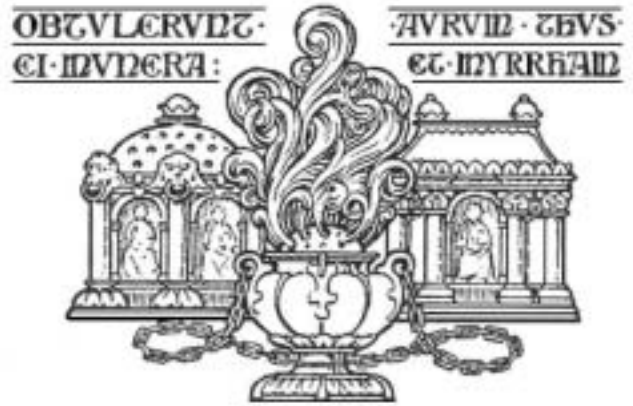


Tridentine Rite Parish

The week of 12-18th February

To give honor and glory
to God and to sanctify and edify the souls of
the faithful by preserving,
protecting, fostering, and defending the
Traditional Latin Mass and
sacraments as contained in the Missale
Romanum of 1962...



*The second Sunday of Septuagesima is known as "**Sexagesima**", which means "sixty".
Sexagesima Sunday comes roughly sixty days before Easter.*

Throughout this short Season and that of Lent (next Season) you will notice a deepening sense of penance and somberness, culminating in Passiontide (the last two weeks of Lent), that will suddenly and joyously end at the Vigil of Easter on Holy Saturday when the alleluia returns and Christ's Body is restored and glorified.

More From:

"The Mystery of Septuagesima" from Dom Gueranger's "The Liturgical Year"

...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 ourselves 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, 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.'

The leading feature, then, of Septuagesima, is the total suspension of the *Alleluia*, which is not to again be 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.

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 on 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, but suppressing everything of that glad pomp, which she loves at other seasons, to bring into the sanctuary of her God.