

Mount Saviour Chronicle

THE BENEDICTINE MONASTERY OF MOUNT SAVIOUR
P.O. BOX 272, ELMIRA, NEW YORK

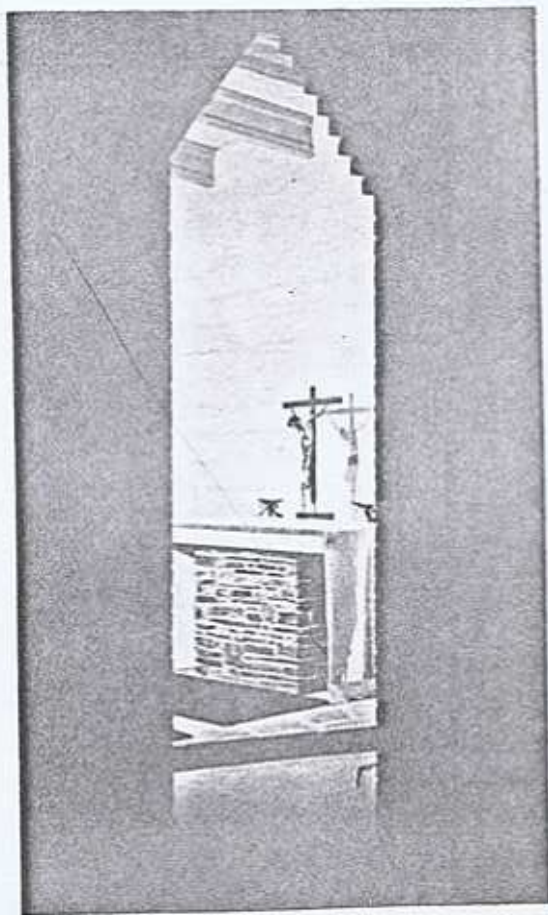
NUMBER 6

HOLY WEEK, 1955

Dear Friends of Mount Saviour,

On the 28th of March, it was four years since the first monks, Father Placid and Father Bernard, arrived to take possession of the three farms on Madigan Road we had just acquired. The conditions prevailing at that time were adequately described by one of our early visitors, the late Father Thomas Kane, who remarked to his mother after he had returned from Mount Saviour: "My, they don't have anything! There is nothing there! Absolutely nothing!" A very accurate inventory! There really was "nothing there"; no bed to sleep in, no chair to sit on, no blankets, no pots, no pans. One aged table was discovered in an old shed, and it was immediately pressed into service as our first "altar". Because it was too low, a search unearthed eight cinder blocks, which "put it on its feet." A large sheet of packing paper was found and placed as a carpet in front of the "altar." Father Placid and Father Bernard slept on the floor at St. John's, using their shirts as pillows. Two days later, the devil showed his personal interest in the place when a severe rainstorm washed away parts of the road, cutting the two pioneers off from the rest of the world for several days. Such were the beginnings of Mount Saviour.

In the meantime, people in town began to wonder about the new monastery "in the sticks." Some uttered dark predictions as to its future; others came and helped. As it happened when Our Lord died, the women were the ones who stood by the Cross, and the women came to the tomb. Similarly, in our case, the ladies were the first to help. Some brought canned goods, a few sent baked things, several collected bedding and other necessities. The work started on the Hofbauer house, destined to become the first monastery building. An adequate kitchen had to be provided, a refectory added, extensive plumbing installed—and the bills began pouring in, piling up and growing rapidly. When one of the creditors threatened to close in on us, things began to look alarming. St. Joseph had been our procurator from the very start, and we were not disappointed when we placed the worrisome, staggering burden on him. Help came in a way none of us could ever have anticipated. One day, unexpectedly, two men drove up our dirt road. While one unloaded a large, impressive camera, his companion introduced himself as Frank Sugrue, a reporter from the New York Herald-Tribune. They looked around, talked to us, took pictures, and a week later, an article by Frank Sugrue appeared in the Herald-Tribune, together with a picture, which has since become famous. According to the caption, it showed, "Half the monastery's cattle—one cow. We had taken the better one of the two, but did not



dare to tell Frank it was only loaned. The picture and the article, supported by an editorial, fell on fertile ground. It had guided the hearts of many readers, and, although no appeal for money had been made, contributions came in from all sides. It was an experience to which we were completely unaccustomed; after so many bills—checks! As long as Mount Saviour stands, we shall always remember this sudden turn of events, which we simply had to consider as a sign from heaven that God wanted this monastery. Nothing was here in the beginning to make it more evident to everybody that what is here now, and whatever there may be in the future, is purely God's gift through which we should glorify Him.

Looking back on these four years is not for the purpose of compiling a list of achievements, but we can certainly sing a long litany of God's mercies. We thank God for the chapel on the top of the hill, and for the Shrine of the Queen of Peace; we thank Him for our buildings and fields, and for the cows in our barn—there are 21 of them now, and they are all ours; we thank Him for providing the necessary funds to complete the new building. Infinitely more than for all the material gifts He has showered on us, we are grateful to Him for the souls He has directed here to become members of our monastic family, for the bond of love which binds them together, and for the wonderful spirit of each one of them. We thank Him for our four Brethren in Rome, who faithfully write to us about their exploits in the near and far surroundings of the Eternal City. (Already, in this first year of their being there, they have seen things which even I, an old Roman, never had an opportunity to visit; Sorrento, Amalfi, Fossa Nuova, the Abbey where St. Thomas Aquinas died, and many other places. We thank God for those who stayed home and braved the severities of this unusually hard winter on our hill. We thank God for the new children He has added to the family, for Charles Leach, who is now Bro. Andrew, for Allan Stehling, who received St. John the Baptist as his patron saint, for Father Wappler, who was invested as Father Emmanuel. Now we have six Fathers, one of whom is in Simple Vows and one a novice, giving us eleven in Simple Vows, seven novices, two postulants and one cloistered oblate. The senior novice, Bro. Anselm Bernard, will take his Simple Vows on Easter Monday.

We thank God also for the steadily growing host of Oblates and friends of Mount Saviour. The ladies, who came four years ago to the rescue of the first monks, have grown into the St. Scholastica League with over 300 members. I shall never forget the beginning of our Oblate group, which started when David Reeves (of Sheed & Ward) dropped in one day to make a retreat while we were still living at St. John's, the present guesthouse. It all ended with his being received as our first Oblate novice. Now there are 64 living in various parts of the country. On St. Benedict's Day, March 21st, Carroll and Elizabeth Hayes entered into their ranks. We thank God for the many friends in Elmira and Corning. The dark predictions and the—understandable—doubts of our first beginnings have given way to the general conviction that, "the Benedictines are here to stay," or as the Abbot Pri-

mate expressed it at the end of his last visit: "They are over the hump." We thank God for the confidence of these friends who are helping us in so many ways (we are grateful that the hour is approaching when people will not have to stay away from the monastery on account of the road). We hope to sing a "Te Deum" on Easter Sunday afternoon at Benediction in thanksgiving for the co-operation of those to whom we have appealed for the \$5,000 needed to widen and surface the road.

With the road project underway, the building of the annex to St. Peter's being resumed and, we hope, completed, and with Carroll Hayes entering upon a vast program of improvement for our farm, the fifth year of our existence here will really be a very decisive one. We ask our friends to keep all these intentions in their prayers, and if there are those who want to come and help with the work on the building, or on the farm, they are sure of a ready welcome, although the accommodations may not always be too comfortable.

Let us never forget it, my dear friends, Mount Saviour came into being out of nothing, that we may never cease to sing the litany of God's mercies. Now that Mount Saviour grows, the danger arises that we may forget whence we came, but there is in our crypt a reminding protection *against such a danger*. It is the crucifix a friend discovered in Spain during his GI days there, and which he gave to us. You see it on the picture in this Chronicle. Many people do not like it; they think it too gory. It is true, the corpus is spattered with blood. Blood gushes out of the wound in the Lord's side as if it were emptying itself to the last drop. There is no better description for it than that from the psalm: "I am brought to nothing." (Ps. 72, 22). St. Benedict takes these words and applies them to the monk: "The sixth degree of humility is that a monk be content with the meanest and worst of everything, and esteem himself, in regard to the work that is given him, as a bad and unworthy workman, saying to himself with the prophet: 'I am brought to nothing; I am all ignorance; I am become as a dumb beast before Thee.'" (Holy Rule, ch.7) Not only should we remember always that we came out of nothing, we should again and again enter into that nothingness where the Son of God entered when He became man and died for us. Only by entering into His poverty can we hope to partake of His riches.

F. Anselm Bernard, O.S.B.

HOLY WEEK AT MOUNT SAVIOUR

Because this Chronicle will reach you in time for Holy Week, I should like to add a few notes which may help you to celebrate this most important part of the Ecclesiastical Year with us, if not in the body, at least in spirit. The entire week was once called, "The Paschal Feast." It is

indeed a celebration; an act of public worship; in fact, the highest act of worship the Church offers to the Father. This means that the Church does not intend to produce a faithful copy of the historical events which happened during this week two thousand years ago. Holy Week is not a Passion Play. The Church does not have—forgive me the expression!—a photographic memory. Her “memory” is the Holy Spirit; “The Holy Ghost, whom the Father will send in my name, he will teach you all things, and will remind you of everything I have told you.” (John 14, 26). These words of Our Lord are essential for a right understanding of the way the Church remembers the historical facts of the earthly life of Jesus. The spirit of the Risen Christ opens her eyes to penetrate into the divine mystery hidden beneath the surface of the events. Every Mass is a mystical repetition of the meeting of the Lord with the two disciples, after the Resurrection, on the way to Emmaus, when He opened to them the spiritual understanding of His sufferings as His way into glory; when He expounded to them the meaning of the Old Testament in relation to Him; when He then blessed the bread and broke it and their eyes were opened and they knew Him. (Luke 24, 13-32). The Church celebrates the sufferings of Christ not in the darkness obscuring the minds of the disciples before the Resurrection, but in the light which filled them after the Lord was glorified, showing them the historical events in the new perspective of faith. It was only after He was risen again from the dead that the disciples remembered what the Lord had said about the rising again in three days of the temple of His body. (John 2, 19-22). When St. John describes Our Lord’s entry into Jerusalem on Palm Sunday, and mentions the fact that He, “found a young ass, and sat upon it,” he refers to the prophecy of Zachary: “Fear not, daughter of Sion: behold thy King comes, sitting on an ass’s colt,” (Zach. 9, 9) and then continues: “These things His disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of Him.” (John 12, 15-16). What happened to the disciples is perpetuated in the liturgy of the Church. There she commemorates the events of the past in the spirit of the Risen Saviour as a true “contemplative.” Everything the Church does in her celebration of Holy Week is a fulfillment of the prophetic words Our Lord spoke to St. Peter when He knelt before him to wash his feet: “What I do thou knowest not now; but thou shalt know hereafter.” (John 13, 7).

PALM SUNDAY

The liturgy of Palm Sunday is a strong confirmation of what we have just said about the Church’s celebration of Holy Week. Every Sunday is Resurrection Day. This is true also of the Sundays in Lent. Each one anticipates the glory of Christ’s victory, and Palm Sunday does so even more. The beginning of the Passion contains already its glorious end. “The hour has come, that the Son of man should be glorified.” (John 12, 23). This is the theme of the Church on this day. With the blessing of the palms, the procession, the singing of the Passion according to St. Matthew, it is the longest of all the liturgical services during the entire year.

We begin with Terce at 9 o’clock, and immediately proceed to the *blessing of the palms*. The palm and the olive are both symbols of the Messiah and of His reign, as it is said in one of the prayers for the blessing: “The branches of palms signify His triumph over the prince of death, and the olive branches proclaim aloud: The unction with the Spirit now begins!” Through Christ’s victory over the devil, indicated in the palm, the Spirit of God’s Anointed One is given to His followers. The mystical significance of the palm and the olive embraces indeed the whole Feast, from the beginning of the Lord’s Passion to the pouring out of the Holy Spirit on Pentecost. When we take these branches into our hands and carry them in procession, we pledge ourselves to Christ’s battle against the devil as well as to the spirit of fraternal love uniting the members of His Kingdom. To hold a branch in our hands, signifies that we ourselves are branches on the Tree of Life, that we are members of His Body, and that He is our salvation.

The same idea is expressed in the singing of the “*Hosannah*.” It is difficult to catch the full impact of this cry in any translation. May it suffice to say that its grammatical form bears all the marks of greatest intensity, while the root of the word is the same as that also contained in well-known names like Joshue, Isaias, Osec, all names pointing to the name of Jesus as their fulfillment. We translate this root with our word “salvation.” Its meaning is “fullness of being,” “complete health.” “The *Hosannah*” is, like the “*Kyrie eleison*” or the “*Alleluia*” one of those expressions which gather a whole world into their brevity, and, shouted by a multitude of people, seem to force into existence what they proclaim. The “*Hosannah*” of Palm Sunday is the proclamation of the presence of the Kingdom of the Messiah among His People.

The singing of the *Passion* by a monastic choir has always a special note of dramatic reality by the fact that there are not only the parts of the “*Chronista*,” or “*Narrator*,” the “*Synagogue*,” or the enemies of Christ, and that of the Lord Himself, but also the crowd, enacted by the whole community. This emphasizes an idea often expressed in the liturgy of Holy Week and contributing so much to “bring it down to earth” and make it appear as a reality to the people of today. I mean the idea that *we*, the New Israel, confess our own responsibility in the death of Christ. Instead of blaming the Jews, the Church impresses upon us that *we* belong to those who have crucified the Lord. This is what the veiling of the statues and crucifixes on Passion Sunday really means. It is a form of excommunication from the sanctuary. We confess that we are not worthy to appear before the face of God and before the members of His heavenly court. We do not belong to the communion of saints. We join the crowds of penitents. It is a solemn reaffirmation of what we did at the beginning of Lent, on Ash Wednesday, when we were signed with the ashes. In the course of Holy Week, we hear again and again the warning: “*Jerusalem, Jerusalem, be converted to the Lord your God,*” (the burden of the lessons during Vigils), and, on Good Friday, Christ addresses His reproaches from the Cross to *us*: “*My people,*

what have I done to thee? Or in what have I grieved thee? Answer me!" In this same spirit, we act the part of the crowd at the singing of the Passion. The cry: "Let Him be crucified!", when it is shouted by us, should go like a sword through our hearts.

HOLY THURSDAY

Just as the liturgy of Palm Sunday looks forward to the Resurrection, similarly is Holy Thursday, the first day of the so-called "Triduum Sacrum," a comprehensive celebration of all the blessings the priestly work of Our Lord has gained for His Church. It is the day when Judas, the traitor, handed his Master over into the hands of His enemies, and when, in answer to this betrayal, the Lord handed over His Body and Blood into the hands of His Apostles as an "Eternal Covenant." This "handing over" or "delivering" (in Latin "tradere") holds a special place in the liturgy of this day. If you read the Epistle of the Mass, you find it in all its various meanings used by St. Paul: "I have received of the Lord that which I also delivered unto you, that the Lord Jesus in the same night in which He was delivered (betrayed), took bread and giving thanks, broke it and said: Take ye and eat: this is my body which shall be delivered for you." God writes straight on the crooked lines of man. The traitor's greed opens the infinite treasures of the Heart of Jesus, and He hands over all He has to those who are with Him, that they may hand it over to all generations after them. Thus the betrayal of Judas was God's opportunity to establish the priesthood of the New Testament, and the Liturgy of Holy Thursday unfolds its glories.

In the past, three Masses were celebrated on this day; one early in the morning for the reconciliation of the penitents. The Roman formula of this Mass is now used on Thursday of Passion Week. You should read it in your missal. The Epistle contains the wonderful prayer of Azarias, the model of a priestly prayer of reconciliation, while the Gospel tells the story of St. Mary Magdalen. The second Mass was celebrated only in cathedrals by the Bishop for the consecration of the Holy Oils. During this Mass, the "Gloria" was sung in thanksgiving for the blessings bestowed upon us through the Oils. The third Mass was held in the evening and commemorated the institution of the Holy Eucharist and of the Priesthood, as well as the washing of the feet and the betrayal of Judas.

Today, only one Mass is offered in which the clergy and the faithful receive Holy Communion. This custom emphasizes the oneness of the priesthood and of the sacrifice, and of the Holy People of God. If you add to this the practice of the "Mandatum," still performed on this day in cathedrals and monasteries, you get an idea of the fullness of Christ's priesthood. It heals the wounds of sin through the power of absolution. Through the instrumentality of the Holy Oils, it confers the fullness of spiritual maturity upon the faithful in confirmation, comforts the dying, bestows health upon the sick, protects God's children against the attacks of the devil. It hands down

what it has received from the Lord, the holy mysteries of His Body and Blood, as spiritual food for the faithful. It preserves the power of the Divine High Priest in the Church, through which His own sacrifice is continually represented for the remission of our sins and the glorification of the Heavenly Father. Finally, it is called to heal the wounds inflicted upon society by human selfishness. Year after year, on this day, His disciples are united through the priestly love of their Master; saints and penitents, clergy and laity, rich and poor, high and low.

GOOD FRIDAY

Good Friday is singled out by the faithful in that the Holy Sacrifice of the Mass is not celebrated. Few people are aware of the reason for this. The celebration of Holy Mass is, for most people, so closely and exclusively associated with the Death of Our Lord, they wonder why there is no Mass on the very day devoted to the memory of His Death on the Cross. However, the Mass is the sacramental memorial, not only of the Death, but also of the Resurrection and Ascension of Christ. "Therefore, O Lord, we Thy servants, and likewise Thy Holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, and also His Resurrection from hell and also His glorious Ascension into heaven, offer unto Thy most excellent Majesty . . . a pure Victim . . ." The whole Work of Redemption is contained in the Mass, and therefore it ends with the Holy Banquet, at which all participate in the life of the Risen Saviour. We see immediately that the Mass would not fit into this day of mourning. The Church has always applied to Good Friday and, for a long time, also to Holy Saturday, the words of Christ in the Gospel: "Can you make the children of the bride chamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." (Luke 5, 34-35).

The Good Friday Liturgy was once celebrated during the historical of the Crucifixion, between Sext and None (from about noon to 3:00 P. M.). It consisted of three parts: a service of reading, singing and prayer, the Veneration of the Cross, and the "Mass of the Presanctified," during which the officiating priest consumes the host consecrated on Holy Thursday.

The first part of reading, singing and prayer preserves many features of the earliest Christian liturgy. At the beginning, there is the solemn *prostration* of the clergy before the altar, in complete silence. "On this day, a human mouth has deceitfully kissed the Son of man. On this day, the lips of men have mocked and cursed and condemned the Prince of Life. Today, have the hands of men deprived the Creator of the universe, the One Who formed man in His own image and likeness, of all dignity and beauty. Are there any words left which men could take upon their lips, any gestures of their hands they could use? We can only hold our tongues and cast ourselves into the dust." (Aemiliana Loehr, *Das Herrenjahr*, Vol. II, P. 51).

The silence of the prostration opens the way for the Word of God. The reader begins his *lesson* with the magic words: "Thus saith the Lord." When Christ first announced to His disciples, "Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For He shall be delivered to the gentiles, and shall be mocked and scourged and spit upon; and after they have scourged Him they shall put Him to death, and the third day He shall rise again," they understood none of these things. (Luke 18, 31-32). St. Peter even protested and the Lord had to rebuke him that he was thinking the things of men and not the things of God. (Matthew 16, 23). But now a new Spirit fills the Church Who plumbs the depth of the heart of God, Who sees, beneath the surface of historical incidents and all their seeming fortuitousness, the eternal design of God's saving love. The God-given means to penetrate into this depth are the prophecies of the Old Testament: "Thus saith the Lord." The first word we hear is taken from the prophet *Osee*, who excels all the others through his insight into the mystery of Divine Charity, and it reveals immediately the "counsel of salvation" lying behind the dark clouds of the Lord's sufferings and linking it to the Resurrection. "He has taken us, and He will heal us: He will strike and He will cure us. He will revive us after two days: on the third day He will raise us up and we shall live in His sight." In the Monastic Breviary, these words are repeated as a short lesson during Vigils on every day of Paschaltide. They sum up in a glorious manner the whole idea of the "Pascha Domini," of the blessed "rising" of the Lord through death into life that we may die and live with Him.

The *Tract* following this lesson opens new horizons of the contemplative mind of the Church. The words "Between two living beings you shall be made known" seem to carry us back to the mystery of Christ's Nativity, and at the same time point to the Crucifixion between the two robbers, to the one of whom He opened the depth of His redeeming heart when He said to him: "This day thou shalt be with me in Paradise." (Luke 23, 43).

Christ's Passion is His victory. No Evangelist has seen this more clearly than St. John. The fact that the Church reads today this version of Christ's death, shows once more that she "remembers" the death of her Lord in the light of the Holy Spirit. The other apostles had fled "everyone into his own," as Scripture says. St. John was the only disciple who stayed with his Lord to the bitter end. His virginal heart understood the mystery of the true Paschal Lamb to which his first master, St. John the Baptist, had directed his attention and allegiance: "Behold the Lamb of God, behold Him who taketh away the sins of the world." (John 1, 29). This mystery was revealed to him in all its glory when in the solitude of his exile on Patmos he saw "in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb standing, as it were, slain," (Apoc. 5, 6) and when he beheld and heard the voice of many angels round about the throne, saying with a loud voice: "The Lamb that was slain is worthy to receive power, and riches, and wisdom, and

strength, and honour, and glory, and benediction." (Apoc. 5, 12) This glorious conviction that the Lamb that was slain *lives*, sheds its light into all the details of the Passion witnessed by St. John more closely than any of the Evangelists.

There is still another fact we should keep in mind when we listen to the Passion according to St. John on Good Friday; that he had been shown not only the glory of the Lamb, but also that of "the bride, the wife of the Lamb, the holy city of Jerusalem coming down out of heaven from God." (Apoc. 21, 9-10) In the light of this vision, he understands the words Our Lord directs to His mother and to the disciple whom He loved, as well as the blood and water which flow from the pierced side of Christ. In these words and this sign, we witness the formation of the New Eve, the Church, out of the side of the New Adam. It is the birth of the "wife of the Lamb." It is very significant that the spirit of the Church as "Bride of the Lamb" expresses itself in a special way in the "*Great Intercessions*" immediately following the Passion, the solemn prayers for the whole Church, for the Pope, for the members of the hierarchy, for the religious, for all the Holy People of God, but also for those "outside," for the heretics, for the Jews, for the pagans, for all in distress.

The second part of the Good Friday Liturgy, the *Veneration of the Holy Cross*, originated in Jerusalem where the true Cross was kept. The custom, however, soon spread into the universal Church. We understand the spiritual meaning of this ceremony better by keeping in mind, that the Cross was not so much an instrument to inflict *physical* pain upon our Lord, but to cover Him with humiliation and disgrace. It was in this way that He truly emptied Himself of all His glory, and from the depth of this disgrace that the Father exalted Him. The ignominy of the Cross as the source of glory is the mystery the Church celebrates when she places the Cross solemnly upon the altar and approaches reverently with bare feet, kissing with tears of compunction what once had been the instrument of utter disgrace for the Son of God.

THE PASCHAL VIGIL

Holy Saturday is a day of resting. While Christ rests in the tomb, the Church is holding the wake. She does not lament, however, in violent emotions of sorrow. Great peace radiates from the dead body of the Lord. His last words, before He gave up the ghost, had been: "It is accomplished." (John 19, 30) Accomplished was the work that the Father had given Him to do. (cf. John 17, 4) Therefore, He can say now: "In absolute peace do I sleep and do I rest." (Antiphon of Vigils) Resting with Him at the tomb, the Church sees, through the veil of His tears, the first dawn of the Resurrection.

THE NIGHT

Not Easter Sunday, but the night between Holy Saturday and Easter Sunday is the time when the Resurrection took place, and until recently, the Church has always celebrated

this central mystery of our salvation in the darkness of the night. Just as light had been called out of darkness in the beginning of creation by God's infinite power, similarly did the Sun of Justice rise out of the night of death to illumine the hearts of those who "sit in darkness and in the shadow of death." The night is the symbol of our helplessness, our ignorance and sin. The light that shines in darkness (John 1, 4) is the light of God's redeeming charity which began to shine first at the Nativity of the Lord according to the flesh, shone again in His rebirth from the tomb, and will shine when the Lord will come at the end of time "like a thief in the night."

THE NEW LIGHT

It has been an old Christian custom to bless the light kindled in the evening. It points so distinctly to the light that knows no evening, to the Risen Christ Who dies no more. In the Paschal Night, we strike the new light out of a flint stone. With it, we kindle the Easter Candle, and, from the Easter Candle, the Christ-light spreads gradually to the clergy and all the faithful, until it floods the whole church, shining on the pages of the prophecies, illuminating our hearts with the knowledge of the Word of God. We have reached the end of the Lenten Season, a time of spiritual enlightenment, and in gratitude to God, Who has called us out of darkness into His admirable light through the sacrament of Baptism, we confess our faith and renew our Baptismal pledges to walk as children of the light.

THE ALLELUIA

There is one little incident during the celebration of this Holy Night to which I should like to call your attention, and that is the announcing of the "Alleluia." After the Epistle has been read, the deacon goes to the celebrant and says: "Reverend Father, I give you glad tidings of great joy; it is the Alleluia!" On the eve of Septuagesima Sunday, the "Alleluia" had been "buried." Now it rises out of the tomb. Much has been written to explain the meaning and the beauty of the "Alleluia." However, I have never found a reference to the reason given by some Jewish rabbis to explain the great esteem in which this word is also held by the Chosen People of the Old Testament. It forms a part of the Passah Ritual, because the "Great Hallel" (consisting of psalms 112-117) is sung after the Paschal Meal. (cf. Mark 14, 26) The Talmud calls it the most meaningful of all the expressions used for the praise of God, because it fuses into one concept the activity of praising and the Divine Name. The enthusiasm of the spirit is clothed, as it were, with the power of God. The word "Jah," as a form of the Name of God, forever expresses a manifestation of God's saving power. Moses uses this name in the song with which he praises the victory at the Red Sea (Exodus 15, 2): "My strength and my song is Jah." In the "Alleluia," the Saviour God Himself becomes our praise. Our praising Him is the work of God in us. The "Alleluia" is the heart of the Opus Dei; the song which the Moses of the New Testament sings together with His People after He has passed through the Red Sea of His Death into the glory of His Resurrection.

HOLY WEEK HORARIUM



Palm Sunday

- 8:50 Terce
Blessing of palms
Procession
Mass
- 4:00 Vespers
Benediction



Holy Thursday

- 5:00 Vigils and Lauds (Tenebrae)
- 8:50 Terce
Mass
- 4:00 Vespers
- 6:00 Mandatum (washing of feet), after supper (in the Refectory)



Good Friday

- 5:00 Vigils and Lauds (Tenebrae)
- 12:30 Sext
Liturgy
None
- 4:30 Vespers



Holy Saturday

- 5:00 A. M. Vigils and Lauds (Tenebrae)
- 6:15 P. M. Vespers
- 10:30 P. M. Paschal Vigil



Easter Sunday

- 9:20 Terce
Mass
- 4:00 Vespers
Benediction