



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:

www.ststanparish.com

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

7:30am: Emily Duttlinger (†)

10:00am: *Pro populo*

Monday, March 12, *Feria in Lent (3 cl.)*

7:00am: Michael Sheedy

Tuesday, March 13, *Feria in Lent (3 cl.)*

6:30pm: Michael Sheedy

Wednesday, March 14, *Feria in Lent (3 cl.)*

7:00am: Michael Sheedy

Thursday, March 15, *Feria in Lent (3 cl.)*

7:00am: Rita Butts (†)

Friday, March 16, *Feria in Lent (3 cl.)*

6:30pm: Mass of Reparation

Saturday, March 17, *Feria in Lent (3 cl.)*

8:15am: Bob Densmor

Sunday, March 18, *Passion Sunday (2 cl.)*

7:30am: Bernard Janicki (†)

10:00am: *Pro populo*

11 March 2018

Lætare Sunday

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.

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 be 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.

Parish Membership:

If you would like to be a member of St. Stanislaus parish, and have not yet registered, please do so. Registration is very simple and quick — please contact Msgr. Fritz.

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 11, 10am Mass:

Processional: *Praise to the Lord the Almighty* (#927)

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

Mass Propers: page 120

Recessional: *Ave Regina Cælorum* (#951)/

Praise to the Holiest (#922)

Good Friday: Mass of the Catechumens

Although the Mass of the Pre-Sanctified is not, of course, the Eucharistic Sacrifice, all of the rituals performed therein are done as they are done in the common rite of Mass. The ministers wear the sacred vestments of penitential Masses; the use of the color black is unique to this day in the Roman Rite (apart from Masses for the Dead). At the beginning, the altar has no cloths on it, and the candles remain unlit as a sign of mourning. The Cross upon the altar is covered with a violet veil. The sacred ministers enter, genuflect to the Cross, and prostrate themselves before it. A single cloth, representing the shroud of Christ's burial, is placed on the altar at the beginning of the rite to signify that all which is done today is the living representation of the death of Christ, who is Himself Priest, Altar and Victim. The rite begins with the first reading, followed by a tract and a collect. Before the prayer, the priest, standing at the Missal with the deacon and subdeacon in line behind him, sings *Oremus*. The deacon sings *Flectamus genua*, and all kneel for a moment of silent prayer, then the subdeacon sings *Levate*, and all rise for the collect. This collect refers both to Judas' betrayal yesterday, and the good thief's confession today, clearly linking the Lord's Supper with the Sacrifice of the Cross. It also looks forward to the Resurrection showing how this day forms the heart and center of the Easter celebrations. There follows the Epistle sung by the subdeacon, another tract, and the Passion of St. John. The Epistle, which is also the ninth prophecy of the Easter Vigil, describes the ritual of the Paschal lamb. The end of this same passage is quoted by St. John, "Neither shall ye break a bone thereof," establishing that Christ is the Paschal Lamb of the New Covenant. As on Palm Sunday, the Passion is sung almost to the end, with the last part by the deacon. On this day the deacon removes his folded chasuble and dons a broad stole for this Gospel. The Gospel book is placed upon the altar, but incense is not used, and the acolytes do not carry candles. The deacon recites the *Munda cor meum*, but is not blessed by the priest. Omitting *Dominus vobiscum* and the title, the deacon sings the end of the Passion; the book of the Gospel is not brought to the priest to be kissed, and he is not incensed by the deacon.

Good Friday: Solemn Prayers

After the Passion, the priest stands at the Missal and sings the "Solemn prayers," a very ancient Christian prayer. The priest begins with an admonition of each prayer's intention. After each admonition, there follow *Oremus*, *Flectamus genua* sung by the deacon, and *Levate* by the subdeacon, and then a collect. When the Solemn Prayers are finished, the major ministers go to the sedilia, and remove their maniples; the priest removes his black chasuble and subdeacon removes his black folded chasuble. (The deacon by this point has kept the "broad stole.")

Good Friday: Veneration of the Cross

The deacon goes to the altar, takes the veiled Cross, and brings it to the priest. The Cross is uncovered in three stages; the title is uncovered first, then the right arm and head, then the veil is completely removed. At each of these three stages, the priest raises the Cross and sings the words *Ecce lignum Crucis*; the deacon and subdeacon sing together with him *in quo salus mundi pependit*. To this the choir answers, *Venite, adoremus* and all except the priest kneel down, turning towards the Cross. When the Cross has been completely uncovered, all remain kneeling, while the priest carries the Cross down to

the middle of the lowest step of the altar. On the floor, in the middle of the sanctuary, a violet carpet is laid, and upon the step, a violet cushion, symbol of the regality of Christ. This cushion is covered with a large white veil, which represents the Shroud of His burial. The sacred ministers go to the seats, where they remove their shoes; the adoration of the Cross is done barefoot, an ancient gesture of repentance. Meanwhile, the choir begins to sing the *Improperia*, or Reproaches of Christ to His people, one of the most beautiful texts in the Missal. All those who are in the sanctuary go in procession to the Cross. As each person comes towards the Cross, he stops before It three times, and makes the "double genuflection," that is, kneels and makes a profound bow. Each person kisses the feet of the Crucified Lord, then rises, genuflects again, and returns to his place. When the three major ministers have finished reading the *Improperia*, the candles are lit upon the altar.

Good Friday: Mass of the Pre-Sanctified

The deacon rises and goes to the credence, where he takes the burse with the corporal in it, and a purificator, and goes to the altar. He lays the corporal upon the altar, as at Solemn Mass, places the purificator next to it, and returns to the sedilia. When the adoration of the Cross is complete, the deacon takes It and brings It back to Its place on the altar. All kneel before the Cross when it passes in front of them.

At this point, the Blessed Sacrament is brought back to the principal altar of the church, with a solemn procession; in this way, the Church emphasizes clearly the connection between the Lord's Supper, and His Sacrifice upon the Cross. All of the ministers form a procession, and return to the main sanctuary of the church, while the choir sings the hymn *Vexilla Regis*. When they arrive before the main altar, the deacon receives the Sacrament from the priest, takes It up to the altar, and unties the ribbon which holds the veil on the chalice. He then arranges the veil in the same way that a chalice is set upon the altar for the celebration of Mass: another clear sign of the connection between the Mass and the death of Christ upon the Cross. The priest incenses the Sacrament once again, and the so-called "Rite of the Pre-Sanctified" properly begins. All of this rite follows, step by step, the rite of the Offertory of the Mass, and the prayers of the celebrant's communion after the canon. All of those elements which refer specifically to the celebration of the Eucharistic sacrifice are omitted, along with the Canon itself. Here we have another clear sign of the sacrificial nature of the death of Christ. The very rubrics of the Missal underline this principle that the rite is modeled on the Rite of Mass; everything in them is described in reference to the practice of the normal celebration of Mass.

Since it is a longstanding custom of the Church that only the celebrant receives communion on this day, at this point the liturgy is effectively completed; the priest and the ministers return to the sacristy in silence. The altar is stripped again, except for the Cross and candles. One of the most important and solemn aspects of this rite is the way in which it leaves a true and powerful sense of absence at the death of Christ. The altar of Repose is taken down, and the few Sacred Hosts remaining (kept for *Viaticum*) are brought to another tabernacle in the sacristy. The church, thus left empty, can only look to the Cross, awaiting the renewal of all things on the following day, the completion of the Paschal mystery. This absence of Christ is in itself a part of the rite of the Pre-Sanctified, since at the end the Sacrament is not on the altar, and the tabernacle is left with the door open.