

February 16, 2025

Sunday Newsletter

Septuagesima

“He sent them into his vineyard...”



This Sunday's Epistle & Gospel

EPISTLE (I. Cor. IX. 24-27., to X. 1-5.) Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air; but I chastise my body, and bring it into subjection; lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea: and all in Moses were baptized, in the cloud and in the sea; and did all eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them: and the rock was Christ); but with the most of them God was not well pleased.

GOSPEL (Matt. XX. 1-6.) At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the Lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny, But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying: These last have worked but one hour and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen.

In this newsletter
you will find the
following:

Sunday's
Epistle & Gospel

Weekly Ordo

Announcements

Novena to Saint
Gabriel of Our
Lady of Sorrows

“Mystery of
Septuagesima”
By Dom
Gueranger

This upcoming week's TLM Mass Schedule & Parish Ordo

Date & Time	Day of Week	Mass	Color	Gloria/Credo	Preface	Commeration(s)/Notes
2/16/2025 Noon	Sunday	Septuagesima Sunday	Violet	g	Holy Trinity	
2/17/2025 8:00 AM	Monday	Votive Mass of the Holy Trinity	White		Holy Spirit	
2/18/2025 8:00 AM	Tuesday	Requiem: In Missis Cotidianis Defunctorum	Black		Requiem	Begin Novena to St. Gabriel of OLOS
2/19/2025 8:00 AM	Wednesday	Feria (Mass of the Preceding Sunday)	Violet		Common	Omit Tract
2/20/2025 8:00 AM	Thursday	Feria (Mass of the Preceding Sunday)	Violet		Common	Omit Tract
2/21/2025 8:00 AM	Friday	Feria (Mass of the Preceding Sunday)	Violet		Common	Omit Tract
2/22/2025 NO MASS	Saturday	Chair of St. Peter	White	g,c	Apostles	St. Paul; Under One Conclusion
2/23/2025 Noon	Sunday	Sexagesima Sunday	Violet	c	Holy Trinity	

Weekly Announcements

NOVENA FOR TRADITIONAL VOCATIONS

Please join Fr. Metrejean in praying a Novena to Saint Gabriel of Our Lady of Sorrows beginning on Tuesday, February 18, 2025.

RETURN BLESSED PALMS

Please return blessed palms to Church immediately before or after Noon Mass on Sunday, March 2, 2025 near the Baptismal Font.



Novena to Saint Gabriel of Our Lady of Sorrows



In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Come to my aid, O God. O Lord, make haste to help me.

Almighty God, Father of mercies and giver of all good gifts, I come before Thee to honor Thee in Thy Saints and to ask their help in my many needs Thou hast promised those who ask, would receive, those who seek, would find, those who knock, would have doors opened to them. Hear the prayers of Thy Church, grant my requests, and pardon my sins. Amen.

O Good Saint Gabriel, God inspired thee to see the Passion of Jesus as it was reflected in the Heart of Mary, His mother. By her side, thou didst stand beneath the Cross of Jesus, gazing on Him as she did and learning the meaning of love. O St. Gabriel, we wish, like thee, to grow in love for God and all His faithful. Remember us in our trials; remember especially those who are young.

PLEASE RAISE UP AND SUSTAIN ABUNDANT
TRADITIONAL RELIGIOUS VOCATIONS FROM MSCA & OUR PARISH.

Support us by thy prayers all our days. And when this life is done, may we join thee in Heaven in the joyful company of Jesus and Mary. We ask for the grace of a happy death. Amen.

O St. Gabriel of Our Lady of Sorrows, obtain for our young people the grace of following Jesus with generosity.

May they place the gospel at the very heart of their lives. May they desire to love God wholeheartedly as thou didst. May they especially obtain a true devotion to the Immaculate and Sorrowful Heart of Mary, and, following thy example may we all increase in grace; pray for us that we will be Saints, so we will know the peace and joy of eternal life in Heaven. Amen.



Mystery of Septuagesima

Excerpt from "The Liturgical Year"

The Season, upon which we are now entering, is expressive of several profound mysteries. But these mysteries belong not only to the three weeks, which are preparatory to Lent; they continue throughout the whole period of time, which separates us from the great Feast of Easter.

The number seven is the basis of all these mysteries. We have already seen how the Holy Church came to introduce the season of Septuagesima into her Calendar. Let us now meditate on the doctrine hid under the symbols of her Liturgy. And first, let us listen to St. Augustine, who thus gives us the clue to the whole of our Season's mysteries. "There are two times," says the Holy Doctor: "one which is now, and is spent in the temptations and tribulations of this life; the other which shall be then, and shall be spent in eternal security and joy. In figure of these, we celebrate two periods: the time 'before Easter,' and the time 'after Easter.' That which is 'before Easter,' signifies the sorrow of this present life; that which is 'after Easter' the blessedness of our future state. Hence it is, that we spend the first in fasting and prayer; and in the second, we give up our fasting, and give ourselves to praise." (Enarrations; Psalm clviii)

The Church, the interpreter of the Sacred Scriptures, often speaks to us of two places, which correspond with these two times of St. Augustine.

These two places are Babylon and Jerusalem. Babylon is the image of this world of sin, in the midst whereof the Christian has to spend his years of probation; Jerusalem is the heavenly country, where he is to repose after all his trials. The people of Israel, whose whole history is but one great type of the human race, was banished from Jerusalem and kept in bondage in Babylon.

Now, this captivity, which kept the Israelites exiles from Sion, lasted seventy years; and it is to express this mystery, as Alcuin, Amalarius, Ivo of Chartres, and all the great Liturgists tell us, that the Church fixed the number of Seventy for the days of expiation. It is true, there are but sixty-three days between Septuagesima and Easter; but the Church, according to the style so continually used in the Sacred Scriptures, uses the round number instead of the literal and precise one.

The duration of the world itself, according to the ancient Christian tradition, is divided into seven ages. The human race must pass through seven Ages before the dawning of the Day of eternal life. The first Age included the time from the creation of Adam to Noah; the second begins with Noah and the renovation of the earth by the Deluge, and ends with the vocation of Abraham; the third opens with this first formation of God's chosen people, and continues as far as Moses, through whom God gave the Law; the fourth consists of the period between Moses and David, in whom the house of Juda received the kingly power; the fifth is formed of the years, which passed between David's reign and the captivity of Babylon, inclusively; the sixth dates from the return of the Jews to Jerusalem, and takes us on as far as the Birth of our Saviour. Then, finally, comes the seventh Age; it starts with the rising of this merciful Redeemer, the Sun of Justice, and is to continue till the dread coming of the Judge of the living and the dead. These are the Seven great divisions of Time; after which, Eternity.

In order to console us in the midst of the combats, which so thickly beset our path, the Church, — like a beacon shining amidst the darkness of this our earthly abode, — shows us another Seven, which is to succeed the one we are now preparing to pass through. After the Septuagesima of mourning, we shall have the bright Easter with its Seven weeks of gladness, foreshadowing the happiness and bliss of Heaven. After having fasted with our Jesus, and suffered with him, the day will come when we shall rise together with him, and our hearts shall follow him to the highest heavens, and then after a brief interval, we shall feel descending upon us the Holy Ghost, with his Seven Gifts. The celebration of all these wondrous joys will take us Seven weeks, as the great Liturgists observe in their interpretation of the Rites of the Church: — the seven joyous weeks from Easter to Pentecost will not be too long for the future glad Mysteries, which, after all, will be but figures of a still gladder future, the future of eternity.

Mystery of Septuagesima

Excerpt from "The Liturgical Year"

Having heard these sweet whisperings of hope, let us now bravely face the realities brought before us by our dear Mother the Church. We are sojourners upon this earth; we are exiles and captives in Babylon, that city which plots our ruin. If we love our country, — if we long to return to it, — we must be proof against the lying allurements of this strange land, and refuse the cup she proffers us, and with which she maddens so many of our fellow captives. She invites us to join in her feasts and her songs; but we must unstring our harps, and hang them on the willows that grow on her river's bank, till the signal be given for our return to Jerusalem. (Psalm 115) She will ask us to sing' to her the melodies of our dear Sion: but, how shall we, who are so far from home, have heart to sing the Song of the Lord in a strange Land ? (Psalm 136) No, — there must be no sign that we are content to be in bondage, or we shall deserve to be slaves for ever.

These are the sentiments wherewith the Church would inspire us, during the penitential Season, which we are now beginning. She wishes us to reflect on the dangers that beset us, — dangers which arise from our own selves, and from creatures. During the rest of the year, she loves to hear us chant the song of heaven, the sweet Alleluia! — but now, she bids us close our lips to this word of joy, because we are in Babylon. We are 'pilgrims absent from our Lord; (2 Cor 5:6) — let us keep our glad hymn for the day of his return. We are sinners, and have but too often held fellowship with the world of God's enemies ; let us become purified by repentance, for it is "written, that Praise is unseemly in the mouth of a sinner. (Ecclesiasticus 15:9)

The leading feature, then, of Septuagesima is the total suspension of the Alleluia, which is not to be again heard upon the earth, until the arrival of that happy day, when, having suffered death with our Jesus, and having been buried together with him, we shall rise again with him to a new life. (Col 2:12)

The sweet Hymn of the Angels, Gloria in excelsis Deo, which we have sung every Sunday since the Birth of our Saviour in Bethlehem, is also taken from us ; it is only on the Feasts of the Saints, which may be kept during the week, that we shall be allowed to repeat it. The night Office of the Sunday is to lose, also, from now till Easter, its magnificent Ambrosian Hymn, the Te Deum; and at the end of the Holy Sacrifice, the Deacon will no longer dismiss the Faithful with his solemn *Ite, Missa est*, but will simply invite them to continue their prayers in silence, and bless the Lord, the God of mercy, who bears with us, notwithstanding all our sins.

After the Gradual of the Mass, instead of the thrice repeated Alleluia, "which prepared our hearts to listen to the voice of God in the Holy Gospel, we shall hear but a mournful and protracted chant, called, on that account, the Tract.

That the eye, too, may teach us, that the Season we are entering on, is one of mourning, the Church will vest her Ministers, (both on Sundays and the days during the week, which are not Feasts of Saints,) in the sombre Purple. Until Ash Wednesday, however, she permits the Deacon to wear his dalmatic, and the Subdeacon his tunic ; but from that day forward, they must lay aside these vestments of joy, for Lent will then have begun, and our holy Mother will inspire us with the deep spirit of penance, by suppressing everything of that glad pomp, which she loves, at other seasons, to bring into the Sanctuary of her God.