



The Triumphal Entry

PASCHA NOSTRUM
Church of the Resurrection, New York
March 2010

My dear People:

March this year is a month squarely and entirely within the boundaries of Lent. We shall have inaugurated the season on Ash Wednesday, and had two Sundays of Lent in February. This means that March this year is a time in which our Lenten Rules and resolutions may seem rather tired and difficult. The enthusiasm which accompanied their formulation may well have flagged; perhaps we have found they were more honoured in the breach than in the observance. While we draw breath, of course, it is never too late with God, and it is therefore never too late to “resurrect Lent”. Last month’s number of *Pascha Nostrum* had a number of suggestions about personal and corporate approaches to Lent. I cannot speak to what you have tried personally, but I can say that for the ordinary person, attendance at a weekday mass is a good idea in Lent, taking up some spiritual reading is always good, some self-denial in the way of giving up some food or activity (giving up meat on Fridays is always required in addition to whatever else you do), and taking on some activity or service to others would also be pleasing to God. Our Friday night Lenten programme has begun. Last year, we had a devoted, but small number at Stations of the Cross and Benediction. For many years, this service has been a staple of Anglo-Catholic churches such as ours, and if you look back in our service papers you will find it being offered as long ago as the 1920s. The Stations themselves are hung in the church, and surround you every Sunday, but the procession stopping at them and reading a meditation on the subject each one portrays (we read the actual accounts from the Gospels or a prophecy of them from the Old Testament), gives us a very moving feeling of visiting in spirit not only the places where these things happened, but the events themselves. You don’t need to know anything about the service in advance, and there is a very easily followed booklet which contains every word of the service. We follow Stations with Benediction, as the living objective presence of Our Lord in the Blessed Sacrament is the proof of the Resurrection and his abiding presence in the Church. Stations alone would be a very dreary affair, and is usually so offered only on Good Friday. It is Benediction, and looking on the Body of the Risen Lord, that makes sense of his sacrifice for us. Please try to make it a priority this Lent to attend this service more than you have – if you came last year once or twice, perhaps you could undertake to come to all the remaining ones. If you did not come at all last year, perhaps you could come once or twice. We are having again this year a light supper after Stations, to which all are welcome to remain. The adult book class, mentioned elsewhere in this number of the magazine, runs from 8.00pm to 9.00pm. It would of course also be perfectly in order to come have supper with us, and remain to the book class. Not doing *anything* extra with your Lent is a missed opportunity to connect with God.

At this writing, installation of our new organ is drawing to a close, and the period of voicing the instrument (a kind of set-up tuning) will be beginning. That process should be finished in ten days to two weeks, and work will be entirely finished, with all organ builders out and everything completely cleaned up well before Passiontide. We will be in contact with everyone in the parish, all the Friends of the Resurrection, and others in the music community about the season of recitals and celebratory events connected with the dedication of this organ.

Later on, you will find a description of the Holy Week services as they are offered here. We offer the traditional Western Rite Holy Week and Easter services as they were undertaken in churches of our kind for most of their existence. This means that the musical portions are almost entirely in Latin, the spoken parts mostly in English, and the music and ceremonial traditional to these Rites are retained. In 1955, the Roman Church (then quickly followed by the Anglo-Catholic world) made vast changes to the Holy Week Rites which had been in existence for hundreds of years. At the time, it appeared that these changes would be beneficial and would usher in a period of increased lay participation in the rites, and would make more sense of them. With fifty-five years' perspective, it seems obvious to me that instead the 1955 Rites were just a brief stop-gap which themselves ushered in even more sweeping changes to the Rites in 1970. (These were, in turn, the changes in the Roman Rites of Holy Week which were largely adopted in the American Episcopal Church's 1979 Prayer Book.) Some of those rites are perfectly satisfactory, fit within the tradition, and work well. When I was on the staff of the Church of St Mary the Virgin in Times Square, these rites were beautifully done and thoughtfully presented. In other settings they are not always so thoughtfully used, and some are redolent more of the thought, pre-conceptions and speech patterns of the 1970s, and therefore are neither contemporary nor speak to us of the ages of tradition of the past. The choices that we have made with regard to the Holy Week rites, while not perfect, at least put us noticeably in line with several hundred years of Western Catholic tradition and also in organic connection with the practices of the mediaeval church in England, from which we have our descent as a church body. In making our plans, we also try to make certain that we are not trying to do more than is practical in a building of this size or more than we can manage with the resources that we have. On the other hand, we are determined to do the best we can and as much as we can. The clergy, and both the Servers' Guild and the Music Department put in a great deal of time and effort into these services from Palm Sunday to Easter Day. All that we ask from you, the people of this parish church, is that you come to them, and open your hearts and minds to God in Holy Week. Many people over the years have told me that they began a new relationship to God or revolutionised their existing one as a result of the services of Holy Week and Easter, and that is exactly what they are for. Isn't that what we all seek?

As we carry on to Easter, the greatest feast of the year and our own feast of title, let us remember that a well-kept Lent is an engraved invitation to God to come into our hearts.

Affectionately, your Friend and Pastor,

Barry E. B. Swain



1	feria (St David)	
2	feria (St Chad)	The Church of England
3	feria (St Aelred)	Our Parish School
4	feria (Chantry Mass)	March Chantry List
5	feria	Confessors & Penitents
6	feria (St Perpetua & Felicity)	Our Parish Vestry
7	LENT III (St Thomas Aquinas)	Parish
8	feria (St John of God)	
9	feria (St Frances of Rome)	The Servers' Guild
10	feria (XL Holy Martyrs)	Our sister parish of St Magnus the Martyr
11	feria	Those keeping Lenten Rules
12	St Gregory the Great (feria)	Pope Benedict
13	feria	Mark, our Bishop
14	LENT IV	Parish
15	feria	
16	feria	The Sick
17	St Patrick (feria)	Archdiocese of New York & St Patrick's Cathedral
18	feria (St Cyril of Jerusalem)	Those who teach and learn the Faith
19	ST JOSEPH (feria)	The Universal Church
20	feria (St Cuthbert)	The Rt Rev'd The Bishop of Whithy
21	PASSION SUNDAY (St Cuthbert)	Parish
22	feria	
23	feria	The SSC
24	ST GABRIEL (feria)	The Sisters of St Mary at Greenwich, N.Y.
25	ANNUNCIATION BVM (feria)	The Shrine at Walsingham
26	COMPASSION BVM (feria)	For the intercession of Our Lady
27	feria	For those keeping Holy Week here
28	PALM SUNDAY	Parish
29	MONDAY IN HOLY WEEK	Return of the lapsed to the Sacraments
30	TUESDAY IN HOLY WEEK	Those making their Confessions here
31	WEDNESDAY IN HOLY WEEK	For a spirit of deeper penitence

March is the Month of St Joseph.

March Agenda

Sunday, Low Mass 8.30 a.m., High Mass 11.00 a.m.

Tuesday & Thursday, Low Mass 6.30

Wednesday, Low Mass, 12.15 p.m., Friday Low Mass 7.30 a.m.,

Saturday, Low Mass, Noon, Rosary, 12.30

- 5 Stations of the Cross & Benediction, 6.30 p.m.
Simple Supper, 7.15 p.m.
Adult Book Class, 8-9 p.m.**
- 12 Stations of the Cross & Benediction, 6.30 p.m.
Simple Supper, 7.15 p.m.
Adult Book Class, 8-9 p.m.**
- 19 Sung Mass of St Joseph, 6.30 p.m.
Simple Supper, 7.15 p.m.
Adult Book Class, 8-9 p.m.**
- 25 FEAST OF THE ANNUNCIATION BVM
Low Mass, 6.30 p.m.**
- 26 Stations of the Cross & Benediction, 6.30 p.m.
Simple Supper, 7.15 p.m.
Adult Book Class, 8-9 p.m.**

FRIENDS OF THE RESURRECTION

Our sincere thanks to:

Professor Thomas E. Bird, Little Neck, N. Y., \$100

Thomas S. and Jean Hulme, Iowa City, Ia., \$50

Ronald J. Kopnicki, New York, \$100

Samuel W. Meek, Jr., \$500

Richard Davies, Greenville, N. C., \$100

Father Richard Lutz, Bay Village, Ohio, \$250

Have you renewed your membership for 2010?



Annunciation (El Greco)

☞ FINAL TWO RECITALS IN DAVID ENLOW'S FOUR RECITAL SERIES
OF THE

☞ ENTIRE WORKS OF CÉSAR FRANCK

Two wonderful recitals, one at Christ & St Stephen's on the West Side, and one at St Vincent Ferrer, began this series, which will be completed this month. Both recitals were extremely well attended and received. Don't miss the remaining two. Despite the fact that they are on the West Side, they are accessible from here! Get your passports out of the safe NOW and plan to attend one or both of these.

March 7, 2010, 4 pm

Rutgers Presbyterian Church, 236 West 73rd Street

Southfield organ, Op. 66 (2005)

March 21, 2010, 5 pm

The Cathedral Church of St John the Divine

Aeolian-Skinner Organ Company, Op. 150-A (1954);

rev. to 139 ranks (1963), re-built Quimby Pipe Organs (2008)

From the Parish Register:

Received the Sacrament of Baptism, 6 December 2009, Advent II
Evelyn Margaret Procopio, infant daughter of Mr & Mrs Mark James Procopio
"I renounce the devil and all his works, the vain pomp and glory of the world"

Received by Transfer from St Ignatius' Church,
West End Avenue and West 87th Street,
George Blackburn
"We welcome you in the name of the Lord"

Died Thursday, 4 February 2010,
Anne Kramer
Funeral services, Tuesday, 9 March, 11.00 a.m.
Rest eternal grant unto her, O Lord; and let light perpetual shine upon her.



St Gabriel (El Greco)

MARCH MUSIC

7 March, Lent III
Claudio Monteverdi, *Missa Brevis in F*

14 March, Lent IV
Leopold Mozart, *Missa Brevis in C, K. 115*

21 March, Passion Sunday
Cristóbal de Morales, *Missa Sobre las Voces*

28 March, Palm Sunday
Giovanni Grossi, *Messa a Quattro Voci*
Thomas Weelkes,
Hosanna to the Son of David

Lenten Programme 2010

Fridays in Lent (26 February, 5,12,19 and 26 March)

6:30 Stations of the Cross & Benediction
(19 March will be a Sung Mass of St Joseph)
7.15 Simple Supper in the Hall
8.00-9.00 Lenten Book Class

Our book this year will be *Signs of Life: 40 Catholic Customs and Their Biblical Roots* by Scott Hahn. The Archbishop of Washington, D.C., has this to say about the book: "Learning more about our Catholic life and practices is always a joy. Professor Scott Hahn, in his new book *Signs of Life*, explains forty Catholic customs and practices as pathways to a richer spiritual life. He uses a unique approach, interweaving these familiar realities with the different stages of the life of a Catholic, highlighting their biblical roots. This handbook should prove very useful to both individuals and faith-sharing groups seeking a deeper understanding of Catholic devotion."

Dr Hahn is currently a Professor of Theology and Scripture at Franciscan University of Steubenville, where he has taught since 1990, and is the founder and director of the Saint Paul Center for Biblical Theology. In 2005, he was appointed to the Pope Benedict XVI Chair of Biblical Theology and Liturgical Proclamation at St. Vincent Seminary in Latrobe, Pennsylvania.

This book is interesting as it approaches Catholic customs and liturgical usages from the point of view of a convert from the Protestant Evangelical world. Dr Hahn, as a convert, wished to examine these customs and practices from the point of view of their biblical roots, and although we have no need to justify them to ourselves, it is nonetheless valuable to examine them afresh from a different point of view: the point of view of a person coming to them afresh but with full knowledge of Sacred Scripture. The book will be available from Father Swain at \$20.00 per copy for a few Sundays before the class begins.

There is a sign-up sheet at the back of the Church for those who wish to provide a meal on a Friday night. We need only a light supper: soup & salad, quiche, etc. (without meat obviously as it is a Friday). Could you provide a meal one week?

This was originally a meditation given by Father Swain to the clergy of the SSC Chapters of St Gregory the Great and St Athanasius at Mount Saint Alphonsus Retreat House in Esopus, New York, on 21 January 2010. As this feast has just passed, it might be of interest.

When the days of Mary's purification according to the law of Moses were accomplished, they brought Jesus to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Like so many of the vivid word-pictures from the early chapters of St Luke, the purification of Our Lady or the presentation of Our Lord in the Temple, for they are two sides of the same coin, seems like a very ordinary and straightforward story. It is extremely difficult for us to disengage ourselves from two thousand years of Christian tradition, liturgy, art, homiletics and literature, and remind ourselves that this is not a normal occurrence. It seems normal to us that an archangel will appear to a young woman and ask her to bear the Son of God, it seems normal that her aged cousin should conceive and bear a child, it seems normal that Mary's child should be born in a stable at Bethlehem, that angels should sing above, shepherds visit, Wise Men from the East worship him, and so on. All these things seem normal and expected. We have, somehow, to step back therefore and remind ourselves of what these events seemed like to the original protagonists. It is then that we may be able to take away a few lessons for ourselves from what happened to them.

Mary had agreed to God's proposal, conveyed to her by the Archangel Gabriel, that she should be the Mother of His Son. It isn't possible that she understood a great deal about what she was agreeing to, and in a sense that is her glory. She was prepared to say yes to God, and trust in his loving care, without perhaps understanding very much at all about the plan. From the very moment she conceived the child in her womb, strange things began to happen. She visited her cousin Elizabeth, and the baby Elizabeth was carrying leapt in her womb. Elizabeth suddenly cried out to her young cousin, "And why is it that the Mother of my Lord should come to me?" The stirrings of the Holy Spirit were all around Mary and her child, and they caused these strange things. Mary reflected not for the first time or the last that God was working out a very important and very big purpose. The circumstances connected to the Nativity were also strange. Just before the time she was to give birth, the decree came from Rome ordering a complete census and taxation, to take place in each person's ancestral town. Since wives and dependents would be counted with husbands and widows with sons, this meant a long journey to Joseph's ancestral town, Bethlehem. When they arrived the crush of people was so great that there was no inn or even person with a home who could take them in, so they stayed in the stable of an inn, and there, amongst the animals of the field, the Christ Child was born. As with all births, but even more so with this, there would have been a long period of sheer terror replaced suddenly by complete exaltation when the birth was finished, and mother and child got through it healthy and well. But then weird things continued, shepherds visiting, angelic song. Forty days after the birth, according to the Mosaic Law, they came to the Temple. They would have expected a routine visit which, although it would certainly have been a lovely and important milestone, and a day of joy, would not have been out of the ordinary. There would have been other mothers whose children had been born forty days earlier, and families making offerings, and even others who were dedicating the first born boy to the Lord. But this ordinary scene became extraordinary all at once.

The priest Simeon was in the Temple, and having had a vision or revelation from the Holy Spirit that he would not die before he had seen the Messiah, he had lived to a considerable age. Suddenly a feeling came over him, and he obeyed the stirrings of the Spirit. He went at once to the Holy Family, of all the people in the busy Temple, and accosted them. They certainly would have had no idea who he was or why he was addressing them. He took the child from Mary's arms, which must have been quite a shock, and offered a prayer to God, a spontaneous prayer: Lord, now I may die in peace, just as you promised, because I have seen the salvation you prepared in the sight of all people, both to be a light to lighten the Gentiles and to be the glory of your own people, Israel! Mary and Joseph, hearing this prayer, would have realised suddenly that this priest was in on the secret, that God had shared his purpose with the ancient and holy man: the community of the faithful included at least one more person. Then to make the scene complete, an elderly and holy woman, who never left the Temple and fasted and prayed all the time, was also brought by the Spirit to see the child. She came at that exact moment, realised the same thing Simeon did, and gave thanks in her heart. She says nothing, of course, because women could not speak aloud in the Temple, but she gives thanks in her heart and her face and manner convey that she knows what Simeon knows. She is very old, very wise and very loving, so she doesn't need to say anything anyway. But amongst all this happiness and glory, don't let's lose sight of one other thing. Simeon says a very odd thing to Mary, so odd that St Luke underlines how strange she found it. She must have added that herself in her recollections to St Luke, how strange it struck her. "Listen carefully: This child is destined to be the cause of the falling and rising of many in Israel and to be a sign that will be rejected. Indeed, as a result of him the thoughts of many hearts will be revealed – and a sword will pierce your own soul as well!" This is a queer and deeply disturbing comment; it tells so many unpleasant things at once, that it must have been hard to take in, and Mary thought so too. She is told that her child would be the cause of the falling and rising of many in Israel. Mary knows, as anyone does, that people who have fallen because of someone are angry and apt to take revenge. She is told that he will be a sign that will be rejected. This is one of the first intimations that God's plan will not be without significant obstacles. As a result of her child, the thoughts of many hearts will be revealed – again a prospect that people rarely relish. Most of us would rather the innermost thoughts of our hearts would remain secret, or at least only revealed at our own will. Finally, the terrifying end of the prophecy: a sword will pierce your own soul too. She will have realised that it was unlikely to be a real sword, but a sword of sorrow and grief. This is a sad and terrible note to the otherwise happy moment. The shadows of Calvary fall even in the Temple on a happy day for a forty day old baby and his family.

And then we have St Luke's postscript: "So when Joseph and Mary had performed everything according to the law of the Lord, they returned to Galilee, to their own town of Nazareth. And the child grew and became strong, filled with wisdom, and the favour of God was upon him." This is very important: they had performed everything according to the Law of the Lord a highly significant comment, for this is exactly what they intended, and exactly what they did. Pause a moment and reflect that Mary had no sins to be purified of, no uncleanness, not even a ritual, formal uncleanness. She knew that, so did Joseph. There was no need to present their baby Jesus to God in the Temple as a firstborn Son, because he was himself already God, and already belonged to God as part of his inmost and indivisible Being. The whole exercise was in many ways totally unnecessary, and yet it takes place, and we are told at some detail about it. This is clearly because Mary and Joseph wish to be careful to do everything according to the law of the Lord, to do everything right, to stay in right relationship to God as they continue their faithful vocation. And as a result, St Luke tells us, the child grew and became strong, filled with wisdom, and the favour of God was upon him.

Having devoted a bit of time to try to get this story out of the storybook fairytale form and think about what it must have been like, we begin to see a number of lessons for us, and perhaps particularly for priests.

The whole situation takes place in the context of worship and liturgical requirements. It is in church, if you will, that the Holy Family meet God and they meet him in a formal, liturgical action. This should remind us that the Mass, our offices, and any extra liturgical devotions in church, matter. They are not formal, cold prayers that we offer because we are ordained to do so, and have to do so, they are opportunities for encounters with God. If he was present in his Old Testament church, how much more so is he present in our churches, in which his own Body resides? If he was present in Old Testament worship, how much more so is he present in the full revelation of the New Testament worship?

They offer the sacrifice that is prescribed. They don't think up something new and more relevant, they don't work to find an individual expression of what they are feeling, they do what is prescribed by God's revealed Word. They have faith that what God has set forward in revelation as the correct thing to do will in fact be the right thing to do. Their faith may be described as simple, but it is nonetheless true and authentic. This should be a word of support and comfort to us who may be worried that our churches are not perhaps as full as others offering worship that is heavily watered

down and altered. The truth is not in popularity or numbers or church growth. The truth is in God's revealed word to us and in the Tradition of his holy Church. They are not only "enough", they are the ultimate guides.

Perhaps in the priest Simeon, we see ourselves. We would like to think of ourselves as being holy and waiting for the consolation of God, and in our best moments, we are. But notice a few things. Simeon received this revelation through prayer and closeness to God. Had he not been listening to God carefully, he would never have heard his word. Had he been working his mouth constantly, pontificating to everyone who would listen, God would scarcely have had the chance to get a word into his head. Simeon was aware that God could and would speak to him, his own prayer life with God was healthy enough that he listened and heard, and when he did listen and hear, he believed and waited. We don't come upon Simeon complaining that God hadn't yet done what he promised, that others weren't good enough to see the Messiah, how terrible most Jews were because they weren't searching properly for the Messiah, and so on. No, we come upon him faithfully and patiently waiting for God to perform what he had promised. God always performs what he promises, he never forsakes, and his promise is that the gates of hell shall not prevail against his Church. Then what are all our complaints and agitation about? They are about not wanting to be patient, not wanting to wait on God, not entirely trusting in his promise to His Church, wanting God to do what we want him to do and on our timetable, preferably smiting our enemies at the same time. Simeon did not act this way.

When Simeon sees the child and knows that God's promise has been fulfilled, he reacts at once, and blesses God. He gives thanks, his joy is joyful and praise naturally rings out to God from his lips. Perhaps he even chanted it. Certainly it has struck us, almost from the beginning of the Church, that this is a song of praise. When Simeon receives this great blessing from God, he blesses God for it, he gives thanks, he gives rein to joy, and he worships God. This is a great moment in Simeon's life, quite literally the ultimate moment. But we come to have this attitude of thanking God for blessings, receiving them with joy and thanksgiving, and praising his Name with great things, but cultivating it with small things. When we realise that all good things come from God, however small, and that moves us to praise and thanksgiving in daily life, then we are ready for great moments of blessing, as Simeon was.

There is an important reminder with the prophetess Anna too. We are told that she was constantly occupied with "fastings and prayers". In our world, in Western society, and even in many parts of the church, this word "fastings" might seem oddly out of place. After all, this lovely elderly lady, why should she be fasting? She's already holy, and praying all the time, why fast and think about sin when she could be "positive"? But Anna knows what those who are trying to be holy always know: she is not there yet. She has not come to God yet, and she is realistic and honest. She understands how she has failed God, how she was not always the person he wanted her to be, the person she wanted to be, the real Anna she should have been. No matter how much she tried, she failed at least a few times, and part of her very close relationship to God is being honest about that and trying to make up for that, trying to atone for what has been wrong or lacking. For us, as priests, and in teaching our people, it is vital to remember that it is always better to be contrite and engaged in penitence, fasting and abstinence for sins which God may already have forgiven, than it is to be refusing in pride to confess and atone for sins that he may *not* yet have forgiven.

And then there is that prophecy of Simeon's. On this side of the Crucifixion, probably it doesn't seem all that strange. We know, after all, what will become of this Child. We understand that he has come to this world to offer himself as a ransom for many. We understand that he is prepared, as the Priest of Love, to make himself the victim of his own sacrifice to God the Father for the sins of many, though he himself has committed none. We understand that Our Lady herself, though she too has committed no sin, will experience grief and sorrow almost beyond belief. We understand that in her joyful yes to God there is already grief and sorrow. But do we understand that, as priests, Simeon is saying this same thing to us? Every priest is set for the rise and fall of many in the New Israel, the Church. Through us, God will raise up and cast down. People are rarely happy to have their sins pointed out to them, they are often unhappy to be exhorted to become better, they often resent being told they are not good enough already, many even resent the suggestion that there is anything beyond themselves to which they must owe allegiance and obedience. Our role as priest, preacher, prophet is not always popular, and it is no surprise. If we seek to identify ourselves with our Crucified Lord, in whose priesthood we have been privileged to share, it should come as no surprise that there will be times when their cry "Blessed is he who comes in the Name of the Lord", is changed to "Crucify him". In these times, however, we are closer to Christ than ever. "Whoever does not carry my cross cannot be my disciple."

And finally the summing up of St Luke sums it up for us too. When you have performed all things according to the Law of the Lord, you too will grow and become strong, and find favour from God. In the Seven Sacraments and in the Scripture, God has left a kind of blueprint for man to attempt his salvation, and those of us men in the priesthood have

been left a kind of blueprint in the tradition of the Church for how we may help people to salvation. When we, as priests, have performed all things according to the Law of the Lord, we shall grow and become strong, find favour from God, and help others to find the same. When that happens we shall have been as true to our vocation as Simeon was to his.



St Thomas Aquinas

THE SERVICES OF HOLY WEEK

PALM SUNDAY

The liturgical colour to-day is violet. There are two strains to Palm Sunday: one is the remembrance of the triumphal entry of Our Lord into Jerusalem with the crowds cheering "Hosanna, Blessed is He who comes in the name of the Lord!". The other is the solemn singing of the Passion according to St Matthew with its much darker shadows. This ancient liturgical dichotomy has given us, in essence, two Masses blended into one. The first, or little, Mass is that of the Palms. The antiphon "Hosanna filio David" corresponds to the regular Introit of the Mass. There is a collect and lesson, and a responsory much like the normal Gradual and Tracts of Lenten Masses. The Gospel narrating the triumphal entry is then sung by the deacon exactly as the Gospel of the Mass. Following the Gospel, the Palms are blessed, but the form closely resembles that of the Mass after the offertory. There is a Sanctus and Benedictus and then five prayers of blessing which correspond to the Canon of the Mass. Palms are then distributed to those in Choir, then at the altar rail all others. The Procession then forms and all in the Choir go forth. Through the Church they process to antiphons sung by a cantor for this is not itself part of the joyous procession. The choir and sacred ministers leave through the south doors and go out into the street. They return via the north doors, and the subdeacon knocks at the door with the base of the processional crucifix. At this sound, the prescribed liturgical hymn "All glory, laud and honour" is begun. The procession continues until it arrives at the altar. There is a further antiphon during which the sacred ministers change into Mass vestments, and the Mass begins. The Mass is as usual for a Lenten Mass until the time of the Gospel. At this point, three desks are put up in the choir, and three passion "deacons" take their places to begin the solemn chanting of the Passion according to St Matthew, always the one sung on Palm Sunday. Sometimes, the celebrant sings the Christus part from the altar, and the deacon of the Mass may be one of the passion deacons. The congregation hold their palms over their right shoulders during the Passion. Following the Passion, the deacons will retire, and the deacon of the Mass and the acolytes return to the altar, the deacon is blessed and the final small part of the Gospel, relating to the actions after Our Lord's death, is sung in a different tone. From this point on, the Mass is all as usual.

MAUNDY THURSDAY

To-day is another day mingled with different strains, only much more complicated than Palm Sunday. There is the thanksgiving for the institution of the Blessed Sacrament and the Priesthood itself; there is the Gospel exhorting the disciples (and us) to love one another and the enactment of this in the Maundy (the washing of feet); there is the translation of the Blessed Sacrament from the High Altar to the Altar of Repose symbolising the watch in the Garden of Gethsemane, and there is the stripping of the altars as a preparation for Good Friday. All these images jostle together in the character of to-day's Mass. White is the colour for vestments to-day, there are flowers on the altar and the *Gloria in excelsis* is sung all because of the joyous strain: bells are even rung during the Gloria. Following that, however, the dark clouds gather: the organ is scarcely used again, and our eyes turn towards the Passion. After the sermon, the Maundy (the Celebrant washing the feet of twelve men, who are stand-ins for the disciples present at the Last Supper) may be enacted to show the importance of what we have just heard in the Gospel. The Mass proceeds as usual until Communion is finished, at which point the Blessed Sacrament is left exposed on the altar, with the Hosts which will be received in the Mass of the Pre-Sanctified tomorrow. When the Mass is ended, the Procession is formed to the Altar of Repose. The congregation join in this Procession and go to the altar, where the Blessed Sacrament is kept until Good Friday. The Sacred Ministers return to the High Altar, and the people return to their places as the High Altar is stripped of all ornaments as Psalm 22 is sung. The watch will be maintained before the Altar of Repose until midnight, please make every effort either to stay for a bit and pray or to visit later in the evening.

GOOD FRIDAY

The liturgical colour to-day is black. The Sacred Ministers enter and immediately kneel and prostrate themselves on the floor. They rise and an Old Testament lesson is read, then the Subdeacon sings a lesson.

Following this, all is arranged for the Passion according to St John, which is again sung by the passion “deacons”. As on Palm Sunday, there is a small part at the end following the death of Our Lord sung as a Gospel. Following the sermon, the Litanical Prayers are sung to two tones never used at any other time in the year: they are for all classes of people in the world, in the Church, and outside it. The moving ceremony of the unveiling of the cross follows, during which the black veil is removed from the cross, while an antiphon (“Behold the wood of the Cross, whereon hung the world’s salvation”) is sung. There follows the Adoration of the Cross, during which all approach the cross, genuflect and kiss it. Following this, the Procession to the Altar of Repose is formed, the Blessed Sacrament is retrieved, and brought to the High Altar. The Blessed Sacrament is censed and elevated, then offered for Holy Communion, which is given of course to-day in one kind only.

THE EASTER VIGIL

The liturgical colour to-night begins with violet and changes to white. In the back of the Church, a fire is kindled and blessed. It is the “new fire”, and from it the Paschal Candle is lighted. The deacon takes the triple candle in procession up the aisle singing three times, “The Light of Christ”, to which we reply “Thanks be to God”. When the procession has reached the front, the Exsultet, or Easter proclamation, is sung, during the course of which the brass nails containing incense are affixed to the Paschal Candle and it is placed in its stand. Four prophecies are then read with brief sung tracts after them. They tell the story of God the Father’s relationship with his people from their creation and include types of resurrection. The procession is then formed to go to the baptismal font, which is blessed solemnly in a very ancient sung form, including the infusion of oils. After this blessing, the people are sprinkled with Holy Water to remind them of their own baptisms. The Litany of the Saints is begun as the procession returns. The Sacred Ministers prostrate themselves on the floor during this, and the altar is stripped of its purple veil and all is readied for the first Mass of Easter. The Sacred Ministers change their vestments from violet to white, and the Mass begins. There is no Introit to the Mass, and bells are again rung during the Gloria as they were on Thursday night, but this time to signify the return of joy. The statues of the church, veiled since Passion Sunday, are uncovered. The celebrant sings the “Alleluia” three times, each time on a higher pitch, re-introducing it to the liturgy after its long absence, since Septuagesima. There is no Creed to the Mass, nor Agnus Dei, as this is Mass in its most ancient form. Holy Communion is given to the people, who may receive it both to-night and again in the morning, as at Christmas. The Mass ends, in fact, with a kind of abbreviated sung Vespers, and the altar is censed during the Magnificat of this service. The psalm, canticle and collect in fact form an abbreviated first sung office of Easter.

-Father Swain



St Patrick (Ireland)