

**WATCH & PRAY:**  
HOLY LENT & THE PASCHAL MYSTERY  
THE YEAR OF OUR LORD: 2026

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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



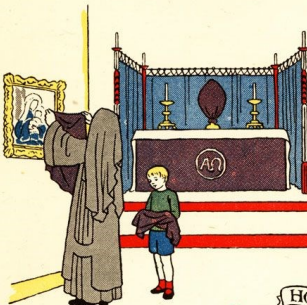
# PASSIONTIDE

The last fortnight of Lent

V

PASSION  
SUNDAY

Passion  
means  
Suffering

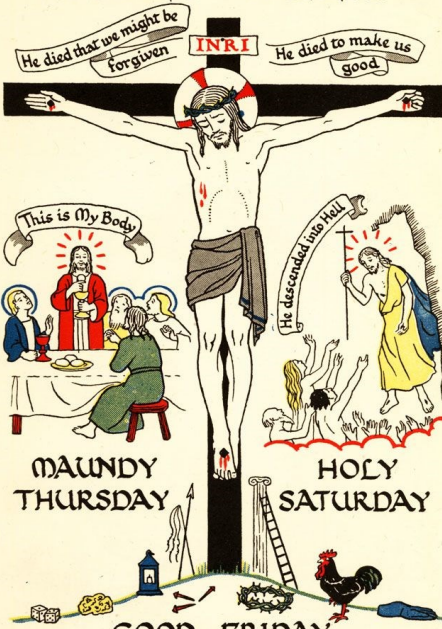


VI



PALM SUNDAY

# HOLY WEEK



MAUNDY  
THURSDAY

HOLY  
SATURDAY

GOOD FRIDAY



## 2026 CALENDAR

ASH WEDNESDAY 18 FEBRUARY

7a Low English Mass & Distribution of Ashes  
10a Distribution of Ashes  
12n Low Latin Mass & Distribution of Ashes  
5p Distribution of Ashes  
7p Solemn English Mass & Distribution of Ashes  
5-6p Confessions

LENTEN PENITENTIAL DEVOTION  
& PROCESSION 20 FEBRUARY

7p Procession in Church

RITE OF ELECTION 28 FEBRUARY

LAETARE SUNDAY 15 MARCH

SOLEMNITY OF SAINT JOSEPH 19 MARCH

12n Low Latin Mass | 6p Solemn English Mass  
7p Bread and Dessert Reception

PASSION SUNDAY 22 MARCH

ANNUNCIATION OF THE LORD 25 MARCH

7a English Mass  
12n Latin Mass

PALM SUNDAY 29 MARCH

*Saturday, 28 March*

5p Blessing of Palms, Saturday Anticipated Vigil

*Sunday, 29 March*

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 30 MARCH

No Public Masses Scheduled

TEMPLE TUESDAY 31 MARCH

Chrism Mass in Charleston

SPY WEDNESDAY

1 APRIL

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

MAUNDY THURSDAY

2 APRIL

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 & Procession of the Most  
Blessed Sacrament  
8.30p Compline (Night Prayer in English) in Chapel  
**Adoration until Midnight in the Chapel**

GOOD FRIDAY

3 APRIL

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  
7p Procession of the Dead Christ  
8p Compline (Night Prayer in English) in Chapel

HOLY SATURDAY

4 APRIL

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

GREAT PASCHAL VIGIL

4 APRIL

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

EASTER DAY

5 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

1 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

8 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

15 FEBRUARY

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

**W**E 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 Peace in Progress Campaign.



Donate Now

For your convenience, you may donate or pledge electronically by scanning these included QR codes.



Make A Pledge



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.

#### PARTICULAR WEEKLY FASTS & ABSTINENCE

This year, join in our parish on a spiritual pilgrimage, outlined in this booklet (p 14- 31), for a guided weekly reflection on scripture, prayer, and weekly communal fasting opportunities as we walk together with Christ toward Jerusalem.

#### 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

12n Latin Mass

#### *Thursday*

7a English Mass

12n Latin Mass

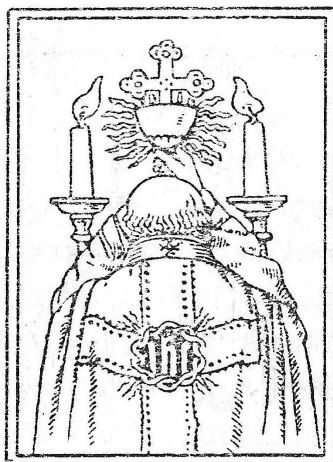
#### *Friday*

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.

### *Our regular Lenten Confession Schedule is:*

Wednesdays: 5-6p | Fridays: 7-8p | Saturdays: 3.30-4.30p

### *Confession for Families*

6 March: 11a-12n

### *Schedule for the 5th Week of Lent (22 - 28 March):*

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

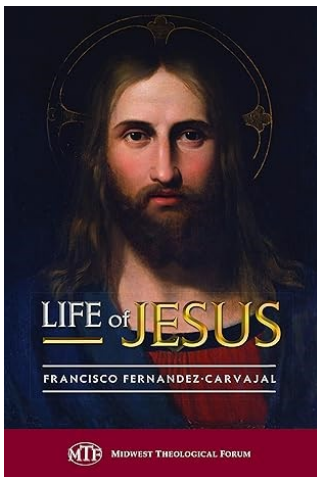
Wednesday: 7-8a | 11a-1p | 5-7p

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

## FORMED LENTEN JOURNEY

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!](http://formed.org/lent!)

## RECOMMENDED READING FROM FATHER SMITH



Every year Father Smith during Holy Week says, “Welcome to Jerusalem.” The journey of Lent is like a pilgrimage to the Holy Land. Francisco Fernández Carvajal’s *Life of Jesus* will take you on a journey that will help you to see the events in the life of Christ from the inside. Start it as soon as you can, and let it accompany you through to the celebration of the Paschal Mystery at Easter.

Available at [www.theologicalforum.org](http://www.theologicalforum.org) and other booksellers.



is a great and holy season, given to us as a time of renewal at the heart of the Church's life. During these days we prepare for the celebration of the paschal mystery of the death, resurrection and

glorification of Jesus Christ. It is a time of austerity, simply so that we can focus on the things that matter in our common and individual lives. In these forty days Mother Church vests herself simply in violet. Her churches are bare, the Alleluia and Gloria are suppressed until Easter, and much of her gracious music is muted. Flowers at her altars and shrines are set aside, and, at the end of the season, the lamps will be extinguished and her altars will be stripped.

But this is her true springtime, when her children grow in grace, in ways often imperceptible, subtle and varied. Lent thus reminds us that the great graces are given by God, not when our senses perceive them or when our hearts are full of consolations, but in the silence and the stillness of the night.

Lent is above all a time of conversion.

We usually think of Lent as a time of fasting and self-denial, but we should also approach it as a chance to renew those things which form us as believers and strengthen our faith.

When we become Christians, we assume a variety of spiritual disciplines so that we will better follow Jesus—we attend Mass, pray, study scripture and other spiritual classics, make a regular confession, and devote ourselves to good works.

During Lent, we should rededicate ourselves to these disciplines and make them a bit more stringent as a means to restore vibrancy, life, and passion in our relationship with God. In short, we are hoping to make our hearts and souls bigger, to create more space for God in our lives.

During Lent we also follow Jesus into the wilderness where he was tempted, and we also attempt through spiritual discipline to resist temptation in our own lives. We pray and proceed with Christ on his procession to Jerusalem and ultimately to Calvary on Good Friday. Throughout Lent we focus also on our own wilderness of temptation, yet we ever keep an eye toward the Resurrection.

Our souls, like our bodies, get run down. Lent is a time for spiritual training; for raising ideals, and practicing exercises and virtues in the hope that they may have permanent effect, and for doing penance for our sins. But we must be practical, not vague. It is better to choose one penance and stick to it, rather than aiming to do too much and failing in fact to do anything.

Let us set out to keep a Holy Lent, praying together the Collect for Ash Wednesday:



**ALMIGHTY AND EVERLASTING GOD**, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

## DAILY READINGS

Throughout the season of Lent we will read together a common set of Scripture lessons and pray together a common set of weekly prayers.

You will need this booklet and a Bible.

If possible, it is often helpful to read, to pray, and to meditate in the same place and at the same time each day.

Prepare by finding the daily lesson and Psalm from Scripture in your Bible and the Collects for the day and week in your booklet. Begin with the Psalm, using the daily Antiphon— a phrase read before and after the Psalm. Then, read and meditate upon the scripture passage given for the day. Continue with the Collects for the day. You may wish to conclude with the Our Father.

The readings will follow this pattern:

- ✠ Creation and Fall
- ✠ Re-creation in Christ
- ✠ The Giving of the Law
- ✠ The Fulfilling of the Law
- ✠ Transformation in Christ
- ✠ The Revelation of God by Christ
- ✠ The Fulfillment of All Things in Christ



## OUR JOURNEY

### ASH WEDNESDAY & DAYS FOLLOWING:

18-21 February

#### *Creation and Fall*

Obligatory Fast on Ash Wednesday (p 9)

**WEEK ONE:** 22 - 28 February

#### *Re-Creation in Christ*

Fast: Sweets & Treats

**WEEK TWO:** 2 - 7 March

#### *The Giving of the Law*

Fast: Unnecessary Spending

**WEEK THREE:** 9 - 14 March

#### *The Fulfilling of the Law*

Fast: Careless Talk & Profanity

**WEEK FOUR:** 16 - 21 March

#### *Transformation in Christ*

Fast: Alcohol or Coffee

**WEEK FIVE:** 23 - 28 March

#### *The Revelation of God by Christ*

Fast: Entertainment & Technology

**HOLY WEEK:** 30 March - 4 April

#### *The Fulfillment of All Things in Christ*

Fast: Food or Meals



## COLLECTS FOR LENTEN READING

### THE DAILY COLLECT

*for use each day throughout lent*

**O** GOD, WHO BEFORE the Passion of thine only begotten Son didst reveal his Glory upon the Holy Mount: Grant unto us that we, beholding by faith the Light of his Countenance, may be changed into his likeness from glory to glory: through the same Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. *Amen.*

### ASH WEDNESDAY

*and weekdays following*

**A**LMIGHTY AND EVERLASTING GOD, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

### FIRST SUNDAY IN LENT

**O** LORD, WHO FOR OUR SAKE didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

### SECOND SUNDAY IN LENT

**A**LMIGHTY GOD, WHO SEEST that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

### THIRD SUNDAY IN LENT

**W**E BESEECH THEE, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defense against all our enemies; through Jesus Christ our Lord. *Amen.*

### FOURTH SUNDAY IN LENT

**G**RANT, WE BESEECH THEE, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Savior Jesus Christ. *Amen.*

### FIFTH SUNDAY IN LENT

**W**E BESEECH THEE, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

### HOLY WEEK

**A**Lmighty AND EVERLASTING GOD, who of thy tender love towards mankind, hast sent thy Son, our Savior Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

## WEEKDAYS FOLLOWING ASH WEDNESDAY

19-21 February

Creation and Fall

Fast: Ash Wednesday

ANTIPHON: *Turn us again, O Lord God of hosts; Show the light of thy countenance, and we shall be whole.*

Psalm of the Week: Psalm 19

*Readings:*

Thursday	Genesis 1:1-19
Friday	Genesis 1:26-2:3
Saturday	Genesis 3:1-24

The Daily Collect: (p 16)

The Weekly Collect: *Collect for Ash Wednesday* (p 16)

## READINGS: CREATION AND FALL

We begin our journey with the intimacy between God and his creation - that is, in the beauty of what theologians call Man's original solitude. As the pinnacle of the creative work of God, Man was alone in the garden with unbroken closeness with his Creator.

Of course, the tragic story does not stop there. Adam and Eve chose to mistrust God and in their disobedience to doubt his goodness. In their Original Sin, we see all creation affected as each relationship with Man is stained by the aftermath of the Fall.

From the tension placed between men and women, between mankind and the created order, and most sorrowfully between Man and God, sin creates confusion, division, and the pain of toil.

This litany of mourning and weeping is taken up through the ages as all creation groans for the coming of the seed of the woman who would crush the head of the serpent; that is, longing for the coming day when he whose poisonous whisperings drew our ancient parents into their first temptation would be forever defeated by the Promised Christ.

## FAST: ASH WEDNESDAY

The Church calls us to mark the beginning of Lent with a day of fasting and abstinence. Likewise, this Friday is the first of the Lenten days of obligatory abstinence from meat. These rules exist to help us remember in our very bodies the gift of life which is ours in Christ Jesus, and to afford us the chance to offer penance for those places in our lives where we have, through sin, fallen short of our high calling as the People of God.

Meditate on the gift of this holy season, and spend time cultivating an awareness of God's presence. Embrace the freedom in Christ to "go, and sin no more." As you pray and are lead to deeper repentance, remember the many opportunities for Confession during Lent here at Prince of Peace.

## WEEK ONE

23 - 28 February

Re-Creation in Christ

Fast: Sweets & Treats

ANTIPHON: *Turn us again, O Lord God of hosts; Show the light of thy countenance, and we shall be whole.*

Psalm of the Week: Psalm 33:1-11

*Readings:*

Monday	John 1:1-9
Tuesday	Isaiah 65:17-25
Wednesday	Ezekiel 36:25-28
Thursday	II Corinthians 5:17-19
Friday	Galatians 6:14-16
Saturday	Revelation 21:1-6

The Daily Collect: (p 16)

The Weekly Collect: *First Sunday of Lent* (p 16)

## READINGS: RE-CREATION IN CHRIST

St. John's gospel opens with an evocative reminder of the beginning of the story of creation. He begins with the line familiar to all of us who start a journey through the Bible - "In the Beginning."

In Genesis, we recounted the creative power of God, whose very speech carries with it an authority and might which brings into existence *everything* from *nothing*.

St. John tells us in his beautiful, poetic gospel that this authoritative, creative Word is none other than the Word-Made-Flesh; that is, the long-awaited Messiah, Jesus Christ.

From the writings of the Hebrew Prophets to the authors of the New Testament, again and again God is shown creating and re-creating a transformative life which is both Ancient and Ever-New.

## FAST: SWEETS & TREATS

This week, resolve to deny yourself any type of sweets or dessert. This could mean a latte in the morning or chocolate in the evening. As you do so, notice what happens inside when you are denied something you've become accustomed to or something you really want-even something as inconsequential as dessert or candy.



## WEEK TWO

2- 7 March

### The Giving of the Law

Fast: Unnecessary Spending

ANTIPHON: *Turn us again, O Lord God of hosts; Show the light of thy countenance, and we shall be whole.*

Psalm of the Week: Psalm 119:25 - 40

#### *Readings:*

Monday	Exodus 20:1-20
Tuesday	Exodus 34:24-35
Wednesday	Sirach 24:19-24
Thursday	Deuteronomy 4:1-8
Friday	Nehemiah 9:6-15
Saturday	Isaiah 2:1-5

The Daily Collect: (p 16)

The Weekly Collect: *Second Sunday of Lent* (p 16)



## READINGS: THE GIVING OF THE LAW

It's important for Christians today to meditate on the purpose and value of the Law. We live so disconnected from the context that we fail to grasp the incarnational principal expressed beautifully in our reading from Deuteronomy this week. "For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? And what great nation is there that has statutes and ordinances so righteous as all this law which I set before you this day?" (Deut 4:7-8)

God gave his law simultaneously to set his covenant people apart from the pagan world around them and to draw them to himself by showing that though he set so high a standard, he alone could and would help them keep this law. And yet, ever and always, we find the promise that God would draw the nations to himself and guide them into a transformational relationship with their creator God.

## FAST: UNNECESSARY SPENDING

This week, resolve to spend nothing on yourself except what is absolutely necessary. Buy no new clothes or gadgets, books or music. Resist the impulse-buying which is so easy and instant on the internet. Eat cheaply and save money. Practice living simply and consider giving away the money you save.



## WEEK THREE

9 - 14 March

The Fulfilling of the Law

Fast: Careless Talk & Profanity

ANTIPHON: *Turn us again, O Lord God of hosts; Show the light of thy countenance, and we shall be whole.*

Psalm of the Week: Psalm 130

*Readings:*

Monday	Matthew 5:17-20
Tuesday	Luke 24:44-53
Wednesday	Romans 2:12-24
Thursday	John 1:14-18
Friday	Galatians 2:15-21
Saturday	Galatians 3:10-28

The Daily Collect: (p 16)

The Weekly Collect: *Third Sunday of Lent* (p 17)

## READINGS: THE FULFILLING OF THE LAW

If we need as modern Christians help in understanding the purpose of the Law in its context and encouragement in meditating on how it can and should shape our knowledge and love of God, how much more should we reflect on the fulfillment of that Law in Christ Jesus?

Our Lord does not relax the requirements of the Law for us today, but rather invites his Church to experience the transfigured life of Grace open to all who are members of his Body. We are invited to experience the holiness and joy of life which comes from being active members in the Work of Christ, living the fruit of God's Law in our homes, parishes, and nation today.

## FAST: CARELESS TALK & PROFANITY

St. James tells us, "If anyone thinks he is religious, and does not bridle his tongue but deceives his heart, this man's religion is vain" (James 1.26). This week abstain from carelessness in your speech. How easy it is to repeat gossip, to delight in malicious talk, to speak out in anger and wound others with our words, to take the Lord's name - even the name of Jesus - in vain. Try to become aware of how habitual this kind of talk can become and resolve to curb it.



## WEEK FOUR

16 - 21 March

Transformation in Christ

Fast: Alcohol or Coffee

ANTIPHON: *Turn us again, O Lord God of hosts; Show the light of thy countenance, and we shall be whole.*

Psalm of the Week: Psalm 24

*Readings:*

Monday	Exodus 33:18-23
Tuesday	Luke 9:28-36
Wednesday	II Peter 1:16-19
Thursday	I John 3:1-3
Friday	II Corinthians 3:7-18
Saturday	II Peter 1:1-9

The Daily Collect: (p 16)

The Weekly Collect: *Fourth Sunday of Lent* (p 17)

## READINGS: TRANSFORMATION IN CHRIST

God told Moses that “man shall not see me and live.” This fruit of the Fall brings us a painful reminder of the loss of that Original Solitude and Grace in which humanity was formed in the Garden of Eden. Even Moses, God’s faithful servant, was cut off from the intimacy with God he craved.

Our reflections this week continue to unfold for us the nature of the Glory of God. Moses was simply *near* that glory, and had his face transfigured by the grace of that light.

Our Lord took with him Peter, James, and John to pray. There they were given a glimpse into the awesome, glory of God and a deeper taste of the divine love which Christ drew them towards. More than even Moses could have hoped for, the disciples could say with awed and humbled voices they beheld God, face-to-face.

The *Transfiguration*, this scene from the gospel accounts, is a promise for all who call Christ Lord - that the *same* transformation of our humanity on display that night on the mountain awaits us in our eternal rest, and even now is at work in the life of Christ’s Church to transform us into a people that reflect his perfect love if only we would cooperate with him.

## FAST: ALCOHOL OR COFFEE

Choose either coffee or alcohol (or both) and refrain from drinking it this week. If neither is something you regularly enjoy, choose another "staple" in your diet. Pay attention to what happens when you thirst for something you routinely enjoy. Try to pray when you have the desire for the thing from which you are abstaining.

## WEEK FIVE

23 - 28 March

The Revelation of God by Christ

Fast: Entertainment & Technology

ANTIPHON: *Turn us again, O Lord God of hosts; Show the light of thy countenance, and we shall be whole.*

Psalm of the Week: Psalm 27:1 - 9

*Readings:*

Monday	Exodus 40:34-35
Tuesday	John 1:1-18
Wednesday	Hebrews 1:1-4
Thursday	Luke 10:21-23
Friday	Matthew 16:13-19
Saturday	Ephesians 1:15-23

The Daily Collect: (p 16)

The Weekly Collect: *Fifth Sunday of Lent* (p 17)

## READINGS: THE REVELATION OF GOD BY CHRIST

As we have seen, Christ not only fulfills the Law, he transforms and draws us into the light of his life of Grace. As we continue to prepare our hearts for the Paschal Mysteries of his Passion, Death, and Resurrection, we must pause to consider the way he offers us an invitation into the nature and life of the Godhead.

In the person of Christ, we are brought into the loving relationship of the Trinity, and invited to participate in that love and unity. As we anticipate the sorrows and joys that Holy Week will evoke in our shared memory, we reflect especially on the gift of the Divine intimacy into which Christ draws his people.

## FAST: ENTERTAINMENT & TECHNOLOGY

This week, forego your usual television and entertainments. Turn off the TV; drive without the radio, podcasts, or playlists. Consider logging off all your social media accounts. Do your best to check and respond only to necessary work emails.

What does it feel like to increase the silence in your life? Ask yourself what silence does for you, and spend the time listening for God's voice.





# HOLY WEEK

30 March - 4 April

The Fulfillment of All Things in Christ

Fast: Food or Meals

ANTIPHON: *Turn us again, O Lord God of hosts; Show the light of thy countenance, and we shall be whole.*

Psalm of the Week: Psalm 2

*Readings:*

Monday	Colossians 1:15-17
Tuesday	Ephesians 1:1-10
Wednesday	I Corinthians 15:51-58
Maundy Thursday	Philippians 3:20-21
Good Friday	I Corinthians 15:20-28
Holy Saturday	Revelation 21:1-7

The Daily Collect: (p 16)

The Weekly Collect: *Collect for Holy Week* (p 17)

## READINGS: THE FULFILLMENT OF ALL THINGS IN CHRIST

At the Great Paschal Vigil, an ancient hymn called the *Exsultet* proclaims this ultimate and mysterious implication of Jesus' resurrection:

*O truly blessed night, when things of heaven are wed  
to those of earth, and divine to the human!*

This profound truth brings us to the promised hope in which we began our journey in Genesis - the promised Fruit of Eve which at last unties the knots of our broken world.

This truth is called a Mystery, and rightly so, for not only does Christ's work confound the human wisdom of every age, he brings us into realities which are united to the will and power of God - realities far beyond our ability to fathom.

And yet, as we make our way from the jubilation of Palm Sunday, through the grief of Good Friday, and the unthinkable joys of Easter Sunday, we are caught up into deeper, truer life.

### FAST: FOOD OR MEALS

Pick a type of food (like meat or carbs or even all "solids") and fast from it for the week, or pick a meal to skip entirely on a daily basis. If you skip meals, spend the time you would have spent preparing and eating food to pray, read the bible or some spiritual classic, or to serve others.

Remember, *Good Friday* is a particularly solemn day of penance, so it is especially fitting that we consider some act of sacrifice in addition to the fasting and abstinence the Church requires of her faithful children on the Fridays of Lent.

## 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 15 February 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.

**I**n 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

18 February

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

20 February

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 start of Lent.

Friday, 20 February 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 27 February, 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.

**27 March** will be *Solemn Stations* with veneration and benediction of the Relic of the True Cross.

#### EMBER DAYS OF LENT

25, 27, & 28 February

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 First 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/lenten-station-churches-of-rome/> and check each day the station church for more information about it. To help better visualize, you could put a map of Rome in your house and mark the station 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

28 February

On (or near) 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 28 February at Saint Mary Magdalene in Simpsonville, SC in two languages: English 10a & Spanish at 2p.

Please either join us there or join us in lifting up these men and women in prayer for God's guidance in their lives.

## 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.

#### LAETARE SUNDAY

15 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.”



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

12n Latin Mass

6p Solemn English Mass

7p Bread and Dessert Celebration

*Bring bread to be blessed and a dessert to share!*

### THE ANNUNCIATION OF OUR LORD

25 March



In England, this was known as Lady Day or Ladymass. 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.*

SCHEDULE  
7a English Mass  
12n Latin Mass

## PASSION SUNDAY

*22 March—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

29 March – 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, 28 March*

5p Blessing of Palms, Saturday Anticipated Vigil

*Sunday, 29 March*

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 p.11 for our Lent Confession Schedule.

## FIG MONDAY

*30 March*

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

No Public Masses Scheduled

## TEMPLE TUESDAY

*31 March*

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

## Chrism Mass Celebrated in Charleston

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

1 April

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

SCHEDULE

7a 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

2 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:

**B**ut 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

3 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.

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. Join us for this procession on 3 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

7p Procession of the Dead Christ

8.30p Compline (Night Prayer in English) in Chapel

#### HOLY SATURDAY

4 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 morning. 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) in Chapel
- 9a Blessing of Easter Baskets

#### THE GREAT PASCHAL VIGIL

4 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 *arundum* 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 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.

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

5 April

THE VIDI AQUAM AND RENEWAL OF VOWS

## 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

12 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, 6 April*

**No Mass Scheduled**

*Easter Tuesday, 7 April*

9a Low English Mass

**9.30a Adoration Chapel Reopens**

*Easter Wednesday, 8 April*

9a Low English Mass

**No Confession**

*Easter Thursday, 9 April*

9a Low English Mass

*Easter Friday, 10 April*

9a Low English Mass

*Easter Saturday, 11 April*

5p Anticipated English Mass

*Low Sunday, 12 April*

8a Low English Mass

10a Solemn English Mass

12n Low Latin Mass





*Special acknowledgement to the Very Reverend Lee Kenyon,  
St. John the Evangelist Catholic Church in Calgary, Alberta, Canada  
& to Church of the Advent, Boston*

*Revised; 2026*

## EASTERTIDE DEVOTION

### REGINA CAELI

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

**R**EGINA 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.



**EUS, QUI PER RESURRECTIONEM FILII  
TUI, Domini nostri Iesu Christi, mundum  
laetificare dignatus es: praesta, quaesumus; ut per  
eius Genetricem Virginem Mariam, perpetuae  
capiamus gaudia vitae. Per eundem Christum  
Dominum nostrum. Amen.**



**O** 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.

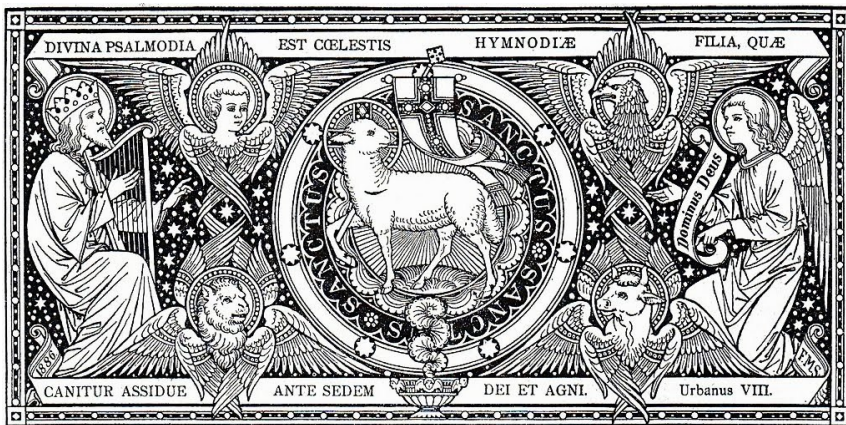
℣: Rejoice and be glad, O Virgin Mary, alleluia.

℟: 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.





PRINCE *of* PEACE  
*Catholic Church & School*  
1209 Brushy Creek Road • Taylors, SC 29687  
[www.princeofpeacetaylors.org](http://www.princeofpeacetaylors.org)