

Litany of Reparation to the Blessed Sacrament

Lord, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us. *Christ hear us.*

Christ graciously hear us.

God the Father of Mercy, *have mercy on us.**

God the Son, Mediator between God and man, *

God the Holy Spirit, the Enlightener of hearts, *

Holy and undivided Trinity, *

O Sacred Host! Victim of reparation for the sins of the world, *

O Sacred Host! Annihilated on the altar for us and by us, *

O Sacred Host! Despised and neglected, *

O Sacred Host! Neglected and abandoned in Thy temples, *

Be merciful unto us, *spare us, O Lord.*

Be merciful unto us, *hear us, O Lord.*

For so many unworthy Communion, *we offer Thee our reparation, O Lord.***

For the irreverence of Christians, **

For the continual blasphemies of the impious, **

For the infamous discourses made in Thy Holy Temples, **

For the crimes of sinners, **

For the sacrileges which profane Thy Sacrament of love, **

For the coldness of the greater part of Thy children, **

For their contempt of Thy loving invitations, **

For the infidelity of those who call themselves Thy friends, **

For the abuse of Thy grace, **

For our unfaithfulness, **

For our delay in loving Thee, **

For our tepidity in Thy holy service, **

For Thy bitter sadness at the loss of souls, **

For Thy long waiting at the door of our hearts, **

For Thy loving sighs, **

For Thy loving tears, **

For Thy loving imprisonment, **

For Thy loving death, **

That Thou should spare us, that Thou should hear us, **

That Thou will make known Thy love for us in this most Holy Sacrament,

we sinners beseech Thee, hear us.

That Thou will vouchsafe to accept our reparation, made in the spirit of humility,

we sinners beseech Thee, hear us.

Lamb of God, who takes away the sins of the world, *spare us, O Lord.*

Lamb of God, who takes away the sins of the world, *graciously hear us, O Lord.*

Lamb of God, who takes away the sins of the world, *have mercy on us, O Lord.*

Let us pray.

Lord Jesus, Who has chosen to expose Thyself to all the outrages of the impious rather than withdraw Thy Sacred Body from our churches, grant us the grace to

bewail, with true bitterness of heart, the injuries and sacrileges committed against Thee, and to repair as far as lies in our power, and with sincere love, the many ignominies and contempts Thou have received, and still continue to receive, in this ineffable mystery, Who lives and reigns with God the Father in the unity of the Holy Ghost, forever and ever. *Amen.*

Matrer Dei Catholic Church

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April 2024

Month of the Most Blessed Sacrament



V. O Sacrament Most Holy, O Sacrament Divine,

R. All praise and all thanksgiving be every moment Thine.

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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.



First Thursdays at Mater Dei

-Pope Pius XI, end of his encyclical called *Ad catholici Sacerdotii* (*On the Catholic Priesthood*), 20 December 1935:

“We wish to perpetuate the memory and the glory of that Priesthood, of which that of all priests of Christ is but a participation and continuation... We have thought it opportune, after consulting the Sacred Congregation of Rites, to prepare a special votive Mass, for Thursdays, according to liturgical rules: to honour “Jesus Christ, Supreme and Eternal Priest.” It is Our pleasure and consolation to publish this Mass together with this, Our Encyclical Letter.” (91)

In faithful keeping with Pope Pius’ instruction, the “Jesus Christ, Supreme and Eternal Priest” votive Mass is offered (as the Ordo permits) on the first Thursday of every month. Additionally, beginning this month of April (dedicated to the Blessed Sacrament), the *Litany of Reparation to the Blessed Sacrament* will be prayed following all *First Thursday Masses*. *See last page of bulletin for *Litany*.



Mode of Spiritual Communion
from St. Leonard of Port Maurice

In order to make a good spiritual Communion, be recollected, make an act of true contrition, and then awaken within you those sentiments of love and confidence which you are accustomed to have at your sacramental Communion. Join to all that a heartfelt longing to receive Jesus Christ. Who is hidden under the sacramental forms and appearances. To heighten still further your devotion, imagine that the Blessed Virgin or your guardian angel is presenting to you the sacred Host. Repeat the words:

“Come, my Jesus. Thou love and life of my soul, come into my poor heart; come and quiet my longings, come and sanctify me; yes, come, O sweet Jesus, come and abide with me forever.”

Then be silent, and see within yourself your merciful God, the same as if you had actually received Him in the Blessed Sacrament; adore Him, thank Him, awaken within you all those sacred aspirations which you are in the habit of awaking at your regular Communion.

The Resurrection of Christ

He is risen, He is not here. ~ Mark 16: 6

INTRODUCTION - Last week, we contemplated the separation of our Lord's body and soul in death; the former was laid away in the tomb, the latter descended, as we saw, into Limbo. Today that same body and soul are reunited, and our Lord issues triumphantly from the tomb. The Gospel tells us how the holy women were on their way to anoint the body of Christ, and how, as they approached the grave, they found the great stone rolled away, the tomb empty, and an angel there to announce to them that the Lord, indeed, had risen.

I. "The third day he arose again from the dead." 1. The meaning of this Article of the Creed is that after Christ's death His soul and body were reunited. He returned to life, and rose from the tomb. 2. The difference between our Lord's resurrection and that of others is, that Christ raised Himself by His own power, and that He was the first who rose to die no more. 3. Christ rose on the third day, inasmuch as He was in the tomb on Friday, Saturday, and a part of Sunday. He did not rise immediately after being buried, in order to prove His humanity; He did not defer His Resurrection to the end of the world, when all will rise, in order to prove His Divinity. 4. The great importance of the Resurrection is in this, that Christ foretold it as the crowning miracle of His life, and the Apostles consequently preached it as the greatest proof of the Saviour's Divinity and the truth of His teaching.

II. The reasons of Christ's Resurrection - 1. He rose for His own exaltation; 2. to strengthen our faith; 3. to sustain and nourish our hope; 4. to complete the work of our redemption.

III. The blessings of Christ's Resurrection - 1. His Resurrection is the cause and model of our own future bodily resurrection. 2. Christ's Resurrection is also the cause and model of our spiritual resurrection from sin. 3. The Resurrection of Christ is the basis and foundation of our religion (1 Cor. 15: 14), since it is the greatest of miracles and the one to which our Lord chiefly appealed in proof of His Divinity (Luke 11: 29; John 2: 19). It is also one of the best-established facts of human history. The testimony of the Roman soldiers, the many apparitions of the risen Saviour, the reluctance at first of the Apostles to believe it, and their later fearlessness in declaring it to the whole world, place the Resurrection beyond all doubt, although it is now the main object of attack on the part of unbelievers.

LESSONS OF THE RESURRECTION - 1. The newness of life which we should learn from Christ's Resurrection consists in the practice of virtue and in perseverance to the end. 2. The chief sign by which we may know that we have risen with Christ to this newness of life is a relish for the things that are above rather than for the things that are of earth (Col. 3: 1).

~Catechism of the Council of Trent

April Schedule of Masses

(NPM = No Public Mass)

- 01 Mon, 10:30 AM – Easter Monday
- 02 Tue, 6:00 PM – Easter Tuesday
- 03 Wed, 6:00 PM – Easter Wednesday
- 04 1st Thu, 6:00 PM – Easter Thursday
- 05 1st Fri, 6:00 PM – Easter Friday
- 06 1st Sat, 11:00 AM – Easter Saturday
- 07 SUN, 10:30 – LOW SUNDAY (Divine Mercy)
- 08 Mon, NPM – Annunciation of the BVM (transferred)
- 09 Tue, NPM – Propagation of the Faith (Votive)
- 10 Wed, NPM – Defence of the Church (Votive)
- 11 Thu, NPM – St. Leo the Great, *Pope, Confessor & Doctor*
- 12 Fri, 6:00 PM – Annunciation of the BVM (Votive)
- 13 Sat, 11:00 AM – St. Hermenegild, *Martyr*
- 14 SUN, 10:30 AM – 2ND SUN AFTER EASTER (Good Shepherd)
- 15 Mon, NPM – St. Peter Damian (Votive)
- 16 Tue, 6:00 PM – St. Gabriel of Our Lady of Sorrows (Votive)
- 17 Wed, 6:00 PM – St. Anicetus, *Pope & Martyr*
- 18 Thu, 6:00 PM – Mass in Time of War (Votive)
- 19 Fri, 6:00 PM – Mass for Peace (Votive)
- 20 Sat, 11:00 AM – Saturday of Our Lady
- 21 SUN, 10:30 AM – 3RD SUNDAY AFTER EASTER
- 22 Mon, NPM – Sts. Soter & Caius, *Popes & Martyrs*
- 23 Tue, 6:00 PM – St. George, *Martyr*
- 24 Wed, 6:00 PM – St. Fidelis of Sigmaringen, *Martyr*
- 25 Thu, 6:00 PM – St. Mark, *Evangelist*
- 26 Fri, 6:00 PM – Sts. Cletus & Marcellinus, *Popes & Martyrs*
- 27 Sat, 11:00 AM – St. Peter Canisius, *Doctor*
- 28 SUN, 10:30 AM – 4TH SUNDAY AFTER EASTER
- 29 Mon, NPM – St. Peter of Verona, *Martyr*
- 30 Tue, 6:00 PM – St. Catherine of Siena, *Virgin*

Regina Caeli ~ Queen of Heaven Prayer



In earlier centuries, Catholics were reminded by church bells to pray these Marian prayers actually three times per day: at 6AM, at noon, and at 6PM. Now, most commonly, individuals who practice this devotion pray the *Angelus* or the *Regina Caeli* only at noon. In many cities, church bells called the *Angelus* bells, still peel at 12 noon each day. On Sundays at noon, people visiting

Rome flock to St. Peter's Square to hear the Pope pray the *Angelus* or the *Regina Caeli*, depending on the season.

During the Easter Season (Easter Sunday to Pentecost Sunday), it is a fitting and enriching practice to pray the *Regina Caeli*. The first words of the prayer call to mind the Fifth Glorious Mystery, acknowledging Mary's title as *Queen of Heaven*. Calling for Mary to be glad fills our own hearts with happiness. We grieve that our sins have caused Her pain. Our Saviour's Blood washes away our sins. His Resurrection restores grace and life to men. It enables us to approach our dear Lord's Mother as gleeful children, begging Her to rejoice with us.

The Reginal Caeli (Latin)

Regina coeli, laetare, Alleluia.

Quia quem meruisti portare, Alleluia.

Resurrexit sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et laetare, Virgo Maria, Alleluia,

R. Quia surrexit Dominus vere, Alleluia.

Oremus: Deus qui per resurrectionem Filii tui, Domini nostri Iesu Christi, mundum laetificare dignatus es: praesta, quaesumus, ut per eius Genetricem Virginem Mariam, perpetuae capiamus gaudia vitae. Per eundem Christum Dominum nostrum. Amen.

The Queen of Heaven (English)

Queen of Heaven, rejoice, Alleluia.

For He, Whom Thou didst deserve 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. For the Lord is truly risen, Alleluia.

Let us pray: O God, Who gave joy to the world through the resurrection of Thy Son, our Lord Jesus Christ, grant we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

THE BLESSED SACRAMENT: GATHERED FROM THE HISTORY OF THE CHURCH AND THE LIVES OF THE SAINTS (book)

“Union with God is the secret of the lives of the Saints. They left all to attain it, and trod in the one only path which leads up to it. We find them humbly and simply seeking Him in the ways He has appointed, most especially affectionate to the Blessed Mother of God, and most fervently devout towards the glorious Sacrament of the Altar. The Saints by this divine union became themselves vessels of grace, of which Jesus in the Blessed Sacrament is the living source. God is always the same; sanctity is always the same. If we aspire to union with God, we must follow the footsteps of the Saints. We must empty ourselves of self before we can seek to be filled with God. This is not a figure of speech, but a literal truth. We are not full of God simply because we are content to be full of self. Yet He is in the midst of us now, as He was when He spoke to St. Teresa, St. Catharine, or Blessed Margaret Mary. Why do we not see Him? Why do we not, like them, return love for love, when His love is so great, so magnificent, so enduring, and ought to be so constantly before our eyes? If we loved as the Saints did, we might hope to attain to the graces of the Saints. But since we do not – and we know that we do not – it is most fitting that we should seek their society with great humility and reverence, and in their company and after their example try like them to contemplate Jesus, our God, in the Blessed Sacrament, in order that our devotion, according to the measure which God has given us, may filially, although faintly, resemble theirs.

When a believer is worthy to receive Holy Communion – that is, when his soul is in a state of grace – it is not possible to reckon all the wonderful operations of grace which the participation of the Body and Blood of our Lord Jesus Christ produces in him. These come from the interior union which takes place therein with Jesus the God-Man. Our Lord has Himself given us to understand this when He says, “Whosoever eateth My Flesh and drinketh My Blood, he dwelleth in Me and I in him”, St. John 6: 57. As bread when it is eaten becomes one with man, becomes a part of his flesh, and of his blood, ‘so’, says St. John Chrysostom, ‘He mingleth Himself with us, we become one existence with Him, whereby we are one whole with Him, being with Him one flesh and one body.’ He becometh the Soul of our soul, as it were, and the Life of our life. The man no longer lives of himself, but ‘Christ liveth in him’, according to St. Paul, and according to our Lord’s own words; ‘I live, now not I; but Christ liveth in Me; ‘Whoso eateth Me dwelleth in Me, and I in him; Whoso eateth Me, he shall live by Me.’”

(excerpt of the *Introduction* by Emily Mary Shapcote, 1877.)