



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

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Websites:

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

7:30am: Michael Sheedy

10:00am: *Pro populo*

Monday, March 5, *Feria in Lent* (3 cl.)

7:00am: Michael Sheedy

Tuesday, March 6, *Feria in Lent* (3 cl.)

6:30pm: Michael Sheedy

Wednesday, March 7, *St. Thomas Aquinas* (2 cl.)

7:00am: Priestly Fraternity of St. Peter [FSSP]

Thursday, March 8, *Feria in Lent* (3 cl.)

7:00am: Michael Sheedy

Friday, March 9, *Feria in Lent* (3 cl.)

6:30pm: Mass of Reparation

Saturday, March 10, *Feria in Lent* (3 cl.)

8:15am: Michael Sheedy

Sunday, March 11, *Fourth Sunday of Lent* (2 cl.)

7:30am: Emily Duttlinger (†)

10:00am: *Pro populo*

4 March 2018

Third 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.

Plenary Indulgence:

A *plenary indulgence* is granted under the normal circumstances to the faithful who, on any of the Fridays of Lent devoutly recite after Communion the prayer *En ego, o bone et dulcissime Iesu* before a crucifix [8, §1, 2°]. The text of this prayer is on the reverse for your convenience.

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.

Easter Egg Hunt:

The St. Stanislaus Easter Egg Hunt will be held on **April 8** following the 10:00 am Mass. We are accepting donations for candy, small toys or religious items to put into the plastic Easter Eggs. Please drop off your contributions in the parish hall, near the refrigerator & mark them "Easter Egg Hunt." Thank you!

Boy's Group Forming:

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-ellis.org) or visit troopsofsaintgeorge.org.

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.

Holy Thursday - The Mass:

Holy Thursday is treated as a solemn feast of the Lord; as on other such solemnities, the vestments are white, and during the Mass both the *Gloria* and *Credo* are said. These customs are proper to the Roman Rite and differ from other rites in the church; for example, in the Ambrosian rite, the vestments are red, a color of mourning in that tradition, and the *Gloria* and *Credo* are *not* said. There are however, several changes from the normal rite of Mass, which indicate the particular character of the day on which the Holy Eucharist and Priesthood were instituted. These changes help us to understand that this day is the beginning of the Paschal mystery, which is completed only on the Sunday of the Resurrection. Therefore, after all of the bells of the church have been rung during the *Gloria*, they are not rung anymore until the Easter vigil. In place of the bells at Mass is used a "clapper," the dissonant sound of which indicates that this is also an occasion of mourning for the Church, the night of Christ's betrayal, His abandonment by the Disciples, and His imprisonment, before His condemnation to death on the following day. In this Mass, the kiss of peace is not given: "Our thoughts turn to the traitor Judas, who on this very day profaned the sign of friendship by making it an instrument of death. It is out of detestation for this crime, that the Church omits, today, the sign of fraternal charity" (Dom Gueranger, *The Liturgical Year*). Otherwise, the whole rite of the celebrant's communion remains the same as in other Masses. The celebrant consecrates two large Hosts on this day, one for the Mass of the Lord's Supper, the other for the rite of the following day. One of the most beautiful aspects of this rite is the special way in which this second Host is prepared for being brought to the Altar of Repose, before the communion of the celebrant. It is placed in a chalice, *not* in a pyx or ciborium, and then covered with a soft pall, a paten turned upside down, and a thin white chalice veil, which is then tied with a ribbon around the node of the chalice. The Host thus enclosed in the chalice is left on the corporal, until the end of the Mass. This custom of enclosing the Body of the Lord in a chalice is a sign of the Passion which He undergoes in His human body, the Passion which He Himself describes as a "chalice" when He goes to pray in the garden (Mt 26, 39- 42; Lk 22, 42). It also serves as to indicate the link between the first Mass, the Lord's Supper, and the Sacrifice of the Cross, which takes place on the following day; the instruments of the Sacrifice of the Mass, the chalice, pall, paten and veil, are used on both days. Now, the celebrant and major ministers genuflect before the Sacrament each time they come to the middle and stand before it, and before they move away from it. When the priest or deacon turn to address or bless the people, they turn only half way, so as not to turn their back to the Blessed Sacrament. At the genuflection in the Last Gospel, the priest turns towards the Sacrament as he says, "Et Verbum caro factum est."

Holy Thursday - The Procession to the Altar of Repose:

In the pre-1955 ritual, after the Mass, the Blessed Sacrament is brought with a solemn procession to a lesser altar of the church, which is decorated for this purpose with flowers, drapes made of precious materials, candles, etc., and fitted with an urn or tabernacle. Many churches had a special urn made particularly for use in this rite. After the Mass, the celebrant removes his chasuble, and dons a white cope. Coming before the altar along with the major ministers, he imposes incense in two thuribles and incenses the Blessed Sacrament as at Benediction. Then he dons a humeral veil, while the deacon ascends the altar, and brings him the Chalice with the large Host closed inside it. All ministers and clergy form a procession, and go to the Altar of Repose, while the choir sings the hymn *Pange lingua*. Two acolytes take turns incensing the Blessed Sacrament. When they arrive at the Altar of Repose, the deacon takes the Sacrament from the priest and places it on the altar. After a pause, the choir sings the *Tantum ergo*, while the Sacrament is incensed again, and finally laid in the urn or tabernacle. The priest, the major and minor ministers and the attending clergy return to the sacristy by the shortest way. It is traditional for the church to remain open until midnight, at which hour it is closed to symbolize the complete abandonment of Christ on the night of His imprisonment.

Holy Thursday - The Stripping of the Altar:

After the Procession with the Blessed Sacrament, the Altar is stripped of all of its furnishings. The priest, deacon and subdeacon remove their Mass vestments and put on violet stoles. They return to the principal altar of the church, along with the Acolytes and attending clergy. The priest intones the antiphon *Diviserunt sibi*, which is continued by the choir, along with *Psalms 21*, while the acolytes remove the altar cloths, altar cards etc. When this has been done, all return to the sacristy.

En ego, O bone et dulcissime Jesu: Indulgence Prayer

Behold, O kind and most sweet Jesus, I cast myself upon my knees in thy sight, and with the most fervent desire of my soul, I pray and beseech thee that thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true contrition for my sins and a firm purpose of amendment; while with deep affection and grief of soul I ponder within myself and mentally contemplate thy five wounds, having before my eyes the words which David the prophet put on thy lips concerning thee: "My hands and my feet they have pierced, they have numbered all my bones."

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, March 4, 10am Mass:

Processional: *O Sacred Head* (#834)

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

Mass Propers: page 115

Recessional: *Ave Regina Caelorum* (#951)/*Blessed Lamb* (#864)