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# WEEKLY NEWS

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## ✠ The First Sunday in Passiontide ✠

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### On Sundays

**Low Mass** at 8 a.m. at The Lady Altar after which silence is kept in S John's Chapel for

**Centering Prayer.** At 10 o'clock we pray the **Rosary.**

**Confessions** are heard in Church from 10.30-10.50. **Terce** is recited at 10.30 followed by

**Solemn or Sung Mass** at 11 and

**Coffee Hour** just after Mass in the Parish Hall. When scheduled, the **Sunday Forum** is then held in the adjacent Yarnall Room.

**Vespers** is chanted in Latin at 3 p.m. in the church followed by the **Novena** to Our Lady of Clemency and **Benediction.**

### Weekdays

**Daily Mass** is offered Monday through Friday at 12.10 p.m. (10 a.m. on Saturdays and holidays).

**Vespers** is recited in the Church at 5.30 p.m. Monday through Friday and at 3 p.m. on Saturdays followed by **Shrine Prayers** to Our Lady of Clemency. Throughout Lent,

**Stations of the Cross** and **Benediction** are offered each Friday at 6.30 p.m. followed by a light, meatless meal in the Parish Hall.

### SLOW DOWN TOGETHER

Dearly Beloved in Christ,

As Dom Gaspar notes in his remarks about this First Passion Sunday, we are entering a fortnight of intense Christocentric intimacy with many chants in the first person. At the outset of today's Mass we hear *Júdica me, Deus*, judge me O God. In the Gradual *Eripe me, Dómine, de inimicis meis*, deliver me, O Lord, from mine enemies. In the Tract *Sæpe expugnâverunt me*, often have they fought against me. In the Offertory *Confitébor tibi, Dómine*, I will give thanks unto thee. And finally in the Communion *Hoc corpus...hic calix*, my Body, my Blood.

Either fulfilling the psalmist's prophecies or in the *Ipsissima Verba* of the gospels, Passiontide brings us close to Jesus, very near to his words and his wounds. In today's Gospel he is emphatic about this holiest intimacy.

*If I honour myself, my honour is nothing. It is my Father that honoureth me, of whom ye say, that he is your God, yet ye have not known him: but I know him...I know him and keep his saying.*

Even more succinctly in John 10.30, *I and my Father are one.*

At no other time in the church year are we afforded such a concentration of liturgical occasions for intimacy with God and with our sisters and brothers in Christ. Between now and Easter Day we will hear all four accounts of our Lord's Passion, Saint Matthew's and Saint John's chanted solemnly on Palm Sunday and Good Friday, Saint Mark's and Saint Luke's read on Tuesday and Wednesday in Holy Week. We will see our Lord betrayed with a kiss. We will climb with him to the upper room for his Last Supper, joining the beloved disciple S John as he reclines on Christ's breast. We will wash feet. We will keep watch all night at the Altar of Respose. As we each kneel to venerate the Holy Cross we will hear Christ himself reproaching us as the choir poses this question first uttered by the prophet Jeremiah: *O my*

## About today's Mass

"My Father, if it be possible, let this chalice pass from Me; nevertheless not as I will, but as Thou wilt."

The last days which separate us from the arrest of Jesus show Him to us constantly exposed to the growing hatred of His enemies; yet what divine greatness is there to be seen in the way in which He goes on to His passion, completely master of events, dominating His adversaries, sure of "His hour" when redemption will be accomplished by His obedience to His Father and the shedding of His Blood... Right at the threshold of these two important weeks the Church shows us in Jesus the unspotted victim of sacrifice preparing Himself, but also the conqueror of death, the prince of life.

All the thoughts of the Church are turned to Christ. She continues to offer to God the Lenten penance of her faithful members, but her full attention is concentrated on our Lord's passion whence our salvation is derived. In the chanted portions of the Mass during this week and the following (Holy Week) this is especially noticeable. The



*people, what have I done unto thee? Or wherein have I wearied thee? Answer me!* And during the Easter Vigil catechumens Marilyn Piety and Greg Boatman will become our newest siblings in Christ in the Sacrament of Holy Baptism.

There can be no doubt that S Clement's bucks all trends towards brevity or abridgment in her observances of the church's solemn liturgies. Under the guise of "reform" the traditional Western rites and ceremonies for Passiontide and Holy Week have undergone truncating reorderings that may once have seemed sensible but have not escaped the fate of fads, so soon becoming dated and indicating far more about liturgical practitioners of a certain time and age than about the Ageless One whom we seek to know and love in worship. I do not mean to suggest that Clementine customs are the only right ones, yet it is my pastoral duty to report that such countercultural activity does function reliably as a treasury of steady blessings for many devout souls and reconciled sinners.

Granted this approach to time takes a little getting used to as we all face a barrage of reductive messaging - some subliminal, some harshly confrontational - insisting that time only equals money and further suggesting that busyness is all that matters. In this holiest season our countercultural mother the church offers an altogether new economy, an *oikonomia* wherein time is love. *Ubi caritas et amor, Deus ibi est.* Where charity and love are, there is God.

Yours faithfully,  
*Fr. Alton*

texts instead of being in the plural are more often than not in the first person singular. Christ speaks: He makes His own the prayer and petition of all. He is the just man persecuted, whom death frightens, whom sinners threaten, who asks for grace and justice.

— Dom Gaspar Lefebvre, O. S. B.