

## ST. PETER'S RAMBLER

Palm Sunday

Mar. 26, 2021

[Edition 2, Volume 8]

### SUNDAY HYMNS

(Passion Sunday)

#### **Our Lady of Walsingham Cathedral**

*Let Thy Blood in Mercy Poured* (1907)

John Brownlie (1857-1925)

*The Glory of these Forty Days* (St. Gregory)

Tr. Maurice F. Bell (1862-1947)

#### **St. John the Baptist, Bridgeport**

*In the Cross of Christ I Glory* (1825)

John Bowring (1792-1872)

*Jesus, Name All Names Above* (890)

Tr. John Mason Neale (1818-1866)

#### **St. Thomas More, Scranton**

*We Sing the Praise of Him Who Died* (1815)

Thomas Kelly (1769-1855)

*And Now, O Father, Mindful of the Love* (1874)

William Bright (1824-1901)

*Lift High the Cross* (1887)

George William Kitchin (1827-1912)

#### **St. Mary the Virgin, Arlington**

*When I Survey the Wondrous Cross* (1707)

Isaac Watts (1674-1748)

*And Now, O Father, Mindful of the Love* (1874)

William Bright (1824-1901)

Attende Domine "Hear Us, O Lord" (1986)

*Ab, Holy Jesus, How Hast Thou Offended* (1897)

Tr. Robert Bridges (1844-1930)

#### **St. Thomas More, Toronto**

*The Royal Banners Forward Go*

Tr. John Mason Neale (1818-1866)

*When I Survey the Wondrous Cross* (1707)

Isaac Watts (1674-1748)

#### **Our Lady and St. John, Louisville**

*My Faith Looks Up to Thee* (1830)

Ray Palmer (1808-1887)

*Ab, Holy Jesus, How Hast Thou Offended* (1897)

Tr. Robert Bridges (1844-1930)

#### **St. Alban's, Rochester**

*Ab, Holy Jesus, How Hast Thou Offended* (1897)

Tr. Robert Bridges (1844-1930)

*The Royal Banners Forward Go*

Tr. John Mason Neale (1818-1866)

*Ride On, Ride On in Majesty* (1827)

Henry Hart Milman (1791-1868)

### Palm Sunday

This week's newsletter includes news from around the Ordinariate, including Annunciation's creative response to the shut-down during Lent, notes on Mons. Perkin's interview and the recent Seminary Mass, some poems by GK Chesterton, a description of the background to Passiontide by Dr. Clint Brand, and more. Happy Palm Sunday!

The release date of the newsletter will now be no later than late Saturday afternoon, so that it can be used at Sunday's Mass. For this reason, hymns and announcements will be taken from the previous Sunday.

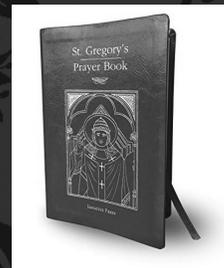
Would you consider writing a Parish Profile? Is there a ministry, good work, or event you'd like others to know about? Would you help excerpt passages? Email [ordinariatenewsletter@outlook.com](mailto:ordinariatenewsletter@outlook.com) to tell us more. Thank you to all the contributors this week!

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

### LENTEN DEVOTIONS FROM THE ST. GREGORY PRAYER BOOK AT ANNUNCIATION

*Daniel Bezalel Richardsen, Parish of the Annunciation of the Blessed Virgin Mary, Ottawa.*

Once a week, on Sunday evenings, there have been a number of us in Ottawa who gather for an hour online for Lent. Given the restrictions of the pandemic on in-person gatherings, many of us have been missing much, particularly the lively time of fellowship after Mass. In addition to catching up with each other and offering mutual support during this special season of penance and preparation, we have also been praying some Lenten devotions from the St. Gregory Prayer Book (SGPB).



I have been very grateful for the publication of the SGPB as it is a veritable treasury of prayers both familiar and totally new. Like many prayer books and copies of the Bible, certain portions get thumbed far more frequently than others. I have been often curious about the fresh, unopened pages, and knew that a section of them concerned Lent. I felt a need to pray these prayers, and to pray them with others.

My wife, Ivanka, is Ukrainian Catholic, and between us, we have been delighted to live our Catholic faith through sharing in the richness of the Byzantine tradition paired with the beauty of the Anglican and English Catholic patrimony. The virtual Lenten hours have been open to those from both our parishes where many mutual friendships already exist. St. Gregory, the one who sent St. Augustine of Canterbury to Britain, is also credited with penning the Eastern Church's profound Liturgy of Pre-Sanctified Gifts. Deeply revered by both the East and the West, the SGPB is indeed very meet and right as a source of prayers for us.

Have a submission or an announcement? Want to help? Contact [ordinariatenewsletter@outlook.com](mailto:ordinariatenewsletter@outlook.com).

Enjoyed the paper? Please donate \$2 or more to the Diocesan seminarian fund, at <https://ordinariate.net/give-to-sff>.

Feel free to print out and distribute copies.

## A Reading from John of Ford, *Sermons on the Last Verses of the Song of Songs*

John of Ford, *Sermons on the Song of Songs*, VI. Tr. by Wendy Mary Beckett, 1984: 204-206. Whatever the Lord Jesus endured or still endures or will one day endure, either in himself or in his body, it is the eve of the great Sabbath, a preparation for eternal peace and freedom and a lesson in how to attain that paschal joy. So the Lord's blessed bride, who has already greeted from far off the peaceful freedom of this great Sabbath, now prepares for herself whatever is needed for that solemn day, coming in advance to anoint the body of Jesus, which she is herself, for burial. And since she is well aware that she cannot rise with Christ unless she has first been buried with him, and that she cannot be buried with him unless she has been crucified with him, unless she has died with him, she chooses 'crucifixion' for her soul and death for her bones.

But now, when she voluntarily takes up the cross and her hands and feet are nailed to it with his, now the cross indeed triumphs in his members, at least for the most part. Now, though sin may tempt her, she consents in neither mind nor act, for she has something in which she greatly glories, and that is the cross of her Lord, Jesus Christ. Of course, while her soul is still within her, she cannot yet glory in it wholly. But when the Spirit of God divides soul from body with his sword, then all that is animal in her through concupiscence will be swallowed up by the spiritual. Only then will she be able to consider herself dead with Christ, only then will she venture to triumph over death and cry with Christ: 'It is consummated' (Jn 19:30).

But what is the soul to do who certainly has the wish to lay down her life, but is absolutely without the power to do so? It seems to me that there is only one thing that helps, while we are still on earth, to prepare the soul for the death and burial which she longs for, and that is never to come down from the cross. Whatever the persuasion of evil spirits, whatever the flattery of friends, (and however many of them are) whatever the incitements of the enemy, the soul must not come down from the cross, but must stretch out her arms all day long and say with Paul, 'With Christ I am nailed to the cross' (Gal 2:19). She must say with Andrew: 'Never permit me, Lord, to be taken down from this cross'. She must say with David: 'Pierce my flesh with your fear' (Ps 119:20). Then she must make confession with the crucified thief, a twofold confession; she must frequently confess to the High Priest who hangs with her on the cross both her own sinfulness and the immaculate innocence which is his alone. And if she persists in these two confessions, she will win from the cross of Jesus to her own cross, yes, she will truly win not only forgiveness for her guilt but even the promise of life. Further, Jesus does not put off his promises; not in the distant future, but here and now he gives forgiveness and, after a little while, that is, on the very same day, he gives life.

*-John of Ford (1140-1214) was a Cistercian Prior and Abbot at Forde in England. An ally of King John, he completed St. Bernard of Clairvaux's commentary on the Song of Songs. This reading is taken from the Customary of Our Lady of Walsingham, which provides excerpts from Anglican and pre-Reformation Divines that may be used in the North American Daily Office where a "sermon or reflection" is indicated.*

### The Donkey

*When fishes flew and forests walked  
And figs grew upon thorn,  
Some moment when the moon was blood  
Then surely I was born.*

*With monstrous head and sickening cry  
And ears like errant wings,  
The devil's walking parody  
On all four-footed things.*

*The tattered outlaw of the earth,  
Of ancient crooked will;  
Starve, scourge, deride me: I am dumb,  
I keep my secret still.*

*Fools! For I also had my hour;  
One far fierce hour and sweet:  
There was a shout about my ears,  
And palms before my feet.*

### The Convert

*After one moment when I bowed my head  
And the whole world turned over and came upright,  
And I came out where the old road shone white.  
I walked the ways and heard what all men said,  
Forests of tongues, like autumn leaves unshed,  
Being not unlovable but strange and light;  
Old riddles and new creeds, not in despite  
But softly, as men smile about the dead.*

*The sages have a hundred maps to give  
That trace their crawling cosmos like a tree,  
They rattle reason out through many a sieve  
That stores the sand and lets the gold go free:  
And all these things are less than dust to me  
Because my name is Lazarus and I live.*

*-GK Chesterton (1874-1936) was an Anglican, then Catholic journalist, writer, and poet.*

[Cont. from page 1] We begin by either listening to a song or a piece of sacred music, and with a reflection. These reflections have come from various sources: Fr. Henri Nouwen, Pope Emeritus Benedict XVI, multimedia from the Knights of Columbus, texts from Communion & Liberation, the Orthodox theologian Fr. Alexander Schmemmann, and the Canadian Anglican priest, Fr. Robert Crouse. Following this, we take time to pray. As I write this, we have already met for the first four Sundays of Lent. Twice each we have prayed 'A Devotion on the Five Wounds of Our Saviour' and 'St. Gregory's Prayer on the Passion'.

I have been often moved and surprised by our time together. Since it is voluntary, one never knows who will show up or what they will share. Ivanka and I have decided that in the event that no one else is there, that we would still take the time to read the reflections and pray together. So far, thanks be to God, we have never been alone. And not everyone has been able to come every week. But it does not seem to matter. We have experienced the presence of the Holy Spirit who manifests Himself through our own modest efforts to be present to each other, and to earmark this time for solidarity and prayer. We have seen friends who have not been physically to church since the beginning of the pandemic. We have gotten to deepen our friendships with others we hadn't spoken with much before. We have been able to learn these weighty prayers from the Catholic tradition and knit them into our lives for the first time.

We have two more meetings to go, and in addition to praying a couple more "new" prayers ('A Pleading of the Passion' and 'The Fifteen Oes of St. Bridgit touching on the Passion'), we look forward to encountering what God has in store and what He will make of our time set apart for this purpose in the days to come.

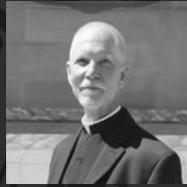


## AROUND THE ORDINARIATE

- *OLW Cathedral, Houston TX*— The Altar of Repose will be kept at the shrine until Midnight, then in St. Jude Hall until Noon Good Friday
- *OLW Cathedral, Houston TX*— The midnight “St. Lawrence Grill” (held since 2002) will occur after the Easter Vigil Mass
- *OLW Cathedral, Houston TX*— The *Chorus Angelorum* Gala will be held on Friday, April 30th at 6:30 PM
- *OLW Cathedral, Houston TX*— Catholic Kids Camp has been scheduled for July 26-30 2021
- *OLW Cathedral, Houston TX*— The Walsinghamers will be hiding a thousand eggs for the parish Easter Egg hunt
- *OLW Cathedral, Houston TX*— Sunday, Mar. 28 9:45 AM, Adult Catechesis, Mr. Eric Domuret “Communism and the Medieval Theater”
- *OLW Cathedral, Houston TX*— Sunday, Mar. 21 12:30-4 PM, The Dominican Sisters held 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*— Low Mass today is moved to 1:30 PM to accommodate longer services
- *St. Mary the Virgin, Arlington TX*— Last Friday, the Knights held their annual fundraiser Fish Fry and Stations of the Cross
- *St. Mary the Virgin, Arlington TX*— The youth choir held a special rehearsal Saturday afternoon
  
- *St. Alban, Rochester NY*— Fr. Davis has been on vacation Mar. 22-26, while attending the Chrism Mass; Stations was still held
- *St. Alban, Rochester NY*— 7 PM Holy Tuesday there will be Tenebrae, and holy Wednesday *Cor ad Cor* will still be held
  
- *St. John the Baptist, Bridgeport PA*— Catechesis of the Good Shepherd is now running Wed. and Fri. 9:45-11:45 AM
- *St. John the Baptist, Bridgeport PA*— Last Wednesday marked the first anniversary of daily online Evensong
- *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 visited April 11th, Low Sunday, to celebrate Fr. Ousley’s career
  
- *Incarnation, Orlando FL*— Thank you to the parishioners who cleaned the parish for Easter!
- *Incarnation, Orlando FL*— There will be a potluck luncheon on April 11, following the 10:15 AM Mass
- *Incarnation, Orlando FL*— The Rummage Sale has been scheduled for Saturday, April 24th
- *Incarnation, Orlando FL*— Parents are encouraged to attend the Safe Environment training today following the 10:15 AM Mass
  
- *OLSJ, Louisville KY*— Tenebrae will be celebrated on Holy Wednesday at 8 PM
- *OLSJ, Louisville KY*— The Three Hours Devotion will be held at St. Margaret Mary’s on Good Friday
- *OLSJ, Louisville KY*— New schedule: 4:30-6:30 PM Confessions, Evensong, and Mass Wed., 5-6:30 PM Stations and Mass Fri.
- *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*— on Holy Saturday at 10:30 AM, the community will use the Liturgy of the Word for the day given in the Missal
- *St. Aelred’s, Athens GA*— Tenebrae will be held on SpY Wednesday at 6 PM
  
- *St. Thomas More, Scranton PA*— Confessions are being held 30 minutes before all Masses
- *St. Thomas More, Scranton PA*— A piano in the Parish Hall is free to anyone willing to move it to a good home
- *St. Thomas More, Scranton PA*— Two parishioners have taken charge to reorganize Eucharistic Adoration, see bulletin for more
- *St. Thomas More, Scranton PA*— The First Friday and Saturday devotions will not be held in April
- *St. Thomas More, Scranton PA*— Daily Office 8 AM and 4:30 PM, Wednesday Evensong cantored, 1<sup>st</sup> Friday by Academy choir
  
- *St. Thomas More, Toronto ON*— STM choir will sing Mass today, on Easter, Whitsunday, and Jun. 27th, the Patronal Festival
- *St. Thomas More, Toronto ON*— Tues. Mar. 15 7 PM, visiting celebrant Fr. Favin Alemao gave 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. George, Republic MI*— A Parish Hall Meeting was held on Saturday, March 13th at 10 AM for parents of school age children
- *St. George, Republic MI*— Catechism class is currently 10 AM Saturdays in the church

## Interview with Mons. Perkins

Deborah Gyapong, the former president of ACS, has recently interviewed Mons. Perkins about the Office Book, his nomination monsignor, and the growth of the Ordinariates. The talk will be interesting to all those invested in the current development of the Office, as he gives some updates about the roll-out of the second printing (in progress!) and notes on the development of the office over the past two decades.



## Seminary holds Ordinate Mass

Fr. Aaron Williams, with the permission of Bp. Lopes, celebrated a solemn Mass of the Five Wounds on March 16<sup>th</sup> at Notre Dame Seminary in New Orleans, known for introducing seminarians to a variety of forms. The Mass has been [written up](#) very well for ACS by Rev. Thomas Kennedy, the transitional deacon who served as subdeacon, who noted also the role his Episcopal heritage has played in his discernment and formation.



## Homily for the Chrism Mass

...In baptism, sacred Chrism bears witness to our incorporation into Christ Priest, Prophet, and King, so that by sharing in the very mystery of his death, we may also share in the passing to new life. The same Chrism is fired with the seven-fold grace of the Holy Spirit in the Sacrament of Confirmation, the Sacrament which seals us for God in Christ. And, in the anointing of Holy Orders, the anointing of priests, those who have been chosen by God and called by the Church, are further conformed to Christ the head and shepherd, anointed with the prophetic and the governing spirit for the glory of God and for building up his body, the Church. Through this sacred Oil of Chrism which bears the name of Christ, we are made Christ, heirs to the kingdom, and sharers in his very person and mission...

And then there is the Oil of Catechumens. You know, the one we don't know very much about. It's less present in our ecclesial consciousness: How many of you remember being anointed with the Oil of Catechumens? I certainly don't. It is good for us therefore to reflect on this oil and its use in the Church, precisely so that its richness may also not be lost. The prayer of blessing this oil speaks of strength and protection. This itself recalls the use of oil in the ancient world, as a remedy for wounds and injuries and burns. In the time of the Roman Empire, it was customary for legionaries to anoint their entire bodies with oil before battle, understood almost as a talisman, as a protection for the body, and as a spiritual strengthening of the nerve, for what was about to come. And although that this is pre-Christian in its thought, there is a lingering sense to these ancient practices, where the anointing is tied to the virtue of courage. And we anoint infants with it for the virtue of courage. This is the sense that's preserved in the prayer of blessing. Catechumens, children, and adults are anointed for courage, to understand the gospel, and to undertake, with a generous spirit, the labors of Christian life. Because the Christian life requires courage. It is a courageous act to witness to Christ and to our Catholic faith in the world today. The powers of this world continue to rage against the Church. It is good, therefore, to prepare those who are to be baptized with a strengthening power to reject evil and to renounce sin. This oil is charged with the very exorcistic power of the risen Lord, who disarms the powers and principalities of this world, who brings true health and liberation, who drives away the Devil and all the lies he tells.

There's also a prevenient quality to this blessing and use of oil, prevenience, grace that goes ahead of us, that prepares the way for us. The anointing with the Oil of Catechumens anticipates baptism and prepares the person to receive abundantly from the font of life, by strengthening the human nature, upon which the edifice of grace is instructed. God's grace always goes before us. God's grace goes before us and works quietly, sometimes even in secret, sometimes even in the midst of pandemics. It anticipates us. In fact, it is that grace that goes before us, that anticipates and even makes possible our own response of faith. We know what we know from the witness of Scripture, and from the lives of Mary and the Saints, that grace never works by sheer force. It does not force us to behave. Grace does not "make us" be good. It works subtly, gently, delicately to achieve a great effect. This oil reminds us to look at the many ways that God prepares us for the adventure of discipleship and strengthens us for that discipleship. For one thing, with the witness and strength of one another.

The oil of catechumens is a promise to the infant that she will be raised and nurtured in a community of faith, a community of the Church that will help her profess faith and to live it integrally, just as for the adult convert, the Oil of Catechumens strengthens them on what is sometimes the lonely road of conversion, strengthening, and in fact, encouraging, with a promise of heavenly aid. Discipleship is lived out always in the communion and in the community of the Church, never in isolation. And this oil is a blessing and a promise for precisely that communion which finds its fulfillment in the communion of Heaven. And so we return to this annual celebration, to bless the oils that will literally be sent out all over the country for the sacramental celebration throughout all of our parishes in the Ordinariate. We do so confident of God's providential care for us, and care that pandemics and bodily diminishment cannot deter or diminish. May that Sacramental grace already at work in the Church for those who believe do mighty things in the world. And may we have the docility of spirit and the clarity of vision, both to see that grace, to see its working, and to embrace it.

*His Excellency Bishop Lopes is Bishop of the POCSP.*

**Sunday, March 28**

Morning

Archdiocese of Calcutta, India  
Diocese of Itapetininga, Sao Paulo, Brazil  
Diocese of Jashpur, India  
Armenian Catholic Eparchy of Kamichlié, Syria  
Diocese of Łowicz, Poland

**Monday, March 29**

Diocese of Bossangoa, Central African Republic  
Diocese of Chanthaburi, Thailand  
Diocese of Ilorin, Nigeria  
Diocese of Jhansi, India  
Diocese of P'yŏng-yang, North Korea

**Tuesday, March 30**

Diocese of Dibrugarh, India  
Apostolic Vicariate of Inírida, Colombia  
Diocese of Mondoñedo-Ferrol, Spain  
Archdiocese of Tunja, Colombia  
Diocese of Verapaz, Cobán, Guatemala

**Wednesday, March 31**

Archdiocese of Bari-Bitonto, Italy  
Diocese of Gaylord, Michigan, USA  
Diocese of Kalay, Myanmar  
Diocese of Lolo, Democratic Republic of the Congo  
Diocese of Rome, Italy

**Thursday, April 1**

Diocese of Cruzeiro do Sul, Acre, Brazil  
Diocese of Formosa, Argentina  
Diocese of Salt Lake City, Utah, USA  
Diocese of Sete Lagoas, Minas Gerais, Brazil  
Diocese of Varanasi, India

**Friday, April 2**

Diocese of Kroonstad, South Africa  
Diocese of Kwito-Bié, Angola  
Archdiocese of Lingayen-Dagupan, Philippines  
Diocese of Oslo, Norway  
Archdiocese of Rossano-Cariati, Italy

**Saturday, April 3**

Diocese of Ciudad Rodrigo, Spain  
Chaldean Catholic Patriarchal Dependent Territory of Jerusalem, Pal.  
Diocese of Trasfigurazione a Novosibirsk, Russian Federation  
Diocese of Zamora, Spain

Evening

Archdiocese of Bamako, Mali  
Diocese of Maliana, Timor-Leste  
Ukrainian Catholic Eparchy of Sambir-Drohobych, Ukraine  
Diocese of Worcester, Massachusetts, USA

Archdiocese of Daegu, South Korea  
Ruthenian Catholic Archeparchy of Pittsburgh, Penn., USA  
Diocese of Saint Thomas, American Virgin Islands, USA  
Archdiocese of Sassari, Italy

Diocese of Caserta, Italy  
Diocese of Lindi, Tanzania  
Diocese of Solwezi, Zambia  
Diocese of Thiès, Senegal

Diocese of Auki, Solomon Islands  
Military Ordinariate of Hungary  
Diocese of Timișoara, Romania  
Diocese of Vigevano, Italy

Diocese of Potosí, Bolivia  
Diocese of Richmond, Virginia, USA  
Archdiocese of Saurimo, Angola  
Diocese of Suchitpeque-Retalhuleu, Guatemala

Maronite Catholic Patriarchate of Antioch, Lebanon  
Ordinariate of the Faithful of the Eastern Rites in Argentina  
Archdiocese of Ende, Indonesia  
Archdiocese of Gagnoa, Côte d'Ivoire

Diocese of Kaya, Burkina Faso  
Diocese of Mar del Plata, Argentina  
Diocese of Purwokerto, Indonesia  
Slovakian Catholic Eparchy of Ss. Cyril & Methodius of Toronto, CA

**Passiontide, the Ordinariate's Chrism Mass, & Palm Sunday**

With the Fifth Sunday in Lent, we drew closer to Golgotha and began Passiontide, the name designating the last two weeks before Easter Sunday. Passion Week takes us to the foot of the cross with Our Lady for a special liturgical commemoration on Friday, unique to the Ordinariate Missal, called St. Mary in Passiontide. This Friday's liturgy, the Lenten counterpart of Our Lady of Sorrows (celebrated on September 15), was summed up in the Tract for the day, *Stabat sancta Maria*: "There stood mournful by the Cross of our Lord Jesus Christ: holy Mary, Queen of Heaven, and Lady of the world. V. All ye that pass by: behold and see if there be any sorrow like unto my sorrow."



At the Cathedral, however, the Ordinariate celebrated a special liturgical observance of a very different character, more festive though no less solemn. On March 26, Bp. Lopes and his priests gathered from across North America and con-celebrated the Chrism Mass at which sacred oils were blessed and consecrated, at which the clergy renewed their priestly promises, and at which the bonds of unity constituting the Ordinariate as a particular Church were certified and made palpably manifest. Our Bishop confected three sacramental oils--the oil of catechumens (*oleum catechumenorum* or *oleum sanctorum*),

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

PALM SUNDAY: THE SECOND SUNDAY IN PASSIONTIDE (Red)

Feb. 14: MP Pss: 24, 29 Lessons: Ex 11 ♦ Mt 26 DWM (Proc. 313) 325 Creed, Lec (Proc. 37) 38  
(Sun.) EP 2 103 Is 52:13-53:end ♦ Lk 19:29-end

Monday in Holy Week (Violet)

Feb. 15: MP Pss: 51 Lessons: Lam 1:1-12 ♦ Jn 14:1-14 D 328, L 257  
(Mon.) EP 69:1-22 Lan 2:8-19 ♦ Jn 14:15-end

Tuesday in Holy Week (Violet)

Feb. 16: MP Pss: 6, 12 Lessons: Lam 3:1-30 ♦ Jn 15:1-16 D 330, L 258  
(Tues.) EP 94 Lam 3:40-51 ♦ Jn 15:17-end

Wednesday in Holy Week (Violet)

Feb. 17: MP Pss: 55 Lessons: Is 42:1-9 ♦ Jn 16:1-15 D 332, L 259  
(Wed.) EP 74 Nm 21:4-9 ♦ Jn 16:16-end

Thursday in Holy Week Commonly Called Maundy Thursday (Violet/White)

Feb. 18: MP Pss: 102 Lessons: Ex 24:1-11 ♦ Jn 17 D 343 Gloria, L 39 (D 344, 348, 353-354)  
(Thurs.) EP 142-143 Lv 16:2-24 ♦ Jn 13:1-35 EP not celebrated by those who have attended the Mass.

Good Friday: the Passion and Death of Our Lord (Black/Red)

Feb. 19: MP Pss: 22 Lessons: Gn 22:1-18 ♦ Heb 10:1-10 D 357 (358), L 40  
(Fri.) EP 40, 54 Is 50:4-10 ♦ 1 Pt 2:11-20 EP is not celebrated by those who have attended the service.

Holy Saturday (Violet/White)

Feb. 20: MP Pss: 88 Lessons: Zec 9:9-12 ♦ 1 Pt 2:21-end (Lit. of the Word D 384) D 391 Gloria Creed, L 41  
(Sat.) EP 1 27 Jb 19:21-27 ♦ Jn 2:13-22

[continued from page 5]

the oil of the sick (*oleum infirmorum*) and holy chrism (*sacrum chrisma*)--which will be used in the administration of the sacraments throughout the Ordinariate for the year. With a liturgical expression dating back to the fifth-century Gelasian Sacramentary, the Chrism Mass draws on the rich symbolism of holy oils in the Bible, reminding us that in Christ we are anointed by the Anointed One and that the ministration of oil marks the Christian's passage through life--from the first rites of the Church (at our Baptism), through the mediate rites (represented in the sacraments of Confirmation and Ordination), to the gate of death and life beyond with the last rites (the Anointing of the Sick and Dying, once known as Extreme Unction). In a resonant metaphor for the passage and procession worked by grace through our life in Christ, at the Chrism Mass simple, natural olive oil is processed to the sanctuary, but after its blessing and consecration, healing, quickening, saving holy oil goes forth as balm for the journey and medicine of immortality.



After passing through Passion Week, another procession begins the Sacred Liturgy this Sunday. Following the solemn blessing of palms, we attend Christ the King, singing *All Glory, Laud, and Honor* (the ancient hymn of Theodulph of Orleans composed around AD 800), and we accompany Jesus from Mount Olivet (signified in the blessing of palms), along the road to the gates of Jerusalem (the procession with palms), and into the Holy City itself (into the church and the Liturgy of the Word). From the triumphal entry into Jerusalem, the sacred drama unfolds with the singing of Psalm 22, the great "Passion Psalm" in which we share in the lamentation of Jesus on the Cross: "My God, my God, look upon me; why hast thou forsaken me?" Then the Liturgy continues with the Gospel account of the Passion of Christ in a dramatized reading involving the whole congregation. Finally, having identified with Our Lord's sufferings and having thus made known His Presence--symbolically on the cross leading the procession, communally in the assembled faithful, and personally in His representative the priest--the action culminates on the Altar with the Holy Sacrifice of the Immaculate Victim offered up to the Father for our salvation.

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