



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
father.krager@olmcfssp.org

OFFICE HOURS

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

OFFICE MANAGER: Bruce Muhe, III
office.manager@olmcfssp.org

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secretary@olmcfssp.org

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

Palm Sunday

April 13, 2025



Dícite filiæ Sion: Ecce Rex tuus venit tibi mansuétus, sedens super ásinam et pullum, filium subiugális.

From the Press

On The Conversion of St Paul (John Grondelski, Catholic World Report)

Paul had a checkered past... an intellectual who also made a living with his hands... a star rabbinical pupil of the great Rabbi Gamaliel, expected to surpass his teacher. He was a zealous and devout Jew, learned in Scripture. And, because he was a Scripture scholar, he was no doubt sure that God had to fit his categories and his expectations.

(Continued on page 2)

It is why he had no problem making Israel's early Christians an offer they couldn't refuse: return to Judaism or die. He was certain he was doing God's work. It's only on the road to Damascus that his perspective was suddenly and irreversibly changed.

[Like Paul] Jonah was a devout Jew who could not conceive that God might use His special, covenantal relationship with Israel as a means to bring all mankind into unity with Him. That idea did not fit Jonah's categories of how God would act. It was easier for him to talk himself into believing God's call was the call of the Evil One, which, if that were the case, would justify heading in the opposite direction. Operating from that mindset, Jonah also would need a change in perspective...

Paul lived by certain certainties, but... was sufficiently open to God's grace and Word that he would hear and accept it rather than try to force God's grace and Word into his categories. That's why, when God intervened in a way even Saul could not deny, the old man died and the Apostle Paul was born.

That's not to say that such conversion simply wiped away everything which preceded it. Paul insists that he is the least of the apostles... "because I persecuted the Church of God". But he's also humble enough to admit God can write straight even with his crooked lines and, therefore, "by the grace of God I am what I am," an apostle.

Paul, therefore, teaches us to acknowledge our sins... There's another thing he can profitably tell us sinners. In his second letter to the Corinthians, Paul says that God gave him "a thorn in my flesh, a messenger of Satan, to torment me" lest he become "conceited" - that is, overly reliant on his own powers. He admits he begged God "three times" to take that "thorn" away, but God refused.

We don't know what that "thorn" was... Paul doesn't say. What is important is that God left him with that "thorn in the flesh" because "my grace is sufficient for you." That "thorn" taught him... that relying on his own capacities will result in failure, but that relying on God's grace will lead to victory. Man's powers are not self-sufficient, but with God's grace, all things are possible.

That's important, because some people delay their conversion, falsely thinking they need to "prove" to God that they have turned from a particular sin by their own prolonged avoidance of it. That's false thinking: what you need is God's grace to be converted, and what you need to receive that grace is simply to stop putting obstacles in its way. You must [not] try to pull yourself up by your spiritual bootstraps because you cannot...

We never need to fall into mortal sin; God gives us the grace we need to avoid it. God never asks us to do what we cannot, nor does He fail to give us what we need to do His will... following God's will is always possible.

So, in asking St. Paul's intercession, we sinners can learn a lot about acknowledging what we have been as well as how God's grace can make us totally new in unexpected ways.

LITURGICAL SCHEDULE

SUNDAY, APRIL 13

Palm Sunday

6:30 am Peter Nalty+ by Tamas and Helen Kish
8:00 am Chihoski Family by Dani Lindholm
9:30 am FSSP and Preservation of the TLM
11:00 am (Solemn High Mass) Pro Populo
No 1:00 pm Mass
5:00 pm Vespers and Compline

MONDAY, APRIL 14

Monday of Holy Week

8:30 am Raymond Lucchi Sr.+ by Claudia Williams

TUESDAY, APRIL 15

Tuesday of Holy Week

8:30 am Ronnie Mazzotti+ by Anna Coffey

WEDNESDAY, APRIL 16

Wednesday of Holy Week

8:30 am Healing for Cyndee Elizabeth by Renee Pifer
7:00 pm Tenebrae

THURSDAY, APRIL 17

Holy Thursday

7:00 pm (Solemn High Mass) For Parish Vocations to the Priesthood and Religious Life
9:00 pm Tenebrae
10:30 pm - 12:00 am Vigil at Altar of Repose

FRIDAY, APRIL 18

Good Friday

12:00-2:00 pm Confessions
2:00 pm Stations of the Cross
3:00 pm **Solemn Liturgy**
7:00 pm Tenebrae

SATURDAY, APRIL 19

Holy Saturday and the Easter Vigil

8:00-11:00 am Confessions
7:00 pm (Solemn Vigil) Pro Populo

SUNDAY, APRIL 20

Easter Sunday

6:30 am Pope Francis
8:00 am Flower Donors' Intentions
9:30 am Archbishop Aquila
11:00 am (Solemn High Mass) OLMC Volunteers
No 1:00 pm Mass
5:00 pm Vespers and Compline

Fr. Krager's Private Intentions

14 Shaffer Family
15 Rick Mudd
16 Desirae Jensen

Fr. McWhirter's Private Intentions

14 Peter Nalty+ by Tamas and Helen Kish
15 Private Intention by Marla Benavides
16 Patricia McCoy+ by Dianne Johnson

ANNOUNCEMENTS

Today: Blessed Palms will be available in the church vestibule after the 11am Mass and throughout Holy Week. Please note that there will not be a 1:00pm Mass.

Good Friday is a day of Fasting and Abstinence by law, not pious custom.

Easter Sunday Obligation: Under the Code of Canon Law presently in force, attending the Easter Vigil fulfills the obligation to attend Mass on Easter Sunday.

The Parish Office will be closed from 2pm this Thu, Apr 17 through Mon, Apr 21.

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

This Fri, Apr 18 - Way of the Cross for Victims of Abortion at 9am at Planned Parenthood (7155 E. 38th Ave., Denver). Join us as we pray for healing for the victims of abortion and for a final end to this injustice in our land. For more info, contact Tom Uebbing at 574-383-7173 or thomasuebbing@gmail.com.

This Sat, Apr 19 - Easter Basket Blessing: The traditional Easter basket blessing is for foods which 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.

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

Next 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.

Sun, Apr 27 - Bake Sale to Support Discernment Retreat for young ladies from the parish who will be visiting a traditional religious order in Kansas this July. The bake sale will be after the 8am, 9:30am, and 11am Masses in the parish hall. Proceeds will go directly to covering the cost of travel and lodging for the retreat.

Sun, Apr 27 - 3rd Carmel Rookies Chess Championship from 12:30-2:25pm. Players will be grouped by age and will play four 10min/player games. All participants get a chance to win raffle ticket prizes. All 1st & 2nd place finishers win a small trophy. RSVP with player's name and age to Rick Mudd at rdm3rdm3@gmail.com.

Sat, May 3 - May Crowning: High Mass at 8:30am followed by a Marian procession and potluck brunch in the parish hall. All are welcome. Bring a dish to share! Sign up using QR code.



ANNOUNCEMENTS

OLMC Annual Father Daughter Dance

Sat, May 3 - Spring has sprung and tickets are live! This year it's happening on May Crowning, inspiring this year's theme: 'Our Lady's Garden'. The event is from 7-9pm and is \$10 per person; 2 and under are free. For more info or to sign-up, please scan the QR code or see Flocknote.



Sun, May 4 - Spring Craft Fair after all Masses. This is a perfect opportunity to shop for Mothers' Day and First Sacrament gifts while supporting parishioner-owned businesses. Table vendors are needed! Sign up via QR code. Deadline to register is Sun, Apr 27.



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.

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.

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

Marc Munoz, Jack Lappan, Earl Ammerman, Mary Robles, William Luetticke, Elvie Proto, Kim Poletto, Fr. Salgado, FSSP+.

HOMEBOUND

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

ALTAR FLOWERS

Lent is a penitential season, so there are no altar flowers this week.

Electronic Giving via Faith Direct



The Ceremonies of Holy Week: The Easter Vigil

Gregory DiPippo (New Liturgical Movement) (1)

The vigil on Holy Saturday, one of the most beautiful and solemn rites of the liturgical year, is not the complete fulfillment of the Paschal mystery, but rather the beginning of its fulfillment. Christ Himself, when He rose from the tomb, did not present Himself in public, nor did He reveal Himself to the Apostles at once; so also in the Sacred Liturgy, the Church does not immediately present the Risen Lord on the night of Easter. (2) This rite is a vigil, not an anticipation, and in this sense one can say that the rite of Holy Saturday is the first part of a unit, the second being the Mass of Easter celebrated on Sunday morning.

[After the blessing of the paschal fire and the singing of the Exultet], there now begins the reading of twelve prophecies from the Old Testament: Genesis 1, 1 – 2, 2: the Creation; Genesis 5, 31 – 8, 21: Noah and the Ark; Genesis 22, 1-19 : the Sacrifice of Abraham; Exodus 14, 24 – 15, 1: the Crossing of the Red Sea . (The centrality of this reading to the Easter vigil is emphasized by a rubric of the Missal of 1970, which specifies that it may never be omitted.); Isaiah 54, 17 – 55, 11: Exhortation to receive the Sacrament of Baptism; Baruch 3, 9-38 : the Revelation of God to His people; Ezekiel 37, 1-14 : the Vision of the dry bones, and of the Resurrection; Isaiah 4, 1-6: the Vineyard of the Lord; Exodus 12, 1-12 (repeated from the Mass of the Presanctified) : the Law of Easter and the Paschal Lamb; Jonah 3, 1-10 : Exhortation to Penance; Deuteronomy 31, 22-30: Exhortation to the observance of the Law of the Lord; Daniel 3, 1-24 : the Three Children in the Furnace.

In the Roman Catacombs - ancient witnesses not only to the Christian artistic tradition but also to the Church's liturgy - one sees very clearly that from the very beginning of Christianity, these passages of the Sacred Scriptures formed part of the catechumens' preparation for Baptism. On Holy Saturday, the catechumens have arrived at the moment when they will become Christians, dying in Christ that they may rise again with Him. Already in the middle of the second century, Saint Melito of Sardis (in the first surviving Easter homily) says that the Sacrifice of Isaac is a prophecy of the death of Christ. Images of Noah in the Ark, of Moses, of the Three Children, of Jonah, (the Christological figure par excellence in the first centuries) appear everywhere in the Catacombs and on the sarcophagi found in them.

When the prophecies are done, if the church has a baptismal font, it is now blessed... During the procession the famous Tract *Sicut Cervus* is sung... which gave rise to the widespread custom of decorating baptisteries with images of deer drinking from a fountain. Before entering the baptistery, the priest sings a prayer which makes reference to the deer, comparing it to the people which longs for rebirth in the waters of baptism.

[After the Baptismal Water is blessed, there is sung] the Litany of the Saints... The Litany is sung in a much abbreviated form; however, each invocation is sung twice, first by two cantors with the response, then again by the whole choir with the same response. This doubling of the invocations is a remnant of an ancient custom whereby the Litany was sung once on behalf of the catechumens while processing to the baptistery, again while returning to the church, welcoming the newly baptized into the company of the Saints...

The Mass of the Vigil has a few significant differences from a regular Solemn Mass. The Gregorian antiphons of the Mass are not sung, a sign that the Church's joy in the Resurrection is not complete until the Savior Himself appears.

The vigil Mass of Holy Saturday is not a first Mass of Easter, an anticipation of the Resurrection, and was never celebrated as such in the Roman Rite. It is rather a vigil in the true sense of the word, "a keeping watch." At that point in the celebration of the liturgy, we know... that Christ has risen, but we do not yet see Him in His glory. This is symbolized by the incomplete character of the Mass, which has no Introit, Creed, Offertory, or Agnus Dei, while the Communio is not a Mass antiphon in the proper sense, but a very short form of Vespers.

In the Gospels of both Holy Saturday and Easter Sunday, the Risen Lord is mentioned but does not appear in person. However, with the restoration of the Introit after two days on which it was not sung, on the third day, He speaks directly and in person: "I have risen and am still with thee." It is at this Mass, on the morning of Easter, that the fullness of solemnity is restored to the liturgy, and the glory of the Lord is indeed seen.

The Easter vigil was the culmination of the catechumens' preparation for baptism, but it was not the last liturgy geared to them; on Easter itself and during the week that followed, all historical Christian liturgies had special rites for the neophytes, as they were called after baptism.

1. Taken from: <https://www.newliturgicalmovement.org/2017/04/the-theology-of-mass-of-presanctified.html>; .../2009/04/compendium-of-1955-holy-week-revisions_11.html; .../2024/03/the-masses-of-holy-saturday-and-easter.html; .../2020/05/bad-scholarship-on-easter-vigil.html

2. Note that this vigil was traditionally celebrated in the evening; thus the references to "this holy night" in the Exultet and the Preface. St Thomas Aquinas writes that the Easter Vigil... *is celebrated on Holy Saturday towards the beginning of the night, since our Lord rose in the night, that is, "when it was yet dark, before the sun's rising was manifest."* (ST IIIa, 83, 2, ad 4um)