

PROCESSIONAL

Forty days and forty nights
Thou were fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled.

Shall not we Thy sorrow share
And from worldly joys abstain,
Fasting with unceasing prayer,
Strong with Thee to suffer pain?

Then if Satan on us press,
Flesh or spirit to assail,
Victor in the wilderness,
Grant that we not faint nor fail!

Keep, O keep us, Savior dear,
Ever constant by Thy side,
That with Thee we may



Proper of the First Sunday of Lent

Introit (*Ps. 90:15-16*)

He shall call upon me, and I will answer him; I will deliver him and glorify him; with length of days I will gratify him. (*Ps.90:1*) V. He who dwells in the shelter of the Most High, shall abide in the shadow of the Almighty. Glory be to the Father. He shall call...

Collect Prayer

O God, each year Thou purify the Church through the Lenten observance. May the good works of Thy Church obtain for us the grace we ask for through our self-denial. Through Jesus Christ...
AMEN.

Epistle

A Reading from the 2nd Epistle of blessed Paul the Apostle to the Corinthians (2 Cor. 6:1-10)

Brethren: We beg you, as your fellow workers, not to receive the favor of God in vain. For he says: "In a favorable time I heard you, and on a day of salvation I helped you." Now is the favorable time; now is the day of salvation. We avoid giving anyone occasion for taking offense in anything, in order that the ministry may not be blamed. On the contrary, in everything we strive to show ourselves as ministers of God, with great fortitude in trials, distress, difficulties, in beatings, imprisonments, riots; with hard work, sleepless nights and fastings; with innocence, knowledge, patience and kindness; with a holy spirit, with sincere love; with the message of truth and the power of God; wielding the weapons of justice with right hand and left; whether honored or dishonored; whether spoken of well or ill. We are called imposters, and yet we are truthful; nobodies, and we are well

known; dead, and here we are alive; punished, and we have not yet been put to death; sorrowful, and we are always rejoicing; poor, and we are enriching many; we are said to have nothing, and yet we possess everything. **DEO GRATIAS.**

Gradual (*Ps. 90:11-12*)

To his angels God has given command about you, that they guard you in all your ways. V. Upon their hands they shall bear you up, lest you dash your foot against a stone.

Tract (*Ps. 90:1-7; 11-16*)

He who dwells in the shelter of the Most High, shall abide in the shadow of the Almighty. V. Say to the Lord, "My refuge and my fortress, my God, in whom I trust." V. For he will rescue you from the snare of the fowler, from the destroying pestilence. V. With his pinions he will cover you, and under his wings you shall take refuge. V. His faithfulness is a buckler and a shield; you shall not fear the terror of the night. V. Nor the arrow that flies by day; nor the pestilence that roams in darkness; nor the devastating plague at noon. V. Though a thousand fall at your side, ten thousand at your right side, near you it shall not come. V. For to his angels he has given command about you, that they may guard you in all your ways. V. Upon their hands they shall bear you up, lest you dash your foot against a stone. V. You shall tread upon the asp and the viper; you shall trample down the lion and the dragon. V. Because he clings to me, I will deliver him; I will set him on high because he acknowledges my name. V. He shall call upon me, and I will answer him; I will be with him in distress. V. I will deliver him and glorify him; with length of days I will gratify him and will show him my salvation.

Gospel

A Reading from the holy Gospel according to St. Matthew (Mt. 4:1-11)

At that time, Jesus was led into the desert by the Spirit to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was hungry. Then the tempter approached and said to him, "If you are God's Son, command these stones to turn into bread." But he replied, "Scripture has it, 'Not on bread alone is man to live, but on every command that issues from the mouth of God.'" Next the devil took him to the holy city. He set him upon the highest point in the Temple area, saying, "If you are God's Son, throw yourself down. Scripture has it, 'He will bid his angels look after you; with their hands they will support you, that you may never even stumble over a stone.'" Jesus answered him, "Scripture also has it, 'You shall not make trial of the Lord your God.'" Again, the devil took him along to a lofty mountain peak, and displayed before him all the kingdoms of the world in their magnificence, promising, "All this will I bestow upon you, if you will prostrate yourself in homage before me." Then Jesus said to him, "Away with you, Satan! Scripture has it, 'You shall do homage to the Lord your God: him alone shall you adore.'" At that the devil left him, and all at once angels came and waited on him. **LAUS TIBI CHRISTE.** (*CREDO after the sermon*)

Offertory Antiphon (*Ps.90:4-5*)

With his pinions the Lord will cover you, and under his wings you shall take refuge; his faithfulness is a buckler and a shield.

Prayer in secret over the Gifts

O Lord, we solemnly offer Thee our sacrifice at the beginning of Lent, and pray that by observing abstinence we may also learn to avoid sinful pleasures. Through Jesus Christ... Amen.

Preface of Lent

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to Thee, O Lord, holy Father, almighty and eternal God, for using our bodily fasting to curb our vices, to elevate our minds, and to bestow upon us virtue and its reward, through Christ our Lord. Through the same Christ the Angels acclaim Thy majesty, the Dominations adore Thee, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg Thee, let our voices blend with theirs, as in humble praise we say:

Communion Antiphon (*Ps. 90: 4-5*)

With his pinions the Lord will cover you, and under his wings you shall take refuge; his faithfulness is a buckler and a shield.

Prayer after Communion

May the worthy reception of the Blessed Sacrament give us new strength, O Lord. May it cleanse us from our old selves and bring us into the fellowship of Thy saving mysteries. Through Jesus Christ... **AMEN.**

RECESSIONAL

Ave Regina caelorum
Ave Domina angelorum
Salve radix, salve porta
Ex qua mundo lux est orta;
Gaude Virgo gloriosa
Super omnes speciose
Vale, o valde decora
Et pro nobis, Christum exora.

I'll sing a hymn to Mary,
The Mother of my God,
The Virgin of all virgins,
Of David's royal blood.
O teach me, holy Mary,
A loving song to frame,
When wicked men blaspheme thee,
To love and bless thy name.

O Lily of the Valley,
O Mystic Rose, what tree,
Or flower, e'en the fairest,
Is half so fair as thee?
O let me, tho' so lowly
Recite my Mother's fame.
When wicked men blaspheme thee,
I'll love and bless thy name.

O noble Tower of David,
Of gold and ivory.
The Ark of God's own promise,
The gate of Heav'n to me.
To live and not to love thee
Would fill my soul with shame;
When wicked men blaspheme thee,
I'll love and bless thy name.

Dear faithful and friends,

In this First Sunday of Lent, we are given the model for our spiritual battle of Lent. ***Our Lord Jesus Christ was tempted by the devil, so that by His temptations, He obtained for us all the graces to overcome all our temptations.*** For sure, He would not allow us to be tempted more than we can bear. In fact, He allowed us to be tempted so that we may be rooted in true humility or be perfected in patience. Yet, He will always proportion His grace to the intensity of our temptation. Thus, ***we must persevere in asking His help before, during and after each temptation.***

But, first, for some PRACTICAL REMARKS, ***the Masses this week are as usual*** – 7.15AM and 6.30PM Low Mass. Starting ***Tuesday, 20 February until Thursday 22 February, we will have our annual Priests' Meeting.*** So, we need servers for the 3 sets of Masses starting 5.30AM. This coming ***Wednesday and Friday are the Ember Days of Lent.*** Traditionally, they are days of fasting and abstinence. So, we strongly encourage all of you to join us in doing penance for our sins and to beg God more priestly and religious vocations. Thursday is the feast of the Chair of St. Peter while on Saturday, the feast of Matthias takes precedence over the Ember Saturday of Lent.

As a SPIRITUAL REFLECTION, let us ***briefly examine today's liturgy.*** It is very Roman in structure and in content; relatively short, yet doctrinally dense. In fact, it is ***one of the earliest Mass formularies of our Roman Missal.*** St. Leo the Great in his sermon delivered today around the year 450AD already commented on the same readings. Imagine what treasure was lost for the Church when the Novus Ordo was introduced with its 3-year cycle of readings which do not even have any logical connection with each other! In ancient times, the Mass was not celebrated every day. In fact, even today, in some Oriental Catholic Rites (e.g. Ukrainian Rite and Maronite Rite), they only have the Mass of the Pre-Sanctified during weekdays. But, ***in the Roman Liturgy, Mass was celebrated every day during Lent and its readings are the Church's official catechetical instruction*** for those who would be baptized on Easter Vigil. So, today's ***Entrance Antiphon*** stresses our disposition as we enter Lent – courage and confidence. Yes, we will have difficulties; yes, we will be tempted! But, Our Lord reassured us: "He shall call upon me, and I will answer him; I will deliver him and glorify him." It is already a foretaste of the Easter victory as Jesus declared during the Last Supper: "In the world you have tribulation; but be of good cheer, I have overcome the world." (John 16:33)

However, Christian life is not a happy-clappy, "Praise the Lord" affair! That is a modernist and charismatic illusion. ***After the four gospels, the most ancient Christian writing was the Didache*** or the Teachings of the 12 Apostles. In this book, the true spirit of the Church is portrayed, not by compromising with the spirit of the world like in Vatican II's "Gaudium et Spes", but of the Two Ways – the way of Jesus Christ that leads to eternal life, and the way of the Devil that leads to eternal death. If we follow Our Lord seriously, then we must fight the devil. ***Make no illusion; Catholic life is a spiritual battle!*** "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household." (Mat 10:34-36) That is why in today's Collect, we pray: "O God... purify the Church through the Lenten observance... May the good works of Thy Church obtain for us the grace we ask for through our self-denial...." ***Lent is purification through self-denial.***

For that reason, St. Paul urged us in today's Epistle not to waste our time and the graces that the Good Lord is giving us: ***Now is the favorable time; now is the day of salvation...*** avoid giving anyone occasion for taking offense in anything, in order that our ministry may not be blamed." So, when we are tempted, discouraged or sulking with our cross, then God Himself taught us how to

prayer in today's *Gradual*, Psalm 90. Unfortunately, ***the devil, like today's Bible bashers, quoted this Psalm outside its context so as to tempt Christ.*** He used it that Jesus might jump off the pinnacle of the Temple, out of presumption. But Our Lord did not bite his bait! So, for our part, let us ***use this Psalm to take courage in the Lord:*** "My refuge and my fortress, my God, in whom I trust." Our Gospel highlighted Our Lord's triple temptation. Probably, St. Matthew grouped them together, although they might have happened at different times. Yet, ***if Jesus was tempted by Satan, then we should expect to be tempted us as well.***

Temptation is a relentless spiritual battle. It will only end 3 minutes after we die. In itself, temptation is not yet a sin. But, temptation can only make sense if we are really committed and determined to follow Jesus, serving God in the Catholic Church which He founded. Once we made this choice, ***the devil will use the weakness of our flesh and the pomp of the world to make us waver in our determination.*** Like Our Lord who is not only sinless, but also impeccable, Satan will not suggest to us plain and outright sin. ***No, the devil will present us with dodgy options, easy solutions that avoid the cross.*** Jesus was hungry, He should change the stones into bread. He wants all men to follow Him, then, He might as well show-off Himself like superman floating on the air. He wants to conquer all the kingdoms of the world; well, He must pay homage to the Prince of this World. There are not a million solutions to this dilemma. ***We only have two options, either we heroically carry our cross and die in its embrace as Jesus did, or we compromise with the devil by following his suggestions.*** Compromise is never a Catholic solution. "He who is not with me is against me, and he who does not gather with me scatters." (Mat 12:30)

The ***Offertory verse*** is a ***refrain of confidence*** and a reminder of our inherent weakness: "Under his wings you shall take refuge; his faithfulness is a buckler and a shield." Unless we are convinced of this, that without Christ we can do nothing, we would continue in our spiritual anemia and habitual faults. ***He must increase while the 'ego' must decrease!*** The ***Prayer in Secret*** points out the direct relationship between over-eating and drinking to sinning: "We pray that by observing abstinence we may also learn to avoid sinful pleasures." The ***Preface of Lent*** is a liturgical monument. "Lex orandi, lex credendi...the law of prayer is the law of faith." The ***essence of Lent in summarized here:*** "for using our bodily fasting to curb our vices, to elevate our minds, and to bestow upon us virtue and its reward..." Simplicity, beauty, doctrinal purity and conciseness – all that is captured in these few words! Like the Offertory verse, the ***Communion verse*** is again a refrain to enter the battle of Lent with great courage and confidence in God's faithfulness. Finally, the ***Post-communion*** is a formidable prayer. ***In a few words, all the effects of Holy Communion are outlined:*** "give us new strength, O Lord... cleanse us from our old selves and bring us into the fellowship of Thy saving mysteries." We often forget about this. Any sacrament worthily received have threefold effect – to the past (cleanse our old selves), to the present (give us new strength) and even to the future (bring us into fellowship). ***Therefore, our 1962 Roman Missal is a great treasure; it is the textbook of true Catholic doctrine and piety all in one!*** That is why the Protestants and the Modernists hate it.

For our MATERIAL NEEDS, we are looking for a worker to do our laundry and ironing, preferably a male person, honest and discrete. This week, we have 11 priests attending our Annual Priests' Meeting. Concerning our projects, we received last Thursday the quotation from the other Engineer. ***We have submitted to our Superiors 2 quotations for the various repairs needed for our Church.*** Once we have their approval, we will earnestly begin these repairs, so that by before Holy Week our sacristies will be functional and before the rainy months, our ceilings are repaired as well. In the meantime, please continue your prayers and generosity. Presently, ***our funds are almost half of the total expenses.*** However, more expenses might be coming soon. In any case, ***may the Sacred Heart of Jesus bless you all for your continued trust and kindness!***

Exclusive Interview of Fr. Fausto Buzzi, SSPX Assitant District Superior of Italy with Francesco Boezi of the Italian daily, Il Giornale

A translation from remnantnewspaper.com · 14 February 2018

Il Giornale: What still separates the Saint Pius X community from the Catholic Church?

Don Fausto Buzzi: It is necessary to point out that the Society of Saint Pius X is in no way separate from the Catholic Church. We are united to the Catholic Church and we never separated from Her, despite divergences with the authorities of the Church. We are not responsible for these divergences. Archbishop Lefebvre always used to say that he was condemned because of those very things for which the popes (particularly Pope Pius XII) used to praise him. Rome was the one who changed and, with Vatican II, she distanced herself from the centuries-old Tradition of the Church.

IG: A parish priest once said to me: “A lot of people talk of schism, but they don’t have the theological competence of a Marcel Lefebvre”. Is that the case?

FB: A lot of people criticize or condemn the Society of Saint Pius X without knowing it and without understanding the serious reasons which place it in a hostile situation in relation to the ecclesiastical authorities. Today, many people, priests and lay alike, are beginning to wonder what is going on in the Church and are opening their eyes to the fact that those who were categorized as schismatics for many years are perhaps those who have remained the most faithful to the Catholic Church and, paradoxically, the most faithful to the papacy. In our seminaries, Archbishop Lefebvre wanted us to study the Summa Theologica of Saint Thomas Aquinas and the other classical works of theology. I assure you that it was a great grace for us to receive such a profound and solid formation.

IG: What is your opinion of Pope Francis?

FB: For us, Pope Francis is neither worse nor better than the other Conciliar or Post-Conciliar Popes. He labors in the same workshop set up by John XXIII, that of the auto-demolition of the Catholic Church in order to build another – one which is in conformity with the liberal spirit of the world. I would go even further: the current Pope is not as responsible as Pope Paul VI. The latter made the Council, concluded it, and brought about all the reforms. And all of this is now the cause of the very grave crisis which we see in the Church. Of course, the actions and words of Pope Francis seem more serious than those of his predecessors. But this is not the case. Today’s media has the effect of amplifying things much more than in the past. In substance, however, the acts of Paul VI are much more serious than those of Francis.

IG: However, Bergoglio seems to have made steps towards you, doesn’t he?

FB: He certainly hasn’t made any doctrinal steps towards us. However, he considers us as a “peripheral” reality. As such, we are the object of his benevolence. When he was Cardinal in Buenos Aires, one of our priests gave him a book about the life of our founder. He read it and remained seriously impressed by it. Perhaps this also contributed to his benevolence towards us. Many wonder why he was not so benevolent towards the Franciscans of the Immaculate who were truly in the process of embracing Catholic Tradition. On the contrary, in this case, disregarding mercy, he treated them harshly and with extreme severity.

IG: Many consider you to be “extremists” of the Faith...

FB: Faith is a theological virtue, and a theological virtue can increase infinitely because its object is God Himself. Therefore, there are no limits to Faith. In this sense, being an extremist would be virtuous. That said, I could quote you the words of Our Lord when He said, for example: “Who is not with Me is against Me”. Or the words of Saint Peter: “There is no other Name [Jesus Christ] under Heaven by which we may be saved”. Tell me if these are “extremist” words. Then, if you think of the martyrs who died rather than betray their Faith, how do we judge them? Were they extremists? It seems to me that we are losing the sense of the Faith.

IG: What do you think of the doctrinal debate surrounding Amoris Laetitia?

FB: You see, this question forces me to repeat what I have already said. Even though all the initiatives which aim to correct this document and to defend the indissoluble Catholic family sanctified by a Sacrament are praiseworthy, the true problem is nevertheless to be found elsewhere. Do you know where Amoris Laetitia is rooted? In one of the Council’s documents, Gaudium et Spes. Therefore, as I was saying to you earlier, the horrendous crisis in the Church is due to Vatican II. Vatican II is the DNA of this crisis. Do you think that we would have had the catastrophic Amoris Laetitia today if, instead of Gaudium et Spes, Pius XI’s encyclical Casti Conubii had been published? I don’t think so.

IG: And what about the rehabilitation of Luther?

FB: What can I say? To rehabilitate the greatest heretic of history who secularized the entire Christian religion, who caused the Church to haemorrhage entire peoples, is both doctrinal suicide and an historical falsehood. The rehabilitation of Luther belongs to the ecumenical utopia of the past fifty years, a utopia which is leading Catholics to an apostasy which is no longer silent, but deafening. I recommend you read a new book on Luther which came out recently, The True Face of Luther. It is written by one of our priests, Professor of Ecclesiology at the Seminary of Econe. When you read this book you understand the absurdity of this supposed rehabilitation.

IG: Do you see doctrinal reunification between yourselves and the Vatican as possible in the future?

FB: I am not a prophet. We hope that this will happen, especially for the salvation of so many souls who risk being lost for all eternity. But, if you allow me, I would like to tell you what we can do today in order to contribute to the triumph of Tradition in the Church. All of us – each Catholic, Bishop, faithful priest – all of us must return to the Catholic Tradition of all time. And no-one should fear having the impression of being against the authorities of the Church. Because, in fact, it is not going against them, but on the contrary it is the most effective means of helping them understand that we must return to Tradition, which is the sole and unique future of Holy Church.



As the Betrayal of Chinese Catholics Proceeds, this Is No Time for False Obedience

By: Christopher A. Ferrara · fatimaperspectives.com · 14 February 2018

No one has said it better than Helen Raleigh, an Asian-American commentator, writing in ‘The Federalist’: “On this particular Ash Wednesday, millions of Catholic faithful in mainland China have an extra reason to pray for God’s mercy: their earthly leader, Pope Francis, has betrayed

them.”

And now the betrayal is about to be confirmed. Guo Xijin, 59, one of the two legitimate Catholic bishops of the “underground” Church in China that the Vatican has asked to step down in favor of illicitly consecrated puppet bishops of the communist-created Catholic Patriotic Association (CPA), has just declared that he will obey the order to abandon his flock. As reported by the New York Times: “Speaking in his first interview since news of the deal broke last month, Bishop Guo said that if he was presented with an verifiably authentic document from the Vatican, ‘then we must obey Rome’s decision.’”

As part of this sellout of the Bride of Christ to communist gangsters, seven excommunicated CPA “bishops” will be recognized by Rome. As Raleigh notes with disgust: “Two of those seven men are alleged to have girlfriends and fathered children. Most importantly, all seven men put their loyalty to China’s communist government before their faith in God.”

But, according to Bishop Guo, “we must obey.” In truth, the Bishop must not obey. For the Pope has no power to command what is immoral and destructive of the Church, and when a Pope attempts to do so he must be resisted. As Saint Robert Bellarmine, a Doctor of the Church, teaches:

“Therefore, just as it is lawful to resist a Pontiff invading a body, so it is lawful to resist him invading souls or disturbing a state, and much more if he should endeavor to destroy the Church. I say that it is lawful to resist him, by not doing what he commands and by blocking him lest he should carry out his will... [De Controversiis: On the Roman Pontiff, trans. Ryan Grant (Mediatrix Press: 2015), Book II, Chapter 29, p. 303.]”

As Pope Benedict XVI declared in his homily of May 7, 2005: “The Pope is not an absolute monarch whose thoughts and desires are law. On the contrary: the Pope’s ministry is a guarantee of obedience to Christ and to his Word.”

A historical example of what Bishop Guo should do, one often cited by Father Gruner, is that of Bishop Robert Grosseteste (1175-1253), the medieval English prelate who stood up to numerous abuses of power committed by or on behalf of Pope Innocent IV, including Innocent’s demand that his youthful and utterly incompetent nephew be made a bishop. This was a comparatively minor affair compared with the betrayal now taking place in China, where Pope Francis is poised to demand, not that one of his relatives, but rather illicitly consecrated, communist-controlled puppets be installed as bishops in place of legitimate successors of the Apostles. But Grosseteste’s principled resistance is nonetheless illustrative of the just limits of papal power.

As the Catholic Encyclopedia rightly observes, Bishop Grosseteste “never denied the pope’s authority as Vicar of Christ and Head of the Church. What he did maintain was that the power of the Holy See was ‘for edification and not for destruction’ [2 Cor. 10:8], that the commands of the pope could never transgress the limits laid down by the law of God, and that it was his duty, as bishop, to resist an order that was ‘for manifest destruction’. In such a case ‘out of filial reverence and obedience I disobey, resist, and rebel.’”

What Francis is apparently about to order in China is precisely the “manifest destruction” of the visible Church in that nation and, most ironically, a manifest destruction of his own legitimate power over the Church there. As Raleigh puts it:

“Pope Francis seems to have no problem subordinating his authority to a repressive communist

government.... It's clear that Pope Francis is no Pope John Paul II. While Pope John Paul II joined Margaret Thatcher and President Reagan to defeat Communism, Pope Francis is willing to capitulate to oppressive authoritarian regimes like Cuba and China in the name of 'openness.' By doing so, he only lends legitimacy and extends a lifeline to those regimes while failing to offer relief to the people oppressed under those regimes. How can a Catholic church under the leadership of Pope Francis still claim it's the champion of the oppressed?"

This is no time for false obedience. True obedience to the Pope, indeed the defense of his very office against encroachment by worldly powers, demands that the legitimate Catholic bishops of China just say 'NO' to the Vatican's bargain with the devil.

The plague of false obedience to unjust commands — or the false appearance of commands, such as the imaginary "banning" of the traditional Latin Mass by Paul VI — has led to the devastation of the Church by one ruinous novelty after another over the past fifty years. Now it is likely that the dictate "we must obey" — no matter what — will prevail in China as well, thus bringing us closer to the divine chastisement that increasingly seems to be the only way this madness will be brought to an end.

**ARCHCONFRATERNITY OF ST. STEPHEN
FOR ALTAR SERVERS**

18 February 2018

MC: Kerwin Ferrer
Thurifer: Ryan Valle
AC1: Leander Joshua Regner
AC2: Vicente Santos
CB: Josh Igmen

25 February 2018

MC: Johnlery Pugao
Thurifer: Ronald Frio
AC1: John Lloyd Rolea
AC2: Gabriel Peralta
CB: Jose Miguel Maningas

Fr. Thomas Onoda
Mobile: 0917-585-2976 (globe)*[only this]*
e-mail: fr.thomas.onoda@gmail.com

Resident priests and sisters:

Fr. Thomas Onoda (Prior)
Fr. Carlo Magno Saa (Parish Priest)
Fr. Albert Ghela (Priest-in-charge of Mission in Leyte)
Fr. Peter Fortin (Principal of the School)
Br. Pascual
Br. Stephen
Sr. Maria Carmela

| Weekly Mass Schedule |
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| February 19, Monday: Feria in time of Lent <i>(3 class)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass |
| February 20, Tuesday: Feria in time of Lent <i>(3 class)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass |
| February 21, Wednesday: Ember Wednesday in time of Lent <i>(2 class)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass |
| February 22, Thursday: Chair of St. Peter <i>(2 class)</i> , Comm. of St. Paul, Feria of Lent <i>(comm)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass |
| February 23, Friday: Ember Friday in time of Lent <i>(3 class)</i> , St. Peter Damian <i>(comm)</i> 7:15 a.m. Low Mass 5:50 p.m. Stations of the Cross 6:30 p.m. Low Mass |
| February 24, Saturday: St. Matthias <i>(2 class)</i> , Ember Saturday of Lent <i>(comm)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass |
| February 25 Sunday: Second Sunday of Lent <i>(1 class)</i> 9.00 a.m. Sung Mass 6.00 p.m. Low Mass |