

ST. PETER'S RAMBLER

3rd Sunday in Lent

Mar. 7, 2021

[Edition 2, Volume 7]

SUNDAY HYMNS

Our Lady of Walsingham Cathedral

Lord, as to Thy Dear Cross We Flee (1838)
John Hampden Gurney (1802-1862)

Forty Days and Forty Nights (1856)
George Hunt Smyttan (1822-1870)

St. John the Baptist, Bridgeport

Lord Christ, When First Thou Cam'st to Men (1931)
W. Russell Bowie (1882-1969)

Lord, When We Bend Before Thy Throne (1802)
Joseph D. Carlyle (1759-1804)

St. Thomas More, Scranton

Praise to the Living God
Tr. Max Landsberg (1845-1927)

O Thou Who Camest From Above (1762)
Charles Wesley (1707-1788)

All My Hope on God is Founded (1899)
Tr. Robert Bridges (1844-1930)

St. Mary the Virgin, Arlington

Creator of the Earth and Skies (1964)
Tr. Donald Wynn Hughes (1911-1967)

The Glory of these Forty Days
Tr. Maurice F. Bell (1862-1947)

St. Thomas More, Toronto

Take Up Thy Cross the Saviour Said (1833)
Charles W. Everest (1814-1877)

Jesu, Lover of My Soul (1740)
Charles Wesley (1707-1788)

Our Lady and St. John, Louisville

O God of Earth and Altar (1906)
G. K. Chesterton (1874-1936)

Praise to the Holiest in the Height (1868)
John B. Dykes (1823-1876)

St. Alban's, Rochester

I Heard the Voice of Jesus Say (1846)
Horatius Bonar (1808-1889)

There's a Wideness in God's Mercy (1862)
Frederick William Faber (1814-1863)

Mount Calvary, Baltimore

Jesu, Lover of My Soul
Horatius Bonar (1808-1889)

There's a Wideness in God's Mercy (1862)
Frederick William Faber (1814-1863)

My Faith Looks Up to Thee (1830)
Ray Palmer (1808-1887)

3rd Sunday of Lent

This week's newsletter includes news from around the Ordinariate, notes on the Year of St. Joseph and a sermon excerpt from OLSJ, an excerpt from St. John Henry Newman on the virtues of fasting, a poem by George Herbert, a review of the this Sunday's propers by Dr. Clint Brand, notes on the Vicar General of the POCSP's nomination as a monsignor by Pope Francis, and more. Congratulations to Rev. Msgr. Timothy Perkins!

Would you consider writing a Parish Profile? Is there a ministry, good work, or event you'd like others to know about? Would you help excerpt passages? Email ordinariateneewsletter@outlook.com to tell us more. Thank you to all the contributors this week!

The opinions expressed here by different authors are their own, and do not officially represent the POCSP unless otherwise indicated.

FR. PERKINS NAMED MONSIGNOR

On Feb. 25th, Bishop Lopes announced that Fr. Timothy Perkins, Vicar General of the POCSP, had been named a Chaplain of His Holiness with the rank of Monsignor by Pope Francis. This is for both the Jubilee celebration of the Ordinariates' founding, and for Fr. Perkin's devoted service to the Ordinariate as a founder, pastor, and Vicar General.

Msgr. Perkins was received into the Church in Sept. 2011 after serving as an Episcopal priest for 21 years. He was ordained by Bishop Kevin Vann of Fort Worth on June 30th, 2012 as one of the "Fort Worth Six". The community he led in Arlington, St. Peter the Rock, was formed from members of his Episcopal community he had led into the Ordinariate. This was the first community to join the North American Ordinariate, which was still in formation. In April 2013, this community was combined with St. Mary the Virgin, which had successfully brought both its community and (a first) its building into the Church in 1994. He was given pastoral charge, and helped the community transition into the POCSP.

In 2016, he was appointed Vicar General, where he has ably helped the chancery during a time of growth. He is well-known both around the Ordinariate, and at the Cathedral, where he assists in ministry. Bp. Lopes praised Fr. Perkins on the occasion: "Of coworkers in the vineyard of the Lord, Monsignor Perkins is the best. I have so often benefited from his wise counsel, his prayerful discernment, and most of all from his friendship. As Vicar General, he stands shoulder to shoulder with me in service to you and in support of our priests and parish communities."

Have a submission or an announcement? Want to help? Contact ordinariateneewsletter@outlook.com.

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Sermon 3: Apostolic Abstinence a Pattern for Christians

Parochial Sermons Vol. 6 Sermon 3

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." 1 Tim. v. 23.

This is a remarkable verse, because it accidentally tells us so much. It is addressed to Timothy, St. Paul's companion, the first Bishop of Ephesus. Of Timothy we know very little, except that he did minister to St. Paul, and hence we might have inferred that he was a man of very saintly character; but we know little or nothing of him... Now, in the text we have accidentally a glimpse given us of his mode of life. St. Paul does not expressly tell us that he was a man of mortified habits; but he reveals the fact indirectly by cautioning him against an excess of mortification. "Drink no longer water," he says, "but use a little wine." It should be observed, that wine, in the southern countries, is the same ordinary beverage that beer is here; it is nothing strong or costly. Yet even from such as this, Timothy was in the habit of abstaining, and restricting himself to water; and, as the Apostle thought, imprudently, to the increase of his "often infirmities."

There is something very striking in this accidental mention of the private ways of this Apostolical Bishop. We know indeed from history the doctrine and the life of the great saints, who lived some time after the Apostles' age; but we are naturally anxious to know something more of the Apostles themselves, and their associates. We say, "Oh that we could speak to St. Paul,—that we could see him in his daily walk, and hear his oral and familiar teaching!—that we could ask him what he meant by this expression in his Epistles, or what he thought of this or the other doctrine." This is not given to us. God might give us greater light than He does; but it is His gracious will to give us the less. Yet perhaps much more is given us in Scripture, as it has come to us, than we think, if our eyes were enlightened to discern it there. Such, for instance, is the text; it is a sudden revelation, a glimpse of the personal character of Apostolic Christians; it is a hint which we may follow out. For no one will deny that a very great deal of doctrine, and a very great deal of precept, goes with such a fact as this; that this holy man, without impiously disparaging God's creation, and thanklessly rejecting God's gifts, yet, on the whole, lived a life of abstinence.

I cannot at all understand why such a life is not excellent in a Christian now, if it was the characteristic of Apostles, and friends of Apostles, then. I really do not see why the trials and persecutions, which environed them from Jews and Gentiles, their forlorn despised state, and their necessary discomforts, should not even have exempted them from voluntary sufferings in addition, unless such self-imposed hardships were pleasing to Christ. Yet we find that St. Paul, like Timothy, who (as the Apostle says) had known "his doctrine and manner of life," [2 Tim. iii. 10.] I say, St. Paul also, in addition to his "weariness and painfulness," "hunger and thirst," "cold and nakedness," was "in watchings often," "in fastings often." Such were holy men of old time. How far are we below them! Alas for our easy sensual life, our cowardice, our sloth! is this the way by which the kingdom of heaven is won? is this the way that St. Paul fought a good fight, and finished his course? or was it by putting behind his back all things on earth, and looking stedfastly towards Him who is invisible?

Now at first sight it may not be clear why this moderation, and at least occasional abstinence, in the use of God's gifts, should be so great a duty, as our Lord, for instance, seems to imply, when He places fasting in so prominent a place in the Sermon on the Mount, with almsgiving and prayer. But thus much we are able to see, that the great duty of the Gospel is love to God and man; and that this love is quenched and extinguished by self-indulgence, and cherished by self-denial. They who enjoy this life freely, make it or self their idol; they are gross-hearted, and have no eyes to see God withal. Hence it is said, "Blessed are the pure in heart, for they shall see God." [Matt. v. 8.] And again, it was the rich man who fared sumptuously every day, who neglected Lazarus; for sensual living hardens the heart, while abstinence softens and refines it. Now, observe, I do not mean that abstinence produces this effect as a matter of course in any given person,—else all the poor ought to be patterns of Christian love,—but that where men are religiously-minded, there those out of the number will make greater attainments in love and devotional feeling, who do exercise themselves in self-denial of the body. I should really be disposed to say,—You must make your choice, you must in some way or another deny the flesh, or you cannot possess Christian love. Love is no common grace in its higher degrees. It is true, indeed, that, as being the necessary token of every true Christian, it must be possessed in some degree even by the weakest and humblest of Christ's servants—but in any of its higher and maturer stages, it is rare and difficult. It is easy to be amiable or upright; it is easy to live in regular habits;—it is easy to live conscientiously, in the common sense of the word. I say, all this is comparatively easy; but one thing is needful, and one thing is often lacking,—love. We may act rightly, yet without doing our right actions from the love of God. Other motives, short of love, are good in themselves; these we may have, and not have love. Now I do not think that this defect arises from any one cause, or can be removed by any one remedy; and yet still, it does seem as if abstinence and fasting availed much towards its removal; so much so, that, granting love *is* necessary, then these are necessary; assuming love to be the characteristic of a Christian, so is abstinence. You may think to dispense with fasting; true; and you may neglect also to cultivate love.

And here a connexion may be traced between the truth I have been insisting on, and our Lord's words, when asked why His disciples did not fast. He said, that they could not fast while the Bridegroom was with them; but that when He was taken from them, then they would fast. The one thing, which is all in all to us, is to live in Christ's presence; to hear [cont. on pg. 5]

AROUND THE ORDINARIATE

- *OLW Cathedral, Houston TX*— Friday, Mar. 12 6:30-8:00 PM, Stations of the Cross, Lenten Meditation of Fr. Hough, Fish Fry KoC
- *OLW Cathedral, Houston TX*— Sunday, Mar. 14 10:50 AM, Lenten Sung Mattins preceding Mass
- *OLW Cathedral, Houston TX*— Tuesday, Mar. 9 6:00 PM, Trebel Choir's choral Evensong
- *OLW Cathedral, Houston TX*— Saturday, Mar. 13 9-12 PM, the Parish's Prayer Day at Planned Parenthood
- *OLW Cathedral, Houston TX*— Support Houston Pro-Life ministries by donating supplies over the next 3 weeks
- *OLW Cathedral, Houston TX*— Sunday, Mar. 14 9:45 AM, Adult Catechesis, Mr. Garnett Shortt on "The Olivet Discourse"
- *OLW Cathedral, Houston TX*— Sunday, Mar. 21 12:30-4 PM, The Dominican Sisters will have an open house at completed convent
- *OLW Cathedral, Houston TX*— Saturday, Mar. 13 7:30 PM, Kevin Clarke and Piping Rock Singers' "By the Waters of Babylon"

- *St. Mary the Virgin, Arlington TX*— Youth Choir will have a special rehearsal, Sat. Mar. 20, 2:00-4:00 PM
- *St. Mary the Virgin, Arlington TX*— A reception will follow the & PM Mass on St. Joseph's, Mar. 19, replacing stations
- *St. Mary the Virgin, Arlington TX*— Saturday, Mar. 20 starting at 10 AM, three priests will be hearing confessions all day

- *St. Alban, Rochester NY*— Stations of the Cross and Benediction, Lenten Fridays at 7 PM (and confession at 12 PM)
- *St. Alban, Rochester NY*— 7 PM Evensong every Sunday, with Solemn Evensong on First Sundays

- *St. John the Baptist, Bridgeport PA*— Catechesis of the Good Shepherd restarts Mar. 17
- *St. John the Baptist, Bridgeport PA*— Wednesday, Mar. 10 at 7:30 PM, congregation meeting on Zoom, tower project update
- *St. John the Baptist, Bridgeport PA*— Wednesday Mar. 17 7:30 PM Adult Forum, Fr. Francis Peffley on the Shroud of Turin
- *St. John the Baptist, Bridgeport PA*— Wednesday Mar. 24 7:30 PM Adult Forum, Fr. John Haas of St. Charles Seminary on Vaccines
- *St. John the Baptist, Bridgeport PA*— Vicar General Msgr. Perkins will visit April 11th, Low Sunday, to celebrate Fr. Ousley's career

- *Incarnation, Orlando FL*— 6:30 Lenten Wednesdays, litany to St. Maria Goretti will be prayed before her relics
- *Incarnation, Orlando FL*— Legion of Mary has resumed meeting, 11:30 Sundays after Mass

- *OLSJ, Louisville KY*— Fr. Erdman will be away Mar. 8-18, cancelling weekday masses, Bible Study, and God & Geek study
- *OLSJ, Louisville KY*— The parish is ordering a Solemn High Mass set of vestments for Easter, seeking memorial gifts

- *St. Aelred's, Athens GA*— Ladies Reading Group meets Tuesdays, 6 PM, now reading "The Sadness of Christ" by St. Thomas More
- *St. Aelred's, Athens GA*— Volunteers sought: ushers, sacristans, helpers to green the Church, and cooking
- *St. Aelred's, Athens GA*— Volunteers sought for Fish Fry on 5th Friday in Lent
- *St. Aelred's, Athens GA*— Stations of the Cross are held ever Friday during Lent at 6 PM, adoration preceding from 5 PM

- *St. Thomas More, Scranton PA*— Saturday, Mar. 13 8:00-2:00 PM, Lenten retreat for Maria Kaupas community, Dr. Christopher Carr speaking on the Atonement
- *St. Thomas More, Scranton PA*— Stations of the Cross will be offered Fridays 6 PM, Wednesdays 5 PM
- *St. Thomas More, Scranton PA*— Daily Office 8 AM and 4:30 PM, Wednesday Evensong cantored, 1st Friday by Academy choir

- *St. Thomas More, Toronto ON*— Mass is now only online due to local restrictions
- *St. Thomas More, Toronto ON*— Tues. Mar. 15 7 PM, visiting celebrant Fr. Favin Alemao will give a talk (on Zoom) on Card. Lustiger of Paris, sponsored by the Association of Hebrew Catholics Toronto

- *St. Luke, Washington DC*— The Church is currently under renovation, with a temporary sanctuary well arranged in the school
- *St. Luke, Washington DC*— Stations of the Cross will be held mornings and evenings every Lenten Friday, 9 AM and 7:30 PM

- *Annunciation, Ottowa ON*— Online devotions on Lenten Thursdays at 8 PM from St. Gregory Prayer Book and devotional reading

- *St. George, Republic MI*— A Parish Hall Meeting will be held on Saturday, March 13th at 10 AM for parents of school age children
- *St. George, Republic MI*— First Friday and Saturday devotions were held this weekend, at 6 PM both days
- *St. George, Republic MI*— Catechism class is currently 10 AM Saturdays in the church
- *St. George, Republic MI*— Extra confessions time will be held on March 17th, 6-7 PM

The Year of St. Joseph at OLSJ

For the last month, OLSJ in Louisville, Kentucky has responded to Pope Francis' declaration of the Year of St. Joseph with a special Wednesday schedule, meant to both foster devotion to him and take advantage of the indulgences attached to him throughout this year. The declaration commemorates the 150th anniversary of the declaration of St. Joseph as Patron of the Universal Church.



The Apostolic Penitentiary has attached an indulgence under the usual conditions (confession, communion, and prayer for the Pope's intentions) to a 30-minute meditation on the Lord's Prayer, Spiritual Retreat on St. Joseph, performance of a work of mercy following his example, family recitation of the Rosary, daily entrusting of one's activity and others' employment to St. Joseph, the recitation of the Litany or Akathistos of St. Joseph, prayed for the relief of persecuted Christians, in the spirit of the Flight into Egypt, and any devotional act to St. Joseph on Wednesday, the day devoted to him.

Following these last two options, the community is gathering Wednesday evenings for confession, Evensong incorporating the Litany and prayers for the Pope's intentions, and Mass. This also serves the purpose of incorporating the Office into the hidden daily life of parishioners: equally suitable for the Year of St. Joseph, and the first year of the Daily Office book being made available to the public.

Homily on the 3rd Sunday in Lent

...God is not just like us. He is in every way fully human, but he also is fully God. That is so critical in today's Gospel lesson. What does Jesus do? He cleanses the temple—and this is not just a simple matter of Jesus wanting to restore right worship. That would be enough!...

The Temple of ancient Israel was the place where heaven and earth were joined, the place where God and Man met. It was a place of encounter, of profound holiness, where humanity met God, where humanity was reconciled with God, where sacrifice was made, where praise was given, where God dwelt, and the people approached. It was that place of encounter. And Jesus comes, seeing his people gathered for worship, seeing his people gathered to meet him, seeing them gather to meet his father. And what does he see? He sees the marketplace.

Now imagine if you will for a moment. Imagine that in the narthex right now. I mean, technically, outside of the building. But imagine that in the narthex right now, we have checkout lines, people moving through. People loudly haggling about what they're willing to pay. People tugging on people's arms and saying "I want that one". Imagine for a moment, trying to go to the Holy Mass with Kroger just outside that door!...And it's important for us to remember that Jesus is not nice in this passage. He's not nice. Jesus is loving, and there is a profound difference: Jesus loves us, but he's not always nice...He's loving. CS Lewis writes in *The Chronicles of Narnia* about Aslan the lion, a symbol for Jesus. Is he safe? The answer is no. But he's good. He's not a tame lion. Jesus is not a tame Savior. He will not allow nothing to stand between his heart, and the heart of his beloved. He will allow nothing to be there, that would be in the way of that encounter with him. He will allow no intrusion, no usurpation, no distraction to be present. He's not nice. But he's loving...

Fr. Jonathan Erdman is the founding pastor of Our Lady and St. John's Catholic Community in Louisville, KY.

Lent

*Welcome deare feast of Lent: who loves not thee,
He loves not Temperance, or Authoritie,
But is compos'd of passion.*

*The Scriptures bid us fast; the Church sayes, now:
Give to thy Mother, what thou wouldst allow
To ev'ry Corporation.*

*The humble soul compos'd of love and fear
Begins at home, and layes the burden there,
When doctrines disagree.*

*He sayes, in things which use hath justly got,
I am a scandall to the Church, and not
The Church is so to me.*

*True Christians should be glad of an occasion
To use their temperance, seeking no evasion,
When good is seasonable;
Unlesse Authoritie, which should increase
The obligation in us, make it lesse,
And Power it self disable.*

*Besides the cleanness of sweet abstinence,
Quick thoughts and motions at a small expense,
A face not fearing light:
Whereas in fulnesse there are sluttish fumes,
Sovre exhalations, and dishonest rheumes,
Revenging the delight.*

*Then those same pendant profits, which the spring
And Easter intimate, enlarge the thing,
And goodnessse of the deed.*

*Neither ought other mens abuse of Lent
Spoil the good use; lest by that argument
We forfeit all our Creed.*

*It 's true, we cannot reach Christ's fortieth day;
Yet to go part of that religious way,
Is better than to rest:*

*We cannot reach our Savior's purity;
Yet are bid, Be holy ev'n as he.
In both let 's do our best.*

*Who goeth in the way which Christ hath gone,
Is much more sure to meet with him, than one
That travelleth by-ways:
Perhaps my God, though he be far before,
May turn, and take me by the hand, and more
May strengthen my decays.*

*Yet Lord instruct us to improve our fast
By starving sin and taking such repast
As may our faults control:*

*That ev'ry man may revel at his door,
Not in his parlor; banqueting the poor,
And among those bis soul.*

-George Herbert (1593-1633) was an Anglican priest, musician, and trilingual poet.

Sunday, March 7

Morning

Diocese of Alghero-Bosa, Italy
Diocese of Balanga, Philippines
Archdiocese of Brisbane, Australia
Apostolic Prefecture of Jiamusi, China
Mission Sui Iuris of Tokelau

Evening

Diocese of Cádiz y Ceuta, Spain
Romanian Catholic Diocese of Cluj-Gherla, Romania
Diocese of Santos, Sao Paulo, Brazil
Diocese of Sion, Switzerland

Monday, March 8

Diocese of Buenaventura, Colombia
Diocese of Juína, Mato Grosso, Brazil
Maronite Catholic Eparchy of Latakia, Syria
Diocese of Monterey in California, USA
Territorial Abbey of Subiaco, Italy

Chaldean Catholic Diocese of Alquoch, Iraq
Territorial Prelature of Chuquibambilla, Peru
Diocese of Kagoshima, Japan
Diocese of Quilon, India

Tuesday, March 9

Archdiocese of Madang, Papua New Guinea
Diocese of Rayagada, India
Diocese of Shanghai, China
Diocese of Tete, Mozambique

Diocese of Antsirabé, Madagascar
Archdiocese of Birmingham, England
Diocese of Boise City, Idaho, USA
Diocese of San Ignacio de Velasco, Bolivia

Wednesday, March 10

Diocese of Antigonish, Nova Scotia, Canada
Diocese of Hvar, Croatia
Diocese of Lins, Sao Paulo, Brazil
Diocese of Moshi, Tanzania
Diocese of Varaždin, Croatia

Archdiocese of Crotone-Santa Severina, Italy
Diocese of Kalisz, Poland
Diocese of Legazpi, Philippines
Diocese of Uyo, Nigeria

Thursday, March 11

Diocese of Bauchi, Nigeria
Ordinariate of the Faithful of the Eastern Rites in Brazil
Melkite Greek Catholic Patriarchal Dependent Territory of Jerusalem, Palestine
Diocese of Konongo-Mampong, Ghana
Territorial Prelature of Mixes, Oaxaca, México

Diocese of Cyangugu, Rwanda
Archdiocese of Ispahan, Iran
Diocese of Sale, Australia
Mission Sui Iuris of Turks and Caicos, Antilles

Friday, March 12

Diocese of Bogor, Indonesia
Diocese of Caroline Islands, Federated States of Micronesia
Diocese of Fabriano-Matelica, Italy
Archdiocese of San José de Costa Rica
Archdiocese of San Juan de Puerto Rico

Diocese of Assisi-Nocera Umbra-Gualdo Tadino, Italy
Territorial Prelature of Loreto, Italy
Archdiocese of Potenza-Muro Lucano-Marsico Nuovo, Italy
Diocese of Puqi, China

Saturday, March 13

Diocese of Brentwood, England
Diocese of Ciudad Valles, San Luís Potosí, México
Diocese of Kibungo, Rwanda
Chaldean Catholic Eparchy of Cairo, Egypt
Diocese of Novara, Italy

Diocese of Luz, Minas Gerais, Brazil
Diocese of Multan, Pakistan
Diocese of Phú Cường, Viet Nam
Diocese of Roseau, Dominica, Antilles

His voice, to see His countenance. His first disciples had Him in bodily presence among them; and He spoke to them, warned them, was a pattern to them, and guided them with His eye. But when He withdrew Himself from the world of sense, how should they see Him still? When their fleshly eyes and ears saw Him no more, when He had ascended whither flesh and blood cannot enter, and the barrier of the flesh was interposed between Him and them, how should they any longer see and hear Him? "Lord, whither goest Thou?" they said; and He answered to Peter, "Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards." They were to follow Him through the veil, and to break the barrier of the flesh after His pattern. They must, as far as they could, weaken and attenuate what stood between them and Him; they must anticipate that world where flesh and blood are not; they must discern truths which flesh and blood could not reveal; they must live a life, not of sense, but of spirit; they must practise those mortifications which former religions had enjoined, which the Pharisees and John's disciples observed, with better fruit, for a higher end, in a more heavenly way, in order to see Him who is invisible. By fasting, Moses saw God's glory; by fasting, Elijah heard the "still small voice;" by fasting, Christ's disciples were to express their mourning over the Crucified and Dead, over the Bridegroom taken away: but that mourning would bring Him back, that mourning would be turned to joy...

-St. John Henry Newman (1801-1890) was an Anglican, later Catholic, academic and priest, vicar at St. Mary the Virgin, Oxford, and founder of the Oxford Movement. Created Cardinal by Pope Leo XIII, he was a noted preacher, writer, and poet throughout his life.

LESSONS FOR THE WEEK (2020-2021 ORDO) (purchase [here](#))

THIRD SUNDAY IN LENT (Violet)

Feb. 14: MP Pss: 93, 96 Lessons: Gen 18:17-end ♦ Lk 18:1-14 DWM 266 Creed, Lec 29
(Sun.) EP 2 34 Gen 24:1-28 ♦ Mk 14:53-end

Monday in the Third Week of Lent (Violet) [*St. John of God, Religious*]

Feb. 15: MP Pss: 80 Lessons: Ex 12:37-end ♦ Jn 4:27-end D 268, L 237 (or 236 on any feria)
(Mon.) EP 77, 79 Ex 13:1-16 ♦ Eph 3

Tuesday in the Third Week of Lent (Violet) [*St. Frances of Rome, Religious*]

Feb. 16: MP Pss: 78:I Lessons: Ex 13:17-14:14 ♦ Jn 5:1-23 D 270, L 238
(Tues.) EP 78:II Ex 14:15-end ♦ Eph 4:1-16

Wednesday in the Third Week of Lent (violet)

Feb. 17: MP Pss: 119:XIII-XV Ex 15:1-26 ♦ Jn 5:24-end D 272, L 239
(Wed.) EP 81-82 Ex 15:27-16:35 ♦ Eph 4:17-30

Thursday in the Third Week of Lent (Violet)

Feb. 18: MP Pss: 83 Lessons: Ex 17 ♦ Jn 6:1-21 D 274, L 240
(Thurs.) EP 85-86 Ex 18 ♦ Eph 4:31-5:21

Friday After Ash Wednesday (Violet)

Feb. 19: MP Pss: 88 Lessons: Ex 19 ♦ Jn 6:22-40 D 276, L 241
(Fri.) EP 91-92 Ex 20:1-21 ♦ Eph 5:22-6:9

Saturday in the Third Week of Lent [*BVM: Mass of Saint Mary 3*] (Violet)

Feb. 20: MP Pss: 87, 90 Lessons: Ex 22:20-23:17 ♦ Jn 6:41-end D 278, L 242; D 993, L 707-712
(Sat.) EP 1 136 Ex 23:20-end ♦ Eph 6:10-end

3rd Sunday in Lent: Armed for Spiritual Combat

It is easy to think about the season of Lent in largely negative terms, as matter of “giving things up,” of self-denial, and renunciation. In the Sacred Liturgy, we fast from sight with the veiling of images [as is custom at the Cathedral during Lent], we forego the *Gloria in excelsis Deo* at Sunday Masses, and we refrain saying the *Alleluia* throughout the season. Even yet, it is worth attending to the positive features of Lent and remembering the augmented resources the Church gives to the faithful for more resolutely turning to the Lord and for better arming our souls in the spiritual combat at hand.



The Mass texts throughout Lent constantly remind us that we do not fight alone and that God is always ready to give more to those from whom He asks more. The Propers for the Third Sunday in Lent provide many affirmative examples of how the Lord’s “loving-kindness” works strength in battle, relief in travail, and help in need. The Introit offers confidence amid desolation and misery: “Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.” The Collect answers our “hearty desires” and calls God to “stretch forth the right of thy majesty, to be our defence against all our enemies.” And the Tract (which replaces the Alleluia for the Gospel acclamation) echoes the Introit in lifting our gaze to the source of strength: “Even so our eyes wait upon the Lord our God.”

Among the special resources our Missal provides in Lent is the “Prayer over the People” (*Oratio super Populum*) which follows the Postcommunion and precedes the Blessing at all of the Masses in Lent. These formularies are an ancient feature of the Catholic Mass, dating back to the fourth century, but by the time of Pope St. Gregory the Great (sixth century AD) they were restricted to Lenten Masses. Newly restored to the Roman Rite with the third typical edition of the revised Roman Missal (2008), these special Lenten texts come into the Ordinarate Missal on the precedent of the so-called Anglican Missals which enriched the Book of Common Prayer and nurtured a Catholic sensibility during the time of ecclesial separation.

Here on the Third Sunday in Lent, the Prayer over the People augments the Blessing and sends the faithful forth from Mass, charged with zeal for charity and faithfulness: “We beseech thee, O Lord, to rule the hearts of thy faithful people: and in thy loving-kindness, grant thy servants grace; that, abiding in the love of thee and their neighbour, they may fulfil the whole of thy commandments; through Jesus Christ our Lord. Amen.”

Dr. Clint Brand is an instituted acolyte at the Cathedral, a professor at the University of St. Thomas, and a Knight of the Order of St. Gregory.