



# 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

**SECRETARY:** Kaleigh Sims  
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

## Passion Sunday

**April 6, 2025**



*Tulerunt ergo lapides, ut iacerent in eum:  
Iesus autem abscondit se, et exivit de templo.*

**From Fr. Dalimata**

### Quare Tristis Es?

We easily imagine the young St. John Bosco (born in 1815) as a jovial juggling youth, an air of swashbuckling piety exuding from every fibre of his being. So he was. Describing his youth Don Bosco relates that "by the time I was eleven I could juggle, do midair somersaults and the swallow trick, and walk on my hands. I could walk, jump, and even dance on the tightrope like a professional acrobat." However not all of his childhood experiences were equally idyllic. His father died when he was two years old and the physical abuse he suffered from his older step brother was so bad he had to flee his own home.

(Continued on page 2)

In the first chapter of his Memoirs of the Oratory we read,

"I was not yet two years old when the merciful lord hit us with a sad bereavement. My dearly loved father died unexpectedly. I do not know how I reacted on that sad occasion. One thing only do I remember, and it is my earliest memory. We were all going out from the room where he had died, and I insisted on staying behind.

My grieving mother addressed me, 'Come, John, come with me,'

'If papa's not coming, I don't want to come,' I answered.

'My poor son,' my mother replied, 'come with me; you no longer have a father.' Having said this, she broke down and started crying as she took me by the hand and led me away. I began crying too because she was crying. At that age I could not really understand what a tragedy had fallen on us in our father's death."

This tragedy fell on them in a time of great difficulty. That year, the crops failed and the farming families had no income. Don Bosco tells us that "people were found dead in the fields, their mouths stuffed with grass, with which they had tried to quell their ravenous hunger."

In addition to all this, young John suffered beatings and tirades from his older stepbrother Anthony, the son of their father's first marriage (Francis Bosco's first wife had died). Anthony refused to let his younger brother John go to school, insisting that he stay on the farm and work. When the topic of his schooling was brought up, St. John Bosco relates that Anthony, carried away by a blind rage, would rain blows down upon young John who was forced often to run away. The situation was so bad that, when John was 10 years old, his mother sent him to live with another family three miles away. He had to live away from home for two years.

In the end Margaret Bosco, John's mother, was forced to sue for division of property between the heirs of Francis Bosco, the three boys, Anthony, Joseph, and John, so that she could have the freedom and means to send John to school.

Finally John was able to get some momentum in his formation under the saintly Fr. Calosso. But it was not long before tragedy struck here too. In words that many of us could sympathize with St. John Bosco wrote in his memoirs: "Just as I was patting myself on the back because everything was going so well, a new trial came; a heavy blow fell that shattered my hopes." He was not yet thirteen when Fr. Calosso died. St. John Bosco later wrote: "His death shattered my dreams. I have always prayed for him, and as long as I live I shall remember my outstanding benefactor every day that dawns."

These sorrows affected him so greatly that his mother became concerned for his health and he often wept. For a time he even became reticent and, though kind and dutiful, was quiet and withdrawn, especially during his two years away from home.

## LITURGICAL SCHEDULE

### 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

### MONDAY, APRIL 7

#### Monday of Passion Week

8:30 am OLMC Safety Team by Thomas Whisenant

### TUESDAY, APRIL 8

#### Tuesday of Passion Week

8:30 am Private Intention

### WEDNESDAY, APRIL 9

#### Wednesday of Passion Week

8:30 am Vanessa Ruiz by Morton Family

### THURSDAY, APRIL 10

#### Thursday of Passion Week

8:30 am Shaffer Family  
7:00 pm Adoration and Benediction

### FRIDAY, APRIL 11

#### Friday of Passion Week

8:30 am Gary Hanson+ by Quispe Family  
6:00 pm Stations of the Cross  
**7:00 pm (High Mass)** Joshua and Elisabeth Gideon Family

### SATURDAY, APRIL 12

#### Saturday of Passion Week

8:30 am Raymond Lucchi+ by Russ and Claudia Williams

### 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

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Often when the young suffer, they come to believe that their suffering means something about them: that they themselves are not good. St. John Bosco is an example and intercessor for all the young who suffer that they might come through suffering knowing that they themselves are loved by God, that it is indeed good that they exist, and that their life is truly worth living.

## 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.


**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](http://marchforlife.org/colorado)

**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](mailto:thomasuebbing@gmail.com).

**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.

**Sat, May 3 - OLMC Annual Father Daughter Dance** from 6-9pm. Spring has sprung and tickets are live! This happening on May Crowning, inspiring this year's theme: 'Our Lady's Garden'. The event 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! Vendor sign up info coming soon. Deadline to register is Sun, Apr 27.

## ANNOUNCEMENTS

### **Business Networking Lunch and Learn**

This Tue, Apr 8 - Join us from 11:30am-1pm for a lunch and learn presented by the Colorado Catholic Business Network. for Planning for Death: Your Business and Your Estate featuring Matt Perkins. Cost is \$15 at the door. RSVP with QR. 

**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](mailto: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](mailto: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.

### **MONTHLY COLLECTION- March:**

Offertory: \$99,317.16

Capital: \$2,983.07

Poor Box: \$2,820.00

**Electronic Giving via Faith Direct**



## **The Ceremonies of Holy Week: Good Friday - The Mass of The Presanctified**

*Gregory DiPippo (New Liturgical Movement) (1)*

To the largest degree possible, this rite imitates the rite of the Mass, to signify that what it commemorates - the Sacrifice of Christ on the Cross - was anticipated at the Last Supper... This imitation strongly emphasizes the link between the Last Supper and the Sacrifice of the Cross, and thus between every Mass and the Sacrifice of the Cross.

The celebrant wears black vestments as for a Requiem. The deacon and subdeacon... wear black folded chasubles, the traditional vestments of penitential seasons... indeed, black folded chasubles are used only at this service... On this day, the Church wishes us to experience the Paschal mystery, not as a mere commemoration, but as something through which we ourselves live... Good Friday is a day of deepest mourning... On Good Friday, [the hope of the Resurrection] is not in any way anticipated; we ourselves feel the desolation which Christ's disciples experienced...

In the Mass of the Presanctified, [the altar] is set up as it would be for Mass, and the cloth is put on at the beginning.

The Mass of the Catechumens has an extra reading... followed by a tract and then a prayer... The subdeacon sings the second reading with the same ceremonies as at a solemn Mass, followed by a second tract. The Passion of St John is sung with the same ceremonies as [Palm Sunday]... The last part is sung like the Gospel at a Requiem, by the deacon of the Mass, without candles or incense; as at solemn Mass in penitential seasons, he replaces his folded chasuble with the broad stole.

The solemn prayers are said at the Missal on the Epistle side... The adoration of the Cross has no analog in the Mass, and was originally a separate ceremony... (2)

Communion is not distributed to the faithful at this ceremony. The "Communion" which is received at the Mass of the Presanctified is in the act of slowly approaching and kissing the Cross. It is of signal importance that the Lord comes to the faithful on the Cross just as he does in sacramental Communion: from the altar, and back to the altar... The faithful come forth to the area of the sanctuary as they did the previous day at the Mass of the Lord's Supper. Their participation in the Paschal mystery is vividly represented by following as closely as possible those members of the Church who lived it first - the disciples of Christ - who also received Communion on Holy Thursday. Good Friday is likewise lived as the disciples lived it, as a day of lamentation...

For the final part of the ceremony, the Blessed Sacrament is brought back from the Altar of Repose to the church's principal altar, with a solemn procession done in reverse order from the procession of the day before. This ritual of the double procession emphasizes in the clearest way possible the connection between the Lord's Supper and His Sacrifice upon the Cross.

At the Mass of the Lord's Supper, the celebrant consecrated two large Hosts, one for the Mass itself, the other for the rite of the following day. One of the most beautiful aspects of the Holy Thursday ritual is the special way in which this second Host was prepared, before the celebrant's communion. It was placed in a chalice, not in a pyx or ciborium... The Host thus enclosed in the chalice [at] the end of the Mass... was brought to the Altar of Repose.

This custom of enclosing the Body of the Lord in a chalice is a sign of His Passion, which He Himself describes as a "chalice" when He goes to pray in the garden. It also serves to indicate the link between the first Mass, the Lord's Supper, and the Sacrifice of the Cross, which takes place on the following day; the instruments of the Sacrifice of the Mass, the chalice, pall, paten and veil, are used on both days...

[This ritual, which dates prior to 800 AD (3)] follows, step by step, the rite of the Offertory of the Mass and the prayers of the celebrant's communion after the Canon... All of those elements which refer specifically to the celebration of the Eucharistic sacrifice are omitted, along with the Canon itself... Here we have another clear sign of the sacrificial nature of the death of Christ. The rubrics of the Missal underline this principle that the rite is modeled on the rite of Mass; everything in them is described in reference to the practice of the normal celebration of Mass.

[A] major point of the ceremony [is] the silence of the congregation and the relative silence of the ceremony as a whole. The parts which are said aloud consist almost entirely of the words of Scripture and the prayers, sung by the clergy, and the choir's parts. This is the only day of the year on which no part of the Ordinary of the Mass is used, these being the parts most easily sung by the people... The silence of the congregation expresses... fear and amazement as we behold the Lord and Creator of the world hung on the Cross, as the sun itself withdraws and the earth trembles at His death.

1. Taken from: <https://www.newliturgicalmovement.org/2017/04/the-theology-of-mass-of-presanctified.html>;  
<https://www.newliturgicalmovement.org/2017/04/the-theology-of-1955-solemn-liturgical.html>
2. Nevertheless, the "Ecce lignum crucis..." of Good Friday echoes the "Ecce Agnus Dei..." of the Mass.
3. See, e.g., <https://www.newliturgicalmovement.org/2017/05/the-fraction-rite-of-good-friday.html>