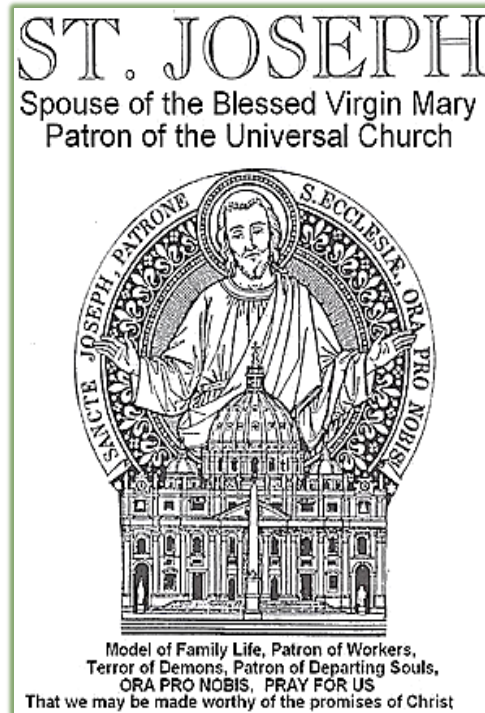


# Litany of St. Joseph

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.  
Christ, hear us.  
Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.  
God the Son, Redeemer of the world, have mercy on us.  
God the Holy Ghost, have mercy on us.  
Holy Trinity, One God, have mercy on us.

Holy Mary, Pray for us.\*  
St. Joseph, \*  
Renowned offspring of David, \*  
Light of Patriarchs, \*  
Spouse of the Mother of God, \*  
Chaste guardian of the Virgin, \*  
Foster father of the Son of God, \*  
Diligent protector of Christ, \*  
Head of the Holy Family, \*  
Joseph most just, \*  
Joseph most chaste, \*  
Joseph most prudent, \*  
Joseph most strong, \*  
Joseph most obedient, \*  
Joseph most faithful, \*  
Mirror of patience, \*  
Lover of poverty, \*  
Model of artisans, \*  
Glory of home life, \*  
Guardian of virgins, \*  
Pillar of families, \*  
Solace of the wretched, \*  
Hope of the sick, \*  
Patron of the dying, \*  
Terror of demons, \*  
Protector of Holy Church, \*



Lamb of God, Who takest away the sins of the world, Spare us, O Lord!  
Lamb of God, Who takest away the sins of the world, Graciously hear us, O Lord!  
Lamb of God, Who takest away the sins of the world, Have mercy on us!

V. He made him the lord of His household.  
R. And prince over all His possessions.

*Oremus:*

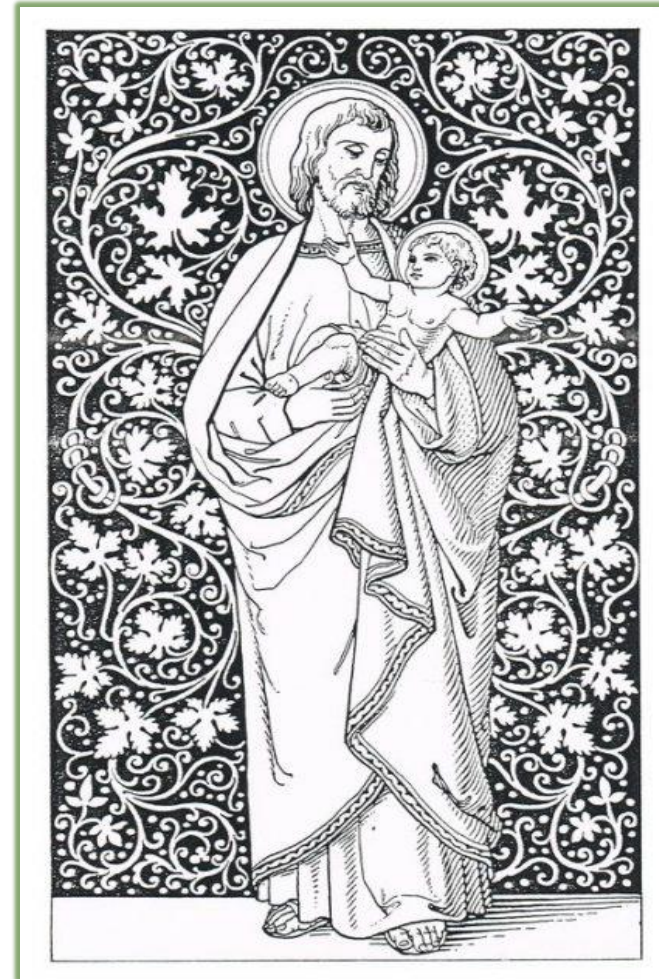
O God, in your ineffable providence didst vouchsafe to choose Blessed Joseph to be the spouse of your most holy Mother; grant, we beseech Thee, that we may be worthy to have him for our intercessor in heaven whom we venerate as our Protector on earth: Who livest and reignest forever and ever. Amen.

# Mater Dei Catholic Church

✠ ✠ ✠

## March 2024

## Month of St. Joseph



We beseech thee, O Lord, that we may be helped by the merits of the spouse of Thy Most Holy Mother: so that what we cannot obtain of ourselves, may be given to us through his intercession: Who livest and reignest, in the unity of the Holy Ghost, God, world without end. Amen.

~ Collect, Feast of St. Joseph

**Office Contact:**

21 Ste-Anne Road  
(P.O. Box 787)  
Sudbury, Ontario  
P3C 5P6

Phone: (705) 586-1156  
Fax: (705) 586-1328  
Email: [materdeitlm@outlook.com](mailto:materdeitlm@outlook.com)  
Website: [www.materdeiparish.ca](http://www.materdeiparish.ca)

**Pastor: Fr. Vincenzo Fiore**

**SUNDAY MASS**

10:30 AM

Daily Masses \*see page 3.

**Sacrament of Penance** : Confession time is one hour prior to all scheduled Masses, or by appointment.

Other Sacraments / Requiems (funerals) / Inquiries : Please contact office.

All Masses are offered at St. Michael Church – 48 William Av, Coniston

\*\*\*THE HOLY ROSARY IS RECITED PUBLICLY 40 MINUTES PRIOR TO ALL MASSES.

OPPORTUNITY TO GAIN (UNDER USUAL CONDITIONS) A PLENARY INDULGENCE.



**FIRST FRIDAY DEVOTIONS**

**To complete, one must:** receive Holy Communion, in the state of grace, on **NINE CONSECUTIVE FIRST FRIDAYS OF THE MONTH**, in honour of, and, for reparation to, the Sacred Heart of Jesus. Devotion includes:

**4PM** ~ Holy Hour with Exposition, Acts of Consecration & Reparation, Litany of the SHJ, Adoration & Solemn Benediction

**5PM** ~ Confessions

**5:20** ~ Rosary

**6PM** ~ SHJ Votive Mass (as the Ordo permits)

**FIRST SATURDAY DEVOTIONS**

**To complete, one must:** receive Holy Communion, in the state of grace, on **FIVE CONSECUTIVE FIRST SATURDAYS OF THE MONTH**, in honour of, and, for reparation to, the Immaculate Heart of Mary. Devotion includes:

**10AM** ~ Confessions

**10:20** ~ Rosary

**11AM** ~ IHM Votive Mass (as the Ordo permits)

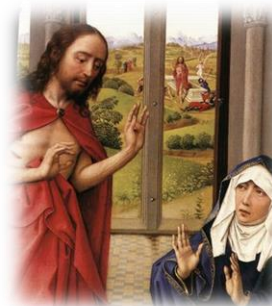
**After Mass:** Acts of Consecration & Reparation, Litany of the BVM (Loreto), & Keeping our Lady company for 15 minutes while meditating on the Mysteries of the Rosary.



**Regina Caeli Laetari**

From Holy Saturday until Trinity Sunday (in place of the Angelus)

**Anthem to the Blessed Virgin**



There is a venerable tradition connected with this joyous Anthem. It is related that a fearful pestilence raged in Rome, during one of the Easters of the pontificate of St. Gregory the Great. In order to propitiate the anger of God, the holy Pope prescribed a public procession of both people and clergy, in which was to be carried the portrait of our Blessed Lady painted by St. Luke. The procession was advancing in the direction of St. Peter's; and as the holy Picture, followed by the Pontiff, was carried along, the atmosphere became pure and free from pestilence. Having

reached the bridge which joins the city with the Vatican, a choir of Angels was heard singing above the Picture, and saying: "Rejoice, O Queen of heaven, Alleluia! for He whom thou deservest to bear, Alleluia! hath risen, as He said, Alleluia!" As soon as the heavenly music ceased, the saintly Pontiff took courage, and added these words to those of the Angels: "Pray to God for us, Alleluia!" Thus, was composed the Paschal Anthem to our Lady. Raising his eyes to heaven, Pope Gregory saw the destroying Angel standing on the top of the Mole of Hadrian and sheathing his sword. In memory of this apparition, the Mole was called the Castle of St. Angela, and on the dome was placed an immense statue representing an Angel holding his sword in the scabbard.

O QUEEN OF HEAVEN, rejoice, Alleluia.

For He Whom thou didst merit to bear, Alleluia.

Hath risen as He said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary! Alleluia.

R. Because the Lord is truly risen, Alleluia.

Let us pray. O God, Who by the resurrection of Thy Son, Our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant, we beseech Thee, that, through the intercession of the Virgin Mary, His Mother, we may lay hold of the joys of eternal life. Through the same Christ our Lord. Amen.

**Mass of Chrism**

The Mass, when the Bishop blesses all the oils for the Sacraments for the year, is on Wed, 13 March in Wikwemikong, on Manitoulin Island. On the 12<sup>th</sup>, the day prior, and including after the Chrism Mass on the 13<sup>th</sup>, a series of meetings & events have been scheduled. Therefore, there will be no Masses scheduled at Mater Dei on the 12<sup>th</sup> and 13<sup>th</sup> of March. Daily Mass will resume on the 14<sup>th</sup>. Please pray for the Bishop, the Diocese, and all the priests.



## The Death of Christ, Our Lord

**“He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him.”** ~ Philippians, 2: 8, 9

**“And Jesus again crying with a loud voice, yielded up the ghost.”** ~ Matthew 27: 50

**INTRODUCTION.** This is the beginning of Holy Week. It was on this day that our Lord entered Jerusalem in triumph, saluted by the cheers and hosannas of the people who six days later were clamouring for His death. The week terminates with the sorrowful scenes of Good Friday and Holy Saturday, as described in today's Gospel. After our Lord's death His body was deposited in the tomb and His soul descended into Limbo. It is on these articles of the Creed that we shall speak.

### I. He died.

1. The death of our Lord is mentioned in the Creed that we may know He really died. 2. His soul was separated from His body, but the Divinity remained united to both His soul and body. 3. Christ's death was voluntary.

### II. He was buried.

1. The burial of our Lord is made a distinct part of the Creed in order that His death may be the more certain, and His resurrection the more authentic and glorious. 2. As the prophets had foretold, and as the Evangelists narrate, the Saviour's burial was in keeping with the honour and respect due Him; His body suffered no corruption. 3. Although it was a Divine Person that suffered, died, and was buried for us, our Lord's divine nature remained at all times impassible and immortal; it was His human nature that suffered.

### III. He descended into hell.

I. It was the soul of Christ, and not His body, that descended into hell; His descent was real, and not merely virtual. 2. Christ descended not into the hell of the damned, but into Limbo, the peaceful repose of the just, to liberate the souls that were detained captive there, and to proclaim His power and authority.

**CONCLUSION.** We must learn to die to sin as Christ died to this world, so that at our death we may escape the eternal prison and be conducted by Christ to everlasting rest.

*~Catechism of the Council of Trent*

## March Schedule of Masses

(NPM = No Public Mass)

- 01 1<sup>st</sup> Fri, 6:00 PM – Feria of Lent
- 02 1<sup>st</sup> Sat, 11:00 AM – Feria of Lent
- 03 SUN, 10:30 AM – THIRD SUNDAY OF LENT
- 04 Mon, NPM – Feria of Lent (St. Casimir, St. Lucius)
- 05 Tue, 6:00 PM – Feria of Lent
- 06 Wed, 6:00 PM – Feria of Lent (Sts. Perpetua & Felicity)
- 07 Thu, 6:00 PM – Feria of Lent (St. Thomas Aquinas)
- 08 Fri, 6:00 PM – Feria of Lent (St. John of God)
- 09 Sat, 11:00 AM – Feria of Lent (St. Frances of Rome)
- 10 SUN, 10:30 – FOURTH SUNDAY OF LENT (LAETARE)
- 11 Mon, NPM – Feria of Lent
- 12 Tue, NPM – Feria of Lent (St. Gregory)
- 13 Wed, NPM – Feria of Lent
- 14 Thu, 6:00 PM – Feria of Lent
- 15 Fri, 6:00 PM – Feria of Lent
- 16 Sat, 11:00 AM – Feria of Lent
- 17 SUN, 10:30 AM – PASSION SUNDAY
- 18 Mon, NPM – Monday of Passion Week (St. Cyril)
- 19 Tue, 7:00 PM – St. Joseph, Spouse of the Bl. Virgin Mary
- 20 Wed, 6:00 PM – Wednesday of Passion Week (Pro Papa)
- 21 Thu, 6:00 PM – Thursday of Passion Week (St. Benedict)
- 22 Fri, 6:00 PM – Friday of Passion Week (7 Sorrows BVM)
- 23 Sat, 11:00 AM – Saturday of Passion Week
- 24 SUN, 10:30 AM – PALM SUNDAY
- 25 Mon, 10:30 AM – Monday of Holy Week
- 26 Tue, 6:00 PM – Tuesday of Holy Week
- 27 Wed, 6:00 PM – Wednesday of Holy Week (Spy Wednesday)
- 28 Thu, 7:00 PM – Holy Thursday
- 29 Fri, 3:00 PM – Good Friday
- 30 Sat, 11:00 PM – Holy Saturday, Easter Vigil
- 31 SUN, 10:30 AM – EASTER SUNDAY

**NECESSITY OF PENANCE** by Dom Bernard Hayes, O.S.B.

The Church wishes each of her children, in imitation of Christ, to spend a like period each year in penance and recollection. Her discipline of penance is mainly under the form of fasting. Fasting has been defined as an "abstinence, which man voluntarily imposes upon himself, as an expiation for sin, and which, during Lent, is practiced in obedience to the general law of the Church." She insists upon penance, because it is clear from the Scriptures that God demands it, and in choosing this form of it, the Church was not guided merely by natural wisdom, but by the evidence in the Old and New Testaments that this was acceptable to God.

Let us take some examples. In the prophecy of Jonas we read that "the word of the Lord came to Jonas, saying: 'Arise and go to Ninive, the great city, and preach in it the preaching that I bid thee.'" And Jonas arose and, entering into the city, cried: "Yet forty days and Ninive shall be destroyed." And the men of Ninive believed in God: and they proclaimed a fast and put on sackcloth, from the greatest to the least. . . . And God saw their works that they were turned from their evil way: and God had mercy with regard to the evil which He had said He would do to them, and He did it not" (Jonas 3). In the Book of Deuteronomy we have another striking example of God's wrath being turned aside by penance and prayer. Moses recalls to the memory of the people how, in Horeb, they had provoked God to wrath and would have been destroyed for their idolatry. After having received the commandments upon tablets of stone, he came down the mountain and found the people adoring the golden calf. "And I fell down," he says, "before the Lord, forty days and nights, neither eating bread nor drinking water, for all your sins which you had committed against the Lord, and had provoked Him to wrath. . . . And I lay prostrate before the Lord forty days and nights, in which I humbly besought Him that He would not destroy you as He had threatened" (Deut. 9).

Thus throughout the Old Testament we find that: when men had sinned they strove to appease the wrath of God by bodily penance and by humble prayer. The same gospel of penance is preached by the second Elias, St. John the Baptist, who preceded the first coming of the Son of God upon earth, as Elias himself is to come "to restore all things" before Jesus Christ comes to Judge the world. We read in St. Mark's gospel that: "John was in the desert, baptising and preaching the baptism of penance unto remission of sins" (Mark 1: 4). He spoke to the multitudes in strong words; he did not suit his words to the degenerate views of his day. "Ye offspring of vipers," he cried, "who hath showed you to flee from the wrath to come? Bring forth fruits worthy of penance" (Luke 3).

Is it surprising then, my brethren, that the first public lesson given to men by our Saviour Himself is the lesson of penance? Nay, should not we be surprised if He, who had sent as His herald one "clothed with a garment of camel's hair, and whose food was locusts and wild honey," had lived a life in which penance found no place? Therefore, after His baptism by St. John in the Jordan, He withdrew into the desert wastes and for "forty days and forty nights" He tasted neither food nor drink.

The years of His public life also were filled with penitential labours. All the day He worked for His people and the nights He spent in prayer. His lot in life could have been so different; but He chose suffering as His portion, as St. Paul testifies: "Having joy set before Him, He endured the cross, despising the shame" (Heb. 12: 2). His test of a true follower is: "Can you drink of the chalice that I shall drink?" (Matt. 20: 22).

Once when our Lord had foretold His approaching passion, St. Peter said: "Lord, be it far from Thee, this shall not be unto Thee." Who, turning to Peter, said: "Go behind Me, Satan, thou art a scandal unto Me: because thou savourest not the things that are of God, but the things that are of men." → ↑

Then Jesus said to His disciples: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" [Matt. 16: 22]. On another occasion Christ said: "Unless you shall do penance, you shall all likewise perish" (Luke 13: 3). Not only did our Divine Lord insist upon penance in general, but He wished that particular form of penance, known as "fasting," to be practiced under the New Law: "The days will come," He said, "when the bridegroom shall be taken away from them, and then they shall fast" (Matt. 9: 14). Such was the teaching and example of Christ. What, my dear brethren, was the result? When the Apostles went forth to win the pagan world, to convert it to Christ, they preached salvation through penance. St. Paul told the Corinthians that the message he brought from God to men was an unpopular one: "We preach Christ crucified, unto the Jews indeed a stumbling block, and unto the gentiles foolishness" (1 Cor. 1: 23). St. Peter, in his first epistle, wrote: "Christ, having suffered in the flesh, be ye armed with the same thought: for he that hath suffered in the flesh hath ceased from sins" (1 Pet. 4: 1).

**Veiling of Statues & Icons During Passiontide**

This ancient Catholic practice stems from the traditional liturgical calendar in which the old Gospel reading for the Fifth Sunday of Lent (*Passion Sunday and the start of Passiontide*) tells us how Jesus hid Himself away from the Jews when they attempted to stone Him.



According to St. Augustine, at this moment when Jesus "hid Himself" from the Jews, Christ, in fact, became invisible by virtue of His Divine nature. To help signify this mystery, crucifixes and images of Christ are veiled with purple cloth on the evening before the start of the Passiontide. The same goes with the images of the Saints, as it is befitting that if the glory of the Master is hidden, then His servants should likewise not appear.

**FASTING & ABSTINENCE (traditional)**

Laws of Days of Abstinence

- Applies on one's 7<sup>th</sup> birthday.
- **Complete Abstinence:** all Fridays of the year, Ash Wednesday, Holy Saturday, and the Vigil of Christmas.
- **Partial Abstinence (meat and soup or gravy made from meat permitted once a day at the principal meal):** all the days of Lent, the Ember Days of Wednesday, Friday, and Saturday, and the Vigils of Pentecost and Assumption.
- Abstinence from meat is dispensed on Holy Days of Obligation.

Laws of Fast

- Applies for those aged 21 to 59, inclusive.
- Days of Lent from Ash Wednesday (inclusive), Ember Days, and Vigils of Christmas, Pentecost, and Assumption.
- One full meal permitted, and two other meals may be taken which, when combined, are less than a full meal.

The Law of the Eucharistic Fast

Complete fast from all food and alcoholic drinks for three hours before the reception of Holy Communion, and one hour for non-alcoholic drinks (except for water, which can be taken at any time and does not break the fast). Those who are able to maintain the midnight fast, which was the previous discipline, are still encouraged to do so.