



**Newsletter – Issue 134 April 2024**

**Prepared by members of the *Una Voce Vancouver Island Association (U.V.V.I.A.)*,  
for the **Traditional Latin Mass community, in the Diocese of Victoria, B.C., Canada.****

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| <p><u>Our Lady Queen of Peace Parish</u><br/>849 Old Esquimalt Road, Victoria, B.C., V9A 4W9<br/>Parish Priest: Fr. John Domotor, C.D. Phone: 384-3884;<br/>E-mail: <a href="mailto:office@gop.ca">office@gop.ca</a> Website: <a href="http://www.gop.ca">www.gop.ca</a></p> | <p><u>U.V.V.I.A. Traditional Latin Mass Congregation</u><br/>Website: <a href="http://latinmassvictoria.com/">http://latinmassvictoria.com/</a></p> |
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| <b>Latin Masses and Devotions in April</b> |  | <b>Time</b>      | <b>Celebrant</b>        |
|--|--|------------------|-------------------------|
| <b>Sunday 31<sup>st</sup> March</b>        | <b>Easter Sunday</b>                               | <b>Noon</b>      | <b>Fr. John Domotor</b> |
| Monday, 1 <sup>st</sup> April              | Easter Monday                                      | <b>Cancelled</b> |                         |
| Sunday, 7 <sup>th</sup> April              | First Sunday after Easter - Low (Quasimodo) Sunday | Noon             |                         |
| Friday, 12 <sup>th</sup> April             | Votive Mass of the Holy Cross (no commem.)         | 8.30 a.m.        |                         |
| Sunday, 14 <sup>th</sup> April             | Second Sunday after Easter                         | Noon             |                         |
| Friday, 19 <sup>th</sup> April.            | Votive Mass of the Holy Cross (no commem.)         | 8.30 a.m.        |                         |
| Sunday, 21 <sup>st</sup> April             | Third Sunday after Easter                          | Noon             |                         |
| Friday, 26 <sup>th</sup> April             | Feast of SS. Cletus & Marcellinus, Popes & Martyrs | 8.30 a.m.        |                         |
| Sunday 28 <sup>th</sup> April              | Fourth Sunday after Easter                         | Noon             |                         |

**PRAYER INTENTIONS:**

| <b><u>For the sick and suffering (see also Parish Bulletin):</u></b> |                            | <b><u>Miscellaneous Intentions:</u></b>               |
|--|----------------------------|---|
| Mrs. Agnes Berard  | Mrs. Christine Stornebrink | For our Priest, Bishop and the Holy Father.           |
| Fr. Donald Malins  | Mr. Ron Turner             | For vocations to the Priesthood and Consecrated Life. |
| Mr. Rob McBride  | Mr. Peter Perkins          |   |

**R.I.P. Please remember in your prayers the faithful departed:**

Fr. Michael Birch, Irene Domotor, Roger Brown, Earl & Elsa Morrison, Bernard & Nova Wauthy, Louis Bernard, Marcellina Baldauf, Patricia Gould, Mary Lawson, Lorna Cue and Doreen Kitchen.

## NEWS

### 1. Support for our Seminarian Fund

The financial support for our traditionalist seminarians during the first quarter of 2024 is as follows:

January book sale: \$223.30

February book sale: \$303.20

Coffee money from 1st January to 14<sup>th</sup> March: \$568.54

Total sent from our seminarian fund: \$1,095.04

Thank you for your continued and most important support for our Canadian seminarians!

### 2. Spiritual Communion

If for some reason one cannot present oneself to receive Holy Communion then one can still receive a blessing by kneeling at the communion rail with hands pointed on the opposite shoulders. After that it is suggested to make an **Act of Spiritual Communion**, whereby we express our faith in Christ's Real Presence in the Eucharist and ask him to unite himself with us.

Here is the Act of Spiritual Communion written by St. Alphonsus de Liguori. It can also be found in Sunday Missals and in our Missalettes:

My Jesus, I believe that Thou art present in the Most Holy Sacrament of the Altar.

I love Thee above all things, and I desire to receive Thee into my soul.

Since I cannot at this moment receive Thee sacramentally, come at least spiritually into my heart.

I embrace Thee as if Thou wert already there and unite myself wholly to Thee. Never permit me to be separated from Thee. Amen.

### 3. A special meditation for Paschal time

The NEWS, LITURGY and DEVOTION sections of this Newsletter are very short. This allows us to add a part of the special meditation on "The Mystery of Paschal Time" by Dom Guéranger.

In his "The Liturgical Year", he has written beautiful meditations on the liturgy for each day of the year. To learn more about the author, his writings and, in particular, on Paschaltide, click on the following links.

[urgical+Year%22](#) , <http://www.liturgialatina.org/lityear/> , and <http://www.liturgialatina.org/lityear/paschal/>

## LITURGY

On Easter Sunday, several changes occur in the Sacred Liturgy, both at Mass and in the Divine Office. For example, on Holy Saturday evening, the *Angelus* is replaced by the *Regina Caeli* at a Sung Mass. The *Asperges* is replaced by the beautiful *Vidi Aquam*. They change back on the eve of the Feast of the Holy Trinity, which is the Saturday following Pentecost.

During Paschaltide, there will be two Sequences, the *Victimæ Paschali Laudes* during Easter week and the *Veni Sancte Spiritus* in Whitsuntide (Pentecost Week).

## DEVOTIONS-

The month of April is dedicated to the **Blessed Sacrament**.

For Eastertide devotions visit our website: <http://latinmassvictoria.com/> Appropriate Devotional prayer booklets and cards for this season, in p.d.f. format, will be placed there for you to read or to download for personal use. These include the following

- Litany of the Blessed Sacrament.
- Litany of the Resurrection
- THE LITTLE PSALTER OF JESUS RISEN
- THE ANGELIC PSALTER FOR EASTERTIDE

### **"The Mystery of Paschal Time" from Dom Guéranger's "The Liturgical Year"**

Of all the seasons of the liturgical year Eastertide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the Sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and love of the Paschal Mystery, has reached the very centre of the supernatural life. Hence it is that the Church uses every effort in order to effect this: what she has hitherto done was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heartrending sight of the Passion--all were given us as preliminaries, as paths, to the sublime and glorious Pasch, which is now ours.

And that we might be convinced of the supreme importance of this solemnity, God willed that the Christian Easter and Pentecost should be prepared by those of the Jewish Law--a thousand five hundred years of typical beauty prefigured the reality: and that reality is ours!

During these days, then, we have brought before us the two great manifestations of God's goodness towards mankind, namely, the Pasch of Israel, and the Christian Pasch, the Pentecost of Sinai, and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how the twilight of the Mosaic Law made way for the full daylight of the Gospel; but we cannot resist the feeling of holy reverence at the bare thought that the solemnities we have now to celebrate are more than three thousand years old and that they are to be renewed every year from this till the voice of the angel shall be heard proclaiming: 'Time shall be no more!' The gates of eternity will then be thrown open.

Eternity in Heaven is the true Pasch: hence, our Pasch here on earth is the feast of feasts, the solemnity of solemnities. The human race was dead; it was the victim of that sentence, whereby it was condemned to lie as mere dust in the tomb; the gates of life were shut against it. But see! the Son of God rises from His grave and takes possession of eternal life. Nor is He the only one that is to die no more, for, as the Apostle teaches us, 'He is the first-born from the dead.' The Church would, therefore, have us consider ourselves as having already risen with our Jesus, and

as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her divine Spouse without joining to her words that glorious cry of Heaven, the Alleluia, wherewith, as the holy Liturgy says, the streets and squares of the Heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behoved us to die with Christ, but now that we have risen together with him from the tomb, and that we are resolved to die no more that death which kills the soul and caused our Redeemer to die on the cross, we have a right to our Alleluia.

The providence of God, Who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year when even nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely spring. At Christmas, the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes. But now he is 'as a giant that runs his way, and there is no one that can hide himself from his heat.' Speaking, in the Canticle, to the faithful soul, and inviting her to take her part in this new life which He is now imparting to every creature, our Lord Himself says: 'Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have appeared in our land. The voice of the turtle is heard. The fig-tree hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come!'

In the preceding chapter, we explained why our Saviour chose the Sunday for His Resurrection, whereby He conquered death and proclaimed life to the world. It was on this favoured day of the week that He had, four thousand years previously, created the light, by selecting it now for the commencement of the new life which He graciously imparts to man, he would show us that Easter is the renewal of the entire creation. Not only is the anniversary of His glorious Resurrection to be, henceforward, the greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The Synagogue, by God's command, kept holy the Saturday or the Sabbath in honour of God's resting after the six days of the creation; but the Church, the Spouse, is commanded to honour the work of her Lord. She allows the Saturday to pass--it is the day on which her Jesus rested in the sepulchre: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of His work the first day of the week; it is the day of light, for, on it, He called forth material light (which was the first manifestation of life upon chaos), and on the same, he that is the 'Brightness of the Father,' and 'the Light of the world,' rose from the darkness of the tomb. (The remainder of Dom Guéranger's chapter on "The Mystery of Paschal Time" can be found at the [liturgia-latina.org](http://liturgia-latina.org) link on page 2).

**A blessed Easter feast to all, from your Newsletter editors**

**CHRIST IS RISEN! HAPPY EASTER!**