



Our Lady of Mt. Carmel

CATHOLIC CHURCH

www.olmcfssp.org + 5612 S. Hickory St. Littleton, CO 80120 + (303) 703-8538



A parish of the Archdiocese of Denver, CO served by the Priestly Fraternity of St. Peter (FSSP) dedicated to the Traditional Latin Mass and Sacraments according to the 1962 Missal of Pope St. John XXIII.

PASTOR

REV. MATTHEW J. MCCARTHY, FSSP

ASST. PASTOR

REV. ERIC KRAGER, FSSP

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OFFICE HOURS

MON - FRI: 9:15 AM - 4:15 PM

OFFICE MANAGER: Bruce Muhe, III

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DIRECTOR OF MUSIC: David Hughes

music.director@olmcfssp.org

SACRAMENTAL EMERGENCIES

303-241-2946

SUNDAY LOW MASS

6:30 AM | 8:00 AM | 9:30 AM | 1:00 PM

SUNDAY HIGH MASS

11:00 AM

DAILY MASS

8:30 AM MON - SAT

Also 7:00 PM FRI

CONFESSIONS

30 MINUTES BEFORE EACH MASS

SAT: 8 - 9:30 AM

SAT: 3 - 4 PM

DAILY MASS

6:30 AM SUN - SAT

Carmelite Monastery

6138 S. Gallup St. Littleton, CO 80120

Fourth Sunday of Lent

Laetare Sunday

March 30, 2025



*Accépit ergo Iesus panes, et cum grátias egísset,
distribuit discumbéntibus.*

From the Press

On St Gabriel and Theology (Michael Foley, *New Liturgical Movement*)

Along with Saints Michael and Raphael, Gabriel is one of only three angels mentioned by name in the canonical Scriptures. Unlike Michael, the Bible does not refer to Gabriel as an archangel, but he is nonetheless recognized as such... As Pope St. Gregory the Great explains, angels as an order are the spirits who deliver messages of lesser importance, and archangels are... the order of spirits who deliver messages of greater importance. Since the message that Gabriel was delivering was of the utmost importance, it stands to reason that he was an archangel.

(Continued on page 2)

Gabriel appears four times in the Bible... [He appears twice to the prophet Daniel to explain] the meaning of his perplexing visions...

In the New Testament, Gabriel appears once to Zachary and once to the Blessed Virgin Mary... Some in the early Church [believed] that Gabriel is also the angel who appeared to Saint Joseph and the shepherds, and that he consoled or “strengthened” Our Lord in the Garden of Gethsemane. Accordingly, on his feast day we pray that he console and strengthen us as well.

The name Gabriel [means] “God is my strength” or the “strength of God.” ... How does divine strength relate to [being a] messenger to the Blessed Virgin Mary? According to [Pope] Gregory, “God’s strength” (“Gabriel”) announced the coming of the Lord “of heavenly powers, mighty in battle” - in other words, an angel whose name refers to divine power is the herald for the Person who wields divine power. St. Bernard of Clairvaux notes: “On one hand, Christ is called the strength or power of God, on the other, the angel: the angel only nominally, but Christ substantively as well.”

Saint Gabriel deserves special attention... because he is a stern but merciful teacher of theology done rightly. When he visits Zachary, the archangel announces the good news that he is to be the father of the Forerunner of the Messiah despite his age and that of his wife. Zachary, however, perhaps puffed up on his pedigreed learning, balks: “Whereby shall I know this, for I am an old man and my wife is advanced in years?” Zachary’s question springs from doubt rather than faith; the message of God does not fit into his paradigm of what he thinks he knows, and so he is apt to reject it. Consequently, Gabriel rebukes him...

Gabriel’s next apparition is to a fifteen-year-old girl in Nazareth named Mary. When he announces a far more momentous event, that she will be the Mother of God, the simple maiden too asks a question: “How shall this be done, because I know not man?”. Mary knows how the birds and bees work, and she also knows that she has made a vow of perpetual virginity. She does not doubt the angel, but she bravely asks a question of a different order: in light of what I hold, how will things (which I know by faith will come to pass) come to pass? Rather than punish her, the angel rewards her with an answer.

God does not mind when we ask pressing questions: as St. John Henry Newman famously stated, a thousand questions do not add up to a single doubt. The key is whether our questions are an outgrowth of faith seeking understanding or an attempt to undermine the faith in light of our own fancy druthers. St. Gabriel’s schooling of Zachary and Mary offers an invaluable lesson in how to do, and how not to do, Catholic theology. All Catholic theologians, I submit, can be divided into two categories: Zecharian theologians whose uncertainties dead end into heresy and apostasy, and Marian theologians who push the envelope but never doubt the first principles of the Faith. Thanks be to God, Zachary learned his lesson the hard way, and we pray that his modern counterparts will do the same.

LITURGICAL SCHEDULE

SUNDAY, MARCH 30

Fourth Sunday of Lent (Laetare Sunday)

6:30 am Dowling Family

8:00 am Whisenant Family by Thomas Whisenant

9:30 am JoAnn Ice+ by Jolene DeNardo

11:00 am (High Mass) Pro Populo

1:00 pm Kim Indovina Muhe by Bruce D. Muhe III

5:00 pm Vespers and Compline

MONDAY, MARCH 31

Feria of Lent

8:30 am Carol Cerny+ by Catherine Swehla

TUESDAY, APRIL 1

Feria of Lent

8:30 am William Cerny+ by Catherine Swehla

WEDNESDAY, APRIL 2

Feria of Lent

8:30 am Mary Vickers+ by John Vickers

THURSDAY, APRIL 3

Feria of Lent

8:30 am JoAnn Ice+ by Jolene DeNardo

7:00 pm Adoration and Benediction

FRIDAY, APRIL 4

Feria of Lent

8:30 am Members of SOMD+

6:00 pm Stations of the Cross

7:00 pm (High Mass) Valdes Flores Family
by Jorge and Gabriela Valdes

SATURDAY, APRIL 5

Feria of Lent

8:30 am Fr. Henry Whisenant by Thomas Whisenant

SUNDAY, APRIL 6

Passion Sunday

6:30 am Partelow Family by Dani Lindholm

8:00 am Patricia Jambor+ by Bruno Jambor

9:30 am Joshua and Elisabeth Gideon Family

11:00 am (High Mass) Pro Populo

1:00 pm Sebastian Copeland by Ayalas Family

5:00 pm Vespers and Compline

Fr. Liebert’s Private Intentions (From last week)

24 Benites Trelles Family by Roberts Family

26 Garcia Lozano Family by Jorge & Gabriela Valdes

27 Joshua and Elisabeth Gideon Family

ANNOUNCEMENTS

All Fridays in Lent are days of Abstinence by law, not pious custom.

Fridays in Lent - Vegetarian Potluck at 4:45pm in the parish hall. Bring a dish to share. No potluck on Good Friday.

Fridays in Lent - Stations of the Cross at 6pm in the church. Booklets will be provided.

The 7pm Friday Mass during Lent will be a high Mass.

2025 Holy Week Schedule is now available on our website. Please note that no confessions will be heard during any of the solemn liturgies. There will not be a 1pm Mass on Palm Sunday or Easter Sunday.

All Triduum Liturgies will be livestreamed (Masses and Tenebrae). The link will be sent out via Flocknote.

Carmelite Monastery Holy Week Schedule:

- **Palm Sunday:** 6:30am High Mass and Blessing of Palms
- **Holy Thursday:** 4:30pm High Mass
- **Good Friday:** 3:00pm Liturgy
- **Easter Vigil:** 8:30pm Solemn Easter Vigil
- **Easter Sunday:** 8:00am High Mass

Easter Flower Donation Envelopes are outside the office or in the vestibule. The 8:00am Mass on Easter morning will be offered for donors' intentions. Return to the office by Apr 13.

Sat, Apr 5 - The Confraternity of Christian Mothers will be meeting in the St Albert room immediately following the 8:30am Mass. Bring a brunch dish to share!

Tue, Apr 8 - Business Networking Lunch and Learn presented by the Colorado Catholic Business Network.

Join us from 11:30-1pm for *Planning for Death: Your Business and Your Estate* featuring Matt Perkins. Cost is \$15 at the door. RSVP with QR.



Fri, Apr 11 - Colorado March for Life at the state house in Denver, CO hosted in partnership with Pro-Life Colorado. For more information, go to marchforlife.org/colorado

Sat, Apr 19 - Easter Basket Blessing: The traditional Easter basket blessing is for foods that have Easter blessings tied to them. Check the Flocknote for a list of common food items. Please bring your basket of food to the parish hall by 10am. The blessing takes about 10 minutes.

Sat, Apr 19 - Easter Celebration after the Easter Vigil in the parish hall. All are welcome. Desserts & drinks provided.

Sun, Apr 20 - Easter Egg Hunt: Come to the parish hall immediately after the 11am High Mass. For children 12 and under. Remember to bring a basket or bag.

Fri-Sat, May 23-24 - Creation Seminar at OLMC presented by the Kolbe Center for the Study of Creation. Presenters will be Hugh Owen and Dr. Kevin Mark. Registration is free but space is limited. Breakfast and lunch provided on Saturday. Please RSVP by 4/27 with your name and number in your party to Rick at rdm3rdm3@gmail.com.

ANNOUNCEMENTS

Altar Boy Training

Next Sat, Apr 5 - for brand new servers, torchbearers and crucifers at 11:30am in the St. Albert room. If your son is interested in becoming an altar boy or receiving more training, please bring him to this training! RSVP to Mark Schulz at sacristan@olmcfssp.org.

Mon-Thu, July 28-31 - Morning Star Girls' Camp for OLMC parishioners ages 7-18, run by the Slaves of the Immaculate Heart, Still River MA. Camp begins each day with Mass. Activities include catechism, arts & crafts, music & outdoor games. Register at the parish office or Flocknote. Space is limited.

Sep 28 - Oct 11 - 2nd Holy Face Pilgrimage of Reparation: Join Fr. Frank Furman and Jule Lane for a TLM pilgrimage to France. Places visited will include Holy Face Archconfraternity tombs of St Veronica & St Therese, and Mont St. Michel. Also, Marian Apparitions: Lourdes, La Salette and Rue de Bac. Additional sites: Paray le Monial (Sacred Heart), Notre Dame, Chartres, and Ars. For more info, scan QR code.



OLMC Online Parish Calendar is available via the website or the code to the right. Please check there for upcoming events.



DAILY PRAYER LINE REQUESTS

Contact Jane Brennan: jmbrennan555@gmail.com

Please Pray for the Sick

David Williamson, Jamie Jimenez, Jacob Jaxson, Indigo Williamson, Jeff McBride, Shannon Coffey, Miriam Halazon, John Filipczak, Cristina Vigil, Maria McKinley, Rebecca Noël Moser, Joanne Leary, Ronald Rider.

Please Pray for the Repose of the Souls of

Lance Martin, Marc Munoz, Jack Lappan, Earl Ammerman, Mary Robles, William Luetticke, Elvie Proto, Kim Poletto.

HOMEBOUND

Any parishioner confined to home who would like to receive the sacraments or the bulletin, please contact the parish office.

Sanctuary Flower Intentions

Feast		Intention
Laetare Sunday	Main Altar	Judy Shaw by Richard Shaw
	Our Lady of Guadalupe	Ned and Barbara Murray+ by The Connolly Family

Electronic Giving via Faith Direct



The Ceremonies of Holy Week: The Mass of Palm Sunday

Gregory DiPippo (New Liturgical Movement)

Note two important characteristics of the Roman Holy Week. First... the Passion narratives are read before the days on which the events which they recount originally took place... The Passion of St Matthew is read on Palm Sunday. Secondly... in the Passion narratives... the accounts of the Lord's Supper and the events of His Passion are always joined together... (1)

The first ceremony of Holy Week, the blessing of the Palms, is unique within the Roman Rite as the only example of a blessing which imitates the rite of Mass. It has an Introit, Collect, Epistle, Gradual and Gospel, followed by a Secret, a Preface dialog and Preface, the Sanctus, several prayers for the blessing analogous to the Canon of the Mass and then the distribution of the palms... This was clearly done to underline the tremendous solemnity and importance of the rite, as the greatest of the major blessings incorporated into the liturgical year...

The Epistle begins with a mention of palms... The fickleness of the Israelites, who have just crossed the Red Sea... and now murmur against God's prophet and priest... represents the fickleness of those who were in Jerusalem at the time of the Lord's triumphal entry, crying out "Hosanna," and five days later, gathered before Pilate and cried out "Crucify him!" The gathering of twice as much manna on the day before the Sabbath refers to the consecration of two Hosts on Maundy Thursday, one of the Mass and one which is reserved for the Mass of the Presanctified on the following day.

The words of Moses and Aaron towards the end of the reading, "Vespere scietis - In the evening you shall know", refer to the Gospel of the Easter Vigil which begins with the words "Vespere autem Sabbati - On the eve of the Sabbath" ... The words "Et mane videbitis gloriam Domini - And in the morning you shall see the glory of the Lord" look forward to the second verse of the Gospel of Easter morning "Et valde mane una sabbatorum - And very early in the morning, the first day of the week."

The Epistle is followed by one of two responsories... [which] remind us that the Lord's triumphal entry into Jerusalem was a prelude to His Passion, plotted by His enemies even before He came to the Holy City, and now fully imminent, as indicated also by the uniquely Roman custom of reading the Passion as part of the liturgy of Palm Sunday.

The Gospel... is the ritual declaration of the occasion on which, and in imitation of which, the palms are blessed.

After the Gospel... the "Secret" [prayer] is sung out loud... [which mentions] Noah and the Ark and the Crossing of the Red Sea... figures of the Church, multiplied by the addition of new children in the sacrament of Baptism...

The conclusion of this prayer segues into the preface dialog and a preface, which in the Roman tradition is a feature of many of the more solemn blessings and rites. For example, there is a preface in the ordination rites of bishops, priests and deacons... No other blessing in the Roman Missal includes a preface, nor do any of the ordinary blessings in the *Rituale*.

The Preface [praises Christ as King]. In the Gospels, direct references to Christ as a king occur almost exclusively during the two events which the Roman Rite commemorates this day, His triumphal entry into Jerusalem and His Passion... Indeed, the first chant of the [palm blessing] ceremony (the "Introit") [declares]: "Hosanna to the Son of David! Blessed is He who cometh in the Name of the Lord. O King of Israel: Hosanna in the highest!" [which is also] the last verse of the Gospel read at the blessing, the words "King of Israel" added from [the gospel of] John. The Preface therefore declares that on this day, as the Church and her members "confess that great Name of (God's) only-begotten Son before the kings and powers of this world", they are naming Him as King, [a] theme... very prominent in the chants which accompany the procession, and most particularly, in the famous hymn sung at the door of the church, "Gloria, laus et honor."

Although a Preface is used in many rites and blessings, the blessing of the palms is the only one in which it is followed by the Sanctus as it is at the Mass... which was obviously done to include the words by which the children of Israel hailed the coming of the Messiah, "Blessed is He who cometh in the name of the Lord, hosanna in the highest."

The prayers which follow form the "canon" of the blessing... The first prayer speaks of the olive "which the dove, returning to the ark, bore in its mouth"; this is repeated in the fourth, which states that God "ordered the dove to announce peace to the lands through the branch of an olive." The second prayer begins with the words "O God, who gather what is scattered and preserve what is gathered", refers to the unwitting prophecy of Caiphas ["It is expedient for you that one man should die for the people, and that the whole nation perish not."] ... The third prayer... mentions both the Passion and the Resurrection. Since the palm branch was in ancient Rome a symbol of victory, "the palm branches await (Christ's) triumphs over the prince of death", and the shoots of olives, the source of oil, and hence of anointing, "cry out in a certain way that the spiritual anointing (i.e., of the Messiah, the anointed one) has come." "For already then, that blessed multitude of men understood that it was prefigured that our Redeemer, taking compassion on human miseries, was about to fight with the prince of death for the life of the whole world, and by dying to triumph" ... The prayer which follows the blessing speaks of... the crowds which accompanied Him, and of us "following in His footsteps." The branches are then distributed...

The liturgical celebration of the events of Our Lord's life is not a series of commemorations of events in the dead past. We live through these events as things for which we are really present and in which we really participate. With this idea of the liturgy as the living representation of the events of Christ's life, the blessing of the palms changes tenor in this final part to prepare us for the procession, for the first in a series of events in Holy Week in which we truly "follow in His footsteps."

1. This conjunction which recalls that the Mass is the liturgical re-presentation of the Lord's Passion was removed in the Holy Week reforms of the 1950s. Mel Gibson's "The Passion of the Christ" highlights this conjunction.