

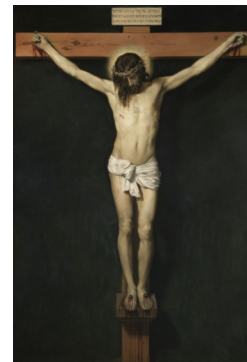


Our Lady of the Rosary Roman Catholic Church

Rev. John Trough

(616) 970-1188 · frtrough@icloud.com

Web: olrtcc.org ✠ Instagram: [olrtradcathchurch](https://www.instagram.com/olrtradcathchurch)



March 26, 2022 Lenten FERIA

Saturday, Third Week of Lent

In this history of Susanna [Epistle] the early Christians saw a figure of the Church, which, in their time, was solicited by the pagans to evil, but remained faithful to her divine Spouse, even though death was the punishment of her resistance. A holy martyr of the third century, St. Hippolytus, mentions this interpretation. The carvings on the ancient Christian tombs, and the frescoes of the Roman catacombs, represent this history of Susanna's fidelity to God's law in spite of the death that threatened her, as a type of the martyrs preferring death to apostasy, for apostasy, in the language of the sacred Scriptures, is called adultery, which the soul is guilty of by denying her God, to whom she espoused herself when she received Baptism.

Lent IV, Laetare Sunday

This Sunday, called, from the first word of the Introit, Laetare Sunday, is one of the most solemn of the year. The Church interrupts her Lenten mournfulness; the chants of the Mass speak of nothing but joy and consolation; the organ, which has been silent during the preceding three Sunday, now gives forth its melodious voice; the deacon resumes his dalmatic, and the subdeacon his tunic; and instead of purple, rose-colored vestments are allowed to be used. The Church's motive for introducing this expression of joy into today's' liturgy is to encourage her children to persevere fervently to the end of this holy season. [...] We now come to the explanation of another name given to the fourth Sunday of Lent, which was suggested by the Gospel of the day. We find this Sunday called in several ancient documents, the Sunday of the five loaves. The miracle alluded to in this title not only forms an essential portion of the Church's instructions during Lent, but it is also an additional element of today's joy. We forget for an instant the coming Passion of the Son of God, to give our attention to the greatest of the benefits

He has bestowed on us; for under the figure of these loaves multiplied by the power of Jesus, our faith sees that Bread which came down from heaven, and giveth life to the world. "The Pasch," says our Evangelist, "was near at hand," and in a few days our Lord will say to us: "With desire I have desired to eat this Pasch with you." Before leaving this world to go to His Father, Jesus desires to feed the multitude that follows Him, and in order to this He displays His omnipotence. Well may we admire that creative power, which feeds five thousand men with five loaves and two fishes, and in such wise that even after all have partaken of the feast as much as they would, there remain fragments enough to fill twelve baskets. Such a miracle is indeed an evident proof of Jesus' mission; but He intends it as a preparation for something far more wonderful; He intends it as a figure and a pledge of what He is soon to do, not merely once or twice, but every day, even to the end of time; not only for five thousand men, but for the countless multitude of believers. Think of the millions, who, this very year, are to partake of the banquet of the Pasch; and yet, He whom we have seen born in Bethlehem (the house of bread) is to be the nourishment of all these guests; neither will the divine Bread fail. We are to feast as did our fathers before us; and the generations that to follow us, shall be invited as we now are to come and taste how sweet is the Lord. But observe it is in a desert place, as we learn from St. Matthew, that Jesus feeds these men, who represent us Christians. They have quitted the bustle and noise of cities in order to follow Him. So anxious are they to hear His words, that they fear neither hunger nor fatigue; and their courage is warded. A like recompense will crown our labours, our fasting and abstinence, which are now more than half over. Let us, then, rejoice, and spend this day with the light-heartedness of pilgrims who are near the end of their journey. The happy moment is advancing, when our

soul, united and filled with her God, will look back with pleasure on the fatigues of the body, which, together with our heart's compunction have merited for her a place at the divine banquet. The primitive Church proposed this miracle of the multiplication of the loaves as a symbol of the Eucharist, the Bread that never fails. We find it frequently represented in the paintings of the catacombs and on the bas-reliefs of the ancient Christian tombs. The fishes, too, that were given together with the loaves, are represented on these venerable monuments of our faith; for the early Christians considered the fish to be the symbol of Christ, because the word 'fish' in Greek is made up of five letters, which are the initial of these words: Jesus Christ, Son (of) God, Saviour.

Wisdom of the Saints

When I want something important, I go to Holy Communion, where I receive the same Body that Our Lord offered up for us on the Cross, together with His Precious Blood, His Soul and His Divinity. What more is wanting to complete my happiness until the day when I shall see face to face Him whom I now see on our altars only with the eye of faith? - St. Dominic Savio

Go to Jesus. He loves you and is waiting for you to give you many graces. He is on the altar surrounded by angels adoring and praying. Let them make some room for you and join them in doing what they do. - St. Mary Joseph Rossello

Holy Week

From Liturgical Year by Dom Gueranger: [This passage contains some practices that are no longer in use, but are instructive for our understanding of the Holy Week liturgy.] There are three objects which principally engage the thoughts of the Church during Lent. The Passion of our Redeemer, which we have felt to be coming nearer to us each week, the preparation of the catechumens for

Baptism, which is to be administered to them on Easter eve, the reconciliation of the public penitents, who are to be readmitted into the Church on the Thursday, the day of the Last Supper. Each of these three objects engages more and more the attention of the Church, the nearer she approaches the time of their celebration. The miracle performed by our Saviour almost at the very gates of Jerusalem, by which He restored Lazarus to life, has roused the fury of His enemies to the highest pitch of frenzy. The people's enthusiasm has been excited by seeing him, who had been four days in the grave, walking in the streets of their city. They ask each other if the Messiah, when He comes, can work greater wonders than these done by Jesus, and whether they ought not at once to receive this Jesus as the Messiah, and sing their Hosanna to Him, for He is the Son of David. They cannot contain their feelings: Jesus enters Jerusalem, and they welcome Him as their King. The high priests and princes of the people are alarmed at this demonstration of feeling: they have no time to lose, they are resolved to destroy Jesus. We are going to assist at their impious conspiracy: the Blood of the just Man is to be sold, and the price put on it is thirty silver pieces. The divine Victim, betrayed by one of His disciples, is to be judged, condemned, and crucified. Every circumstance of this awful tragedy is to be put before us by the liturgy, not merely in words, but with all the expressiveness of a sublime ceremonial. The catechumens have but a few more days to wait for the fount that is to give them life. Each day their instruction becomes fuller; the figures of the old Law are being explained to them; and very little now remains for them to learn with regard to the mysteries of salvation. The Symbol of faith is soon to be delivered to them. Initiated into the glories and the humiliations of the Redeemer, they will await with the faithful the moment of His glorious Resurrection; and we shall accompany them with our prayers and hymns at that solemn hour, when, leaving the defilement of sin in the life-giving waters of the font, they shall come forth pure and radiant with innocence, be enriched with the gifts of the holy Spirit, and be fed with the divine flesh of the Lamb that liveth for ever. The reconciliation of the penitents, too, is close at hand. The Church has still several passages from the sacred Scriptures to read to them, which, like those we have already heard during the last few weeks, will breathe consolation and refreshment to

their souls. The near approach of the day when the Lamb is to be slain increases their hope, for they know that the Blood of this Lamb is of infinite worth, and can take away the sins of the whole world. Before the day of Jesus' Resurrection, they will have recovered their lost innocence; their pardon will come in time to enable them, like the penitent prodigal, to join in the great Banquet of that Thursday, when Jesus will say to His guests: "With desire have I desired to eat this Pasch with you before I suffer." Such are the sublime subjects which are about to be brought before us: but, at the same time, we shall see our holy mother the Church mourning, like a disconsolate widow, and sad beyond all human grief. Hitherto she has been weeping over the sins of her children; now she bewails the death of her divine Spouse. The joyous Alleluia has long since been hush in her canticles; she is now going to suppress another expression, which seems too glad for a time like the present. Partially, at first, but entirely during the last three days, she is about to deny herself the use of the formula, which so dear to her: Glory be to the Father and to the Son and to the Holy Ghost. This is an accent of jubilation in these words, which would ill suit her grief and the mournfulness of the rest of her chants. Her lessons, for the night Office, are taken from Jeremias, the prophet of lamentation above all others. The color of her vestments is the one she had on when she assembled us at the commencement of Lent to sprinkle us with ashes; but when the dreaded day of Good Friday comes, purple would not sufficiently express the depth of her grief; she will clothe herself in black, as men do when mourning the death of a fellow mortal; for Jesus, her Spouse, is to be put to death on that day: the sins of mankind and the rigours of the divine justice are then to weigh him down, and in all the realities of a last agony, He is to yield up His Soul to His Father.

Announcements

If you would like to assist with maintaining our website, please contact Greg Hilliard: greenvillegoldandsilver@gmail.com

If interested in joining the choir email chain, please contact Caroline Hilliard at carlbriggs80@gmail.com!

Prayer List

Please remember the following intentions:

- Caroline Hilliard
- Kathleen Weidner
- JB Nolen (recovering from surgery)
- Rob Alpha's 4 year old niece
- Dennis Smith
- Theresa Fishman
- Sharon Rose
- Michael Briggs, RIP
- Father Trough
- Success of the Mission

Upcoming

- April 3: Passion Sunday**
- April 10: Palm Sunday**
- *NOTE: Due to the length of Holy Week Services, Father will not be able to offer Mass in the evening.**
- April 17: EASTER SUNDAY**
- April 30: Mass, 10:00 AM**
- May 6: First Friday**
- May 7: First Saturday**
- May 8: Mass, 7:30 PM**
- May 28: Mass, 10:00 AM**

If you are not receiving the mission newsletter, please contact Christy Hilliard, cahilliard7@gmail.com.

Rosary

Please join us for the Rosary. Sundays at 9 AM on Discord.
<https://discord.gg/K42TYCr>

Dress Code

Welcome! Out of respect for the True Presence of Our Lord in the Blessed Sacrament, and for the edification of our neighbor, we kindly request that all who come to our parish observe the basic traditional Catholic standards of dress for church attendance:

- Women and girls must cover their heads.
- Women and girls must wear dresses or skirts that cover the knee completely when standing or sitting. Slacks, shorts, sleeveless, tight or low-cut clothing, and dresses or skirts with long slits above the knees are not permitted.
- It is recommended for men and boys to wear suit coats and ties for Sunday Mass. Jeans and other casual attire are inappropriate for attendance at church.