*” to some of the other invocations.

THE VICTORY OF THE RESURRECTION: BAPTISMS

In the Sacrament of Baptism, we become children of God and heirs to heaven. We are grafted onto the Body of Christ, initiated into the Catholic Church. It is through Baptism that we share in the Resurrection of Jesus! As we celebrate the Paschal Vigil and the Resurrection of Jesus, it is fitting that we also celebrate the baptisms of adults who have recognized Jesus as their Lord and Savior!

THE VIDI AQUAM

After the Renewal of Baptismal Promises at the Paschal Vigil and the Mass of the Resurrection on Easter Sunday, the priest takes some of the water blessed by plunging the Paschal Candle into the font and sprinkles it around the church, blessing the faithful with it as a reminder of their Baptism.

This Sprinkling Rite can also occur at Mass throughout the Easter Season, and the Church puts on the mouth of her faithful the *Vidi Aquam*, a chant based on Ezekiel 47.1-2:

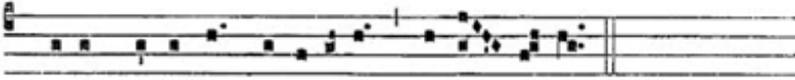
I saw water flowing from the temple on the right side, alleluia! And all those, to whom this water came, were saved, and they shall say, alleluia, alleluia!

CONFIRMATION AND FIRST HOLY COMMUNION

Today the newly baptized, as well as those who may have come into full communion with the Catholic Church, receive Confirmation and First Holy Communion at the Paschal Vigil.

ITE MISSA EST, ALLELUIA

At the end of the Paschal Vigil, and at the end of every Mass during the eight days of the Easter Octave, as well as on Pentecost, the deacon chants,



Ite missa est, alle-lú-ia, alle- lú- ia.
Dé-o grá-ti- as, alle-lú-ia, alle- lú- ia.

“*Ite missa est: alleluia, alleluia!*” - The Mass is ended: go in peace, alleluia, alleluia!” The people gustily respond, “*Deo gratias: alleluia, alleluia!*” - Thanks be to God: alleluia, alleluia!”

SCHEDULE

6p Vespers (Evening Prayer in English) in Chapel
8p Great Paschal Vigil

EASTER SUNDAY OF RESURRECTION

20 April

Today’s Mass is often preceded by a Solemn Procession with the singing of the *Salve festa dies*, written by Venantius Fortunatus (530-609), and arranged as *Hail Thee, Festival Day* by the great RV Williams. In some churches, all of the altars are incensed and a special Easter Sepulchre, empty, except for flowers, is set up. The proper Introit for the Mass is the haunting setting from Psalm 138: “*Resurrexi*- I have risen and am still with thee, alleluia!”

THE VIDI AQUAM AND RENEWAL OF VOWS

At the Mass today, we once again hear the Vidi aquam and are sprinkled with the Easter Baptismal Water. It is a wonderful way for us to remember that our Lenten spiritual battle has already been won by Christ’s Victory at the Resurrection, which was given to us in the Sacrament of Baptism!

EASTER SUNDAY SCHEDULE

8a Low English Mass
10a Solemn English Mass
12.30p Latin Mass

THE OCTAVE OF EASTER

Easter is not over on Easter Day. We celebrate an octave, eight days of Easter. We sing the Gloria, the Sequence and the Creed. Each day has a special Mass formulary attached to it, and we hear all of the apparitions of the Lord Jesus.

Our feasting goes on all week, too. If we have truly entered into the fasting and abstinence of Lent, entering into the desert of spiritual battle with Jesus, we can celebrate and really enjoy our Paschal Partying. This is also a great time to go to Mass every day and give thanks to God for the gift of rising from the dead so that we might have life!

LOW SUNDAY

27 April

The Sunday after Easter is the *Octave* or Eighth Day of Easter.

1. The newly baptized (neophytes) in ancient times removed their white baptismal garment today in a special Mass with the Bishop. It is known as *Dominica in Albis*, the Sunday when the white garments came off.
2. The Introit of the Mass, based on 1 Peter 2.2, prays, “*As newborn babes, alleluia, desire the rational milk with guile, alleluia, alleluia, alleluia.*” Today is also known as *Quasimodo* Sunday for the first word of the Introit in Latin.
3. In England today was known as Low Sunday, in contrast to Easter, which was High Sunday!
4. It has also, since 2002, been known as *Divine Mercy Sunday*, as John Paul II instituted it as the Feast of the Divine Mercy.

THE FORTY DAYS OF EASTER

There are forty days in the Easter Season, also called Paschaltide. We wear the white vestments of purity and triumph and the Alleluia resounds throughout the prayers of the Church!

The Forty Days of Easter are a complement to the Forty Days of Lent. They are filled with great rejoicing. In some Eastern countries, people greet each other with the words, “*Christ is risen!*” to which they respond, “*He is truly risen!*”

JESUS REMAINS WITH HIS FRIENDS

On the evening of the first Easter Sunday, we read in Luke 24.13-35 that two of Jesus' disciples were walking to a town called Emmaus, when Jesus appeared to them. They did not recognize Him, and they told Him the whole story of the incredible events which had taken place in the last few days.

He explained to them everything that was contained in the Scriptures that concerned Him, and the disciples, seeing that it was getting late, said to Him, "Stay with us, because it is towards evening, and the day is now far spent." At table, Jesus took bread, blessed and broke it, and at that moment, the disciples' eyes were opened. They recognized Him in the breaking of the bread. And then He vanished out of their sight.

The disciples commented, "Was our heart not burning within us while He spoke this way, and opened to us the Scriptures?" They returned to Jerusalem, and found the other apostles, who confirmed that they too had seen the Lord.

This passage reminds us that faith is a gift, and that we often can miss the Lord's presence. It is in the Eucharist that we come to know the presence of the Lord. One of the most ancient names of the Mass was the *fractio panis* - the breaking of the bread, because of this Gospel passage.

It is also a reminder that, although the Mass is a commemoration of the Last Supper on Holy Thursday, and also an unbloody representation of Calvary on Good Friday, Christ is made truly present, Body and Blood, Soul and Divinity, in the Eucharist, under the appearances of bread and wine, precisely by the power of the Resurrection. In this sense, the Eucharist is a prolongation into the here and now of the entire Paschal Mystery of Redemption!



EASTER OCTAVE SCHEDULE

Easter Monday

EASTER OCTAVE SCHEDULE

Easter Monday, 21 April

No Mass Scheduled

Easter Tuesday, 22 April

9a Low English Mass

9.30a Adoration Chapel Reopens

Easter Wednesday, 23 April

No Confession

9a Low English Mass

Easter Thursday, 24 April

9a Low English OF Mass

Easter Friday, 25 April

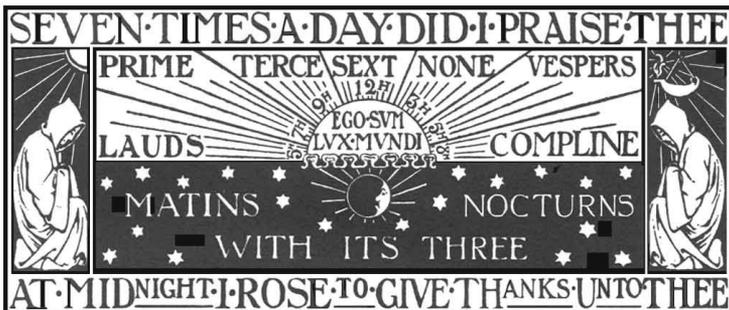
9a Low English Mass

Easter Saturday, 26 April

5p Anticipated English Mass

Low Sunday, 27 April

8a





EASTERTIDE DEVOTION

REGINA CAELI

*Prayed traditionally morning, noon, and night
from the Easter Vigil until Pentecost.*

REGINA Caeli, Laetare, alleluia
Quia quem meruisti portare, alleluia
Resurrexit, sicut dixit, alleluia
Ora pro nobis Deum, alleluia
 ✠ Gaude et Laetare, Virgo Maria, alleluia.
 ✠ Quia surrexit Dominus vere, alleluia.

Oremus.

DEUS, QUI PER RESURRECTIONEM FILII
TUI, Domini nostri Iesu Christi, mundum laetifi-
care dignatus es: praesta, quaesumus; ut per eius
Genetricem Virginem Mariam, perpetuae ca-
piamus gaudia vitae. Per eundem Christum Do-
minum nostrum. Amen.



EASTERTIDE DEVOTION

QUEEN of Heaven, be joyful, alleluia;
Because he whom so meetly thou barest, alleluia,
Hath risen, as he promised, alleluia:
Pray for us to the Father, alleluia.

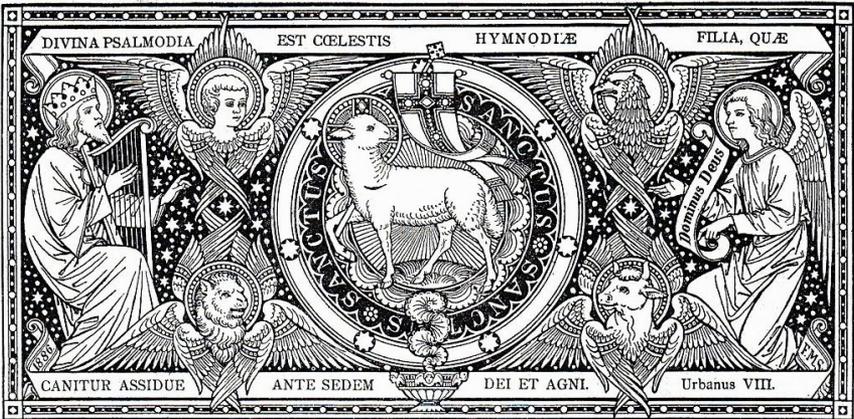
∇: Rejoice and be glad, O Virgin Mary, alleluia.

℞: For the Lord is risen indeed, alleluia.

Let us pray.



**GOD, WHO, BY THE RESURRECTION OF
THY SON** Jesus Christ didst vouchsafe to give
gladness unto the world: grant we beseech thee,
that we, being holpen by the Virgin Mary, his
Mother, may attain unto the joys of everlasting
life; through the same Christ our Lord. Amen.



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