Tridentine Community News

February 11, 2018 - Quinquagésima Sunday

Jesuit Explanations of the Mass from the Past & Present

On the bottom of this page is an elaborate diagram dissecting the Traditional Latin Mass, taken from an old Jesuit resource. On the reverse side of this page is a simplified and updated presentation supplied by a colleague of Fr. Stephen Wolfe, SJ. Both convey the profound depth of meaning in the Holy Sacrifice.

Notes on the Mass Schedule

A few readers have asked about the criteria for Masses to be included in the below list. Given how many Tridentine Masses are offered in our region every week, only a few can be included.

Most of the readership of this column attends the Oakland County Latin Mass Association, the St. Benedict Tridentine Community, and/or Old St. Mary's, thus the listings are geared towards their interests. Regularly scheduled Sunday Masses are not included, as the majority of our readers already attend one of those. Occasionally Sunday Masses will be listed because of noteworthy special events.

Special Masses at unique sites, and irregularly held Masses such as those at Our Lady of the Scapular are included.

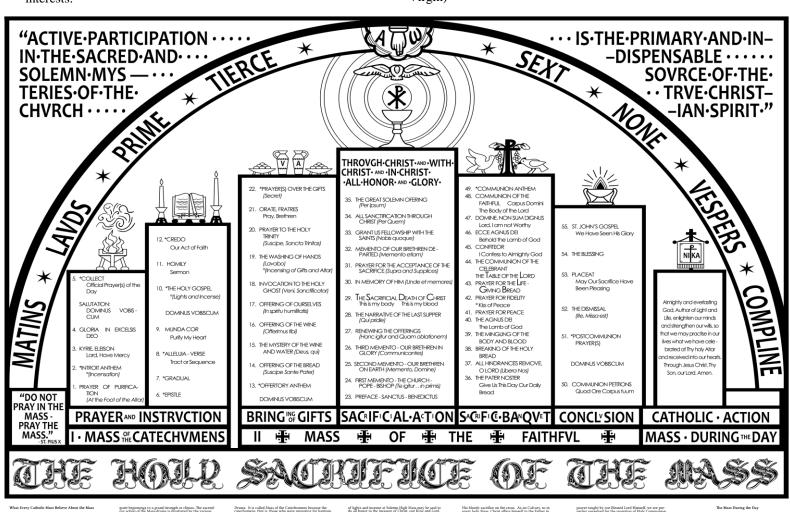
Tridentine Masses This Coming Week

<u>Tue. 02/13 7:00 PM:</u> Low Mass at *Holy Name of Mary, Windsor* (Votive Mass for the Propagation of the Faith)

Wed. 02/14: 12:00 Noon Low Mass & 7:00 PM High Mass at St. Joseph (Ash Wednesday)

Wed. 02/14 7:00 PM: High Mass at St. Alphonsus, Windsor (Ash Wednesday)

Sat. 02/17 8:30 AM: Low Mass at *Miles Christi* (St. Scholastica, Virgin)



What Every Catholic Most Believe About the Mass The Holy Searting of the Mass is the unbloody repetition of the Seartifice of the Catholic Most and the Seartifice of Calvary, in which Christ is both worthy of God, the Mass is the endy seartifice repointed by the New Law.

Since no other sacrifice can be so pleasing to God or sworthy of God, the Mass is the endy seartifice repointed by the New Law.

This sacrifice is of infinite merit. The relightation of Holy Mass effects the application of those thindine merits to searchize to offered, to show the both end for whom the searcifice to offered, to show the offere and for whom the

sour own needs and in thisse then other and for whom the secretaries in efficient. On these to this can the secretaries in the secretaries of the secretaries in the secretaries of the secretaries in the secretaries of the secretaries in the secretaries in the secretaries in the secretaries in the secretaries of the

set beginnings to a grand tirumph or climax. The ascendaction of the Mass-drama is illustrated by the various puber 51s in the clust, is not altentical with the essence there is a superior of the cluster of the cluster of the Mass we must step in ming that the Mass is esteentially Mass we must step in ming that the Mass is esteentially the or cluster of the Mass is not to be dispersionally a superior of the Mass is not to be of precisely in the words of Consocration, but in the

There is, however, a litingfuel climax quart from and situate from the season of the Mass. It is the object of its chart to posttave graphically the dramatic action of the enterprise of the season of the control of the contr Drum. It is called Mass of the Catechumens because the cotechumens, that is, those who were preparing for buptant cotechumens, that is, those who were preparing for buptant litturey. Prayer and instruction taken from the Old and the New Testamens make up the elements of this act of the Drams, which may be said to teach its own summit in with the dismission of the transmission of the transmission of the coming sacrifice, the Mass of the Fashful. It is essentially the venerable lewish wayangous service of

Prayers in the Mass of the Catechumens (1-5). To prayers asid at the foot of the altae express contribion is sorrow for six. Furified in hoart and mind, the priest p ceeds to the altar. The Prayer Service is full of acts of inpecial maniner a prayer for the grace suggested by the feast celebrated (Collect).

Symbot: A brazier of increase, significant of the praise to God raining from our prayer.

"Deminus vobiscum": This greeting of the pries thould be viewed as an invitation to participate will be compared to the property of the property of the PET cam spirits two is our assent to this invitation. Interaction (6-12). The Epide; or the Leson, is message to me from the great spoules or grouplets as to message to me from the great spoules or grouplets as for messengers. The Couple-The Copd Talings-is (sed specmessengers, The Couple-The Copd Talings-is (sed specof lights and incense at Solemn High Mass may be said to do all bonore to the message of Christ, our King and Lord. The Credo is our act of faith, as eal upon the lessons we have learned. Symbol: The open Gospel book, suggesting the word of God contained therin.

The Mass of the Faithful The Bringing of Gift [12:22]. A scriftice is a gift sedemnly effered to God in the name of all. Hence all present are supposed to have a baste in the gift is the present are supposed to have a baste in the gift so aliat. This is Christ's own ordination. In the bread and when are our own offerings included. Together with the gifts we should bring that of our own heart, a heart fully determined even be a faithful.

 His bloody sacrifice on the cross. As on Calvary, so in every holy Mass, Christ offers himself to the Pather in auton with His Church. Thus through the Holy Sacrif of the Mass, Christ and we united with Him offer an a

This termendous act of Christ is completely conta the Consecration of the Mass. However, in order it the Consecration of the Mass. However, in order it was to be med ration out through yoursian story and cernomies. This is the purpose of the litturgical aspect of lass, which rises to a climax in the last olernon offeri de our Christ (137) Phrough Him and with Him and in Hi of the Christ (137) Phrough Him and with Him and in Him and the Christ (137) Phrough Him and with Him and the Himself (137) Phrough Him and with Himself (137) Phrough Himse

Symbol: The host and chalice are in they in which the priest holds them at hely Mass why gronounces the words of the last offering gray dove is the symbol of the fieldy Ghost. The Sanc The three lingers with the Algha and Graggs, if commonly known symbol of the Hely Transity. Holy Sacrifice of the Mass is offered to the most Trinity through Jesus Chris.

Trinity through Jesus Christ.

The Sacrifice-Banquet (36-49). Our Gift has b accepted. God's generosity is subsounded and He ret to us the Gift of the body and blood of Christ as foot

orayer taught by our Blessed Lord Himself, we are preparing ourselved for the reception of Holy Communio-All the prayers now lead up to that. These prayers and oreremonies are expressive of the peace and charity wh should be ours when we approach the altar to receive to solv and blood of Christ.

Symbol: Spotless doves eating of the fruit of cine are expressive of the pure soul which strengt itself in partaking of the body and blood of Christ the Sacrament of the Altar.

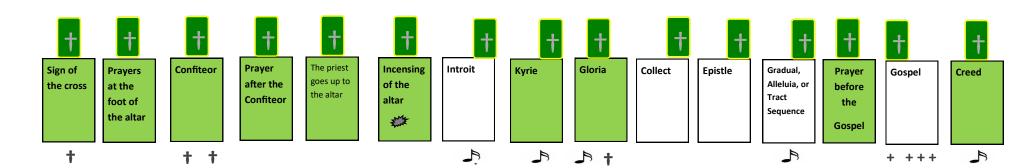
Conclusion (49-55). The Gift of God, the body are blood of Christ in the Hely Eucharist, is the most wond for the works of God. We should be Hamkfull, not only blood of the Works of God. We should be Hamkfull, not only that throughout the whole day. Eucharist means thanks growing. We should never forget that the Eucharistis Konc is in the first place an act of worship and an act of praise and honora and thanksgiving God. The Maiss it gods to the Conclusion grows the concluding part of the Mass have reverse to the Scarment of the Alfar.

Symbol: The burning lamp. Like the viry the Gospel story, the lamp of our faith and the glow of our love must ever be kept alive within which was the prepared to meet our illessed Lore ternity at any time with the lamp of our faith Callable Action. A Cloritism must form to vice his built left through the Mass. From your Mass in the merring come strength and grace for the day. In the Mass of which is for the most influence of our rook. If we approach which is for the most influence of a rook of the Mass of the Mass of prices, that his very tumb we become mer like to for first. The very particular effect of bloy Commission in the Mass of the Mass of Mass of the Mass of the Mass of Ma

This must be our morning offering made through the Holy Sacrifice of the Mass. To Christ we consecrate our day and our whole life, even to its very last moment, that we may reign with Him forever in the Ebernal Mansion

THE HOLY MASS

MASS OF THE CATECHUMENS

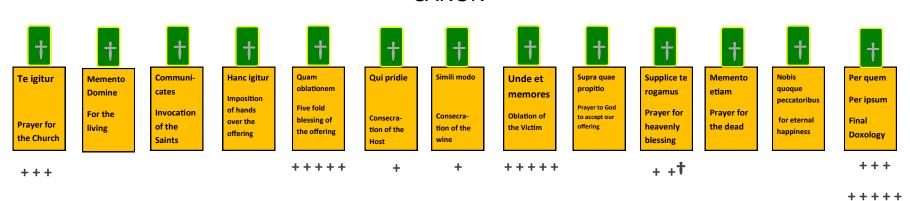


MASS OF THE FAITHFUL

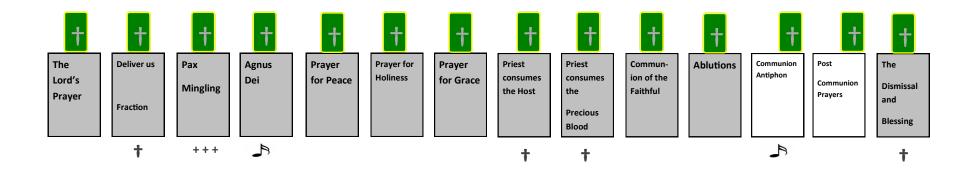
OFFERTORY



CANON



COMMUNION







- ♪ Choir or Scholo
- The position of the priest.
- Only at a Solemn Mass

- + The sign of the cross over and article or offering
- † Priest makes the sign of the cross on himself or over us.