



ST. STANISLAUS, BISHOP AND MARTYR

ROMAN CATHOLIC CHURCH

415 NORTH BROOKFIELD STREET
SOUTH BEND, INDIANA 46628

AN APOSTOLATE OF THE PRIESTLY FRATERNITY OF ST. PETER

Pastor:

Msgr. John C. Fritz, FSSP

Contact:

Rectory Telephone: (574) 233-1217

E-mail: pastor@ststanparish.com

Websites:

www.ststanparish.com

www.facebook.com/ststanparish

Latin Mass Schedule:

Sunday: Mass: 7:30am / Mass: 10:00am

Mon., Wed., Thurs.: Mass: 7:00am

Tues., Fri.: Mass: 6:30pm

Saturday: Mass: 8:15am

Holy Days of Obligation: see website or latest bulletin

Confessions:

Sunday: 9:00-9:45am

Monday: 5:15-6:00pm

Tuesday: 5:30-6:15pm

Saturday: 9:00-10:00am

Also by appointment.

MASS INTENTIONS:

Sunday, February 25, *Second Sunday of Lent* (2 cl.)

7:30am: Family of Patrick Suth

10:00am: *Pro populo*

Monday, February 26, *Feria in Lent* (3 cl.)

7:00am: Family of Patrick Suth

Tuesday, February 27, *Feria in Lent* (3 cl.)

6:30pm: Family of Patrick Suth

Wednesday, February 28, *Feria in Lent* (3 cl.)

7:00am: Family of Patrick Suth

Thursday, March 1, *Feria in Lent* (3 cl.)

7:00am: Michael Sheedy

Friday, March 2, Votive: Sacred Heart of Jesus (3 cl.)

6:30pm: Mass of Reparation

Saturday, March 3, Votive: Immaculate Heart (3 cl.)

8:15am: Michael Sheedy

Sunday, March 4, *Third Sunday of Lent* (2 cl.)

7:30am: Michael Sheedy

10:00am: *Pro populo*

25 February 2018 *Second Sunday of Lent*

ANNOUNCEMENTS:

Lenten Devotions:

On Fridays in Lent, the *Stations of the Cross* will be at 6:00pm, followed by low Mass at 6:30pm. Immediately following Mass, there will be Exposition of the Most Blessed Sacrament with Benediction at 7:30pm.

Current Law for Fasting and Abstinence:

Fasting is required of those from the age of 18 until 59; one full meal is permitted per day, two smaller meals may be taken which together would not equal a full meal. No other food may be taken.

Abstinence from meat is binding on those aged 14 and above.

Sodality of the Blessed Virgin Mary and St. Anne:

The next meeting of the Ladies' Sodality will be Wednesday, **February 28**. We will meet in the church at 7pm for Vespers and Exhortation; meeting and hospitality will follow in the church basement.

Easter Egg Hunt: *Save the Date*

The St. Stanislaus Easter Egg hunt will be held on low Sunday, **April 8** following the 10am Mass. More details to follow.

Parish Promotional Cards:

On the tables in the back of the Church are to be found picture promotional cards that detail Mass times, Confession times, and an invitation from Msgr. Fritz to experience Mass at St. Stanislaus.

Please feel free to take as many as you would like and pass them out to family, friends, and co-workers. Leave them at places you may frequent, on your desk or workspace, indeed anywhere that someone may have a chance to pick it up. Envelopes have been provided if you would like to mail them.

Holy Week:

The Pontifical Commission *Ecclesia Dei* has granted to the Priestly Fraternity of St. Peter the use of the rites of Holy Week prior to the reforms of 1951-1955. Our parish has been selected as one of the apostolates to use this permission. Over the next several weeks, we will examine some of the differences in a series of bulletin pieces.

Folded Chasubles and Broad Stole:

One of the more conspicuous aspects of ceremonies before 1955 was the use of “folded chasubles” and the “broad stole;” these vestments were worn during penitential times. This week we are providing some historical and liturgical information about these vestments and their long use in the Roman Rite.

Liturgical costume was simply an adaptation of the secular attire commonly worn throughout the Roman Empire in the early Christian centuries. The chasuble in particular seems to have been identical with the ordinary outer garment of the lower orders. It consisted of a square or circular piece of cloth in the center of which a hole was made; through this the head was passed. With the arms hanging down, this rude garment covered the whole figure. By a certain point (probably the 6th century) the chasuble became an exclusively ecclesiastical garment, but not an exclusively *priestly* garment; in Rome, all clerics made use of the chasuble into the 9th century. So, not just the priest would wear the chasuble, but the other ministers as well. However, the way in which the chasuble would be worn by the different Orders would also be different. Fr. Braun reports that “the deacons pulled the chasuble, when they ministered in it on penitential days, at the end of the *oratio* up to the shoulders and left it like this until the *alleluia* after the gradual. Then they removed the vestment, wound it - together with the stole, which until then hung straight down with both its ends - like a sash across back and chest to the right side and served like this until the Pope returned after Communion from the altar to the throne. Of the Subdeacons ... they ordered the chasuble somewhat different than the Deacons, that is to say in such a manner, that it formed a puff in the front, probably in order to make use of it for touching the sacred vessels and books. So, in earlier centuries, the form of folding was manifest not by folding the chasuble up in the front, but rather at the sides and up to the shoulders due to the fullness of the ancient garment, as opposed to the chasuble as it appears in the Baroque period and later (ie, the fiddleback); indeed, when we think of the folded chasubles today, we tend to mainly think of them in their Baroque form, with the front of the chasuble either folded upward or cut short. This form of folding is a development which was tied to the shifting form of the chasuble which gradually became less and less ample over the centuries, thereby changing the way in which this was accomplished.

The Folded Chasuble of the Deacon: Two Forms of Wear

It is important at this point to note that there are two manifestations of the folded chasuble as it pertains to the deacon; this will be important to understand a later development: the first is where it is worn up at the sides to the shoulders and let fall; and second is when it is folded yet again and then worn in a sash like form. When they were worn in each of these ways depended upon the point of time within the liturgy. In its modern expression, the folded chasuble turned into two separate vestments: the folded chasuble itself and the broad stole. The broad stole really intends to approximate, not a stole, nor its own vestment separate from the folded chasuble, but rather the folded chasuble when it had been folded once more. This is the origin of what we have come to know as the “broad stole.” The reason for this development was likewise tied to the development of the chasuble itself. Accordingly, the separate *stola latior* developed in order to compensate for this, thereby continuing the tradition of this sash-like vestment at particular times of the liturgy.

****For more information on this topic, please see this article:**

<http://www.newliturgicalmovement.org/2009/03/use-history-and-development-of-planeta.html#.WpA834Pwa71>

Boy's Group Forming:

The *Troops of Saint George* is a fraternal Catholic apostolate for fathers and sons (6-18 years old) looking for a life of adventure coupled with virtue; the mission of the apostolate aims to “use the outdoors as our canvas and the sacraments as our path to light the way for the formation of Holy Catholic men and boys. Whether called to the vocation of the priesthood, the religious life, or that of fatherhood, our fathers and sons will take a prayerful pilgrimage together to fulfill Christ’s desire for them to grow in virtue and in their Holy Catholic Faith as they journey toward heaven.” A *Troop of St. George* is forming in the South Bend area. Monthly meetings for Troop 1253 will held at St. Stanislaus. We are looking for some fathers willing to help lead the troop. If you’re willing to assist in this capacity, or would like more information, please contact the troop Captain, Ted Ellis (ted@the-ellises.org) or visit troopsofsaintgeorge.org.

Hymnal / Missal:

Feel free to use a copy of the *St. Edmund Campion Missal & Hymnal* during your time in church, but *please return* all copies to the back of church.

Music Selections for Sunday, February 18, 10am Mass:

Processional: *O Jesus Christ Remember* (#941)

Mass Ordinary: p. 568; Mass XVII (p. 762) Credo I (p. 768)

Mass Propers: page 111

Recessional: *Ave Regina Caelorum* (#951) / *Crux Fidelis* (#840)