

BALTIMORE CATECHISM #3

LESSON 8 - ON OUR LORD'S ASCENSION (*Feast of the Ascension of Our Lord ~ 9 May*)

Q. 412. Was Christ visible to all and at all times during the forty days He remained on earth after His resurrection?

A. Christ was not visible to all nor at all times during the forty days He remained on earth after His resurrection. We know that He appeared to His apostles and others at least nine times, though He may have appeared oftener.

Q. 413. How did Christ show that He was truly risen from the dead?

A. Christ showed that He was truly risen from the dead by eating and conversing with His Apostles and others to whom He appeared. He showed the wounds in His hands, feet and side, and it was after His resurrection that He gave to His Apostles the power to forgive sins.

Q. 414. After Christ had remained forty days on earth, whither did He go?

A. After forty days Christ ascended into heaven, and the day on which he ascended into heaven is called Ascension Day.

Q. 415. Where did the ascension of Our Lord take place?

A. Christ ascended into heaven from Mount Olivet, the place made sacred by His agony on the night before His death.

Q. 416. Who were present at the ascension and who ascended with Christ?

A. From various parts of Scripture we may conclude there were about 125 persons -- though traditions tell us there was a greater number -- present at the Ascension. They were the Apostles, the Disciples, the pious women and others who had followed Our Blessed Lord. The souls of the just who were waiting in Limbo for the redemption ascended with Christ.

Q. 417. Why is the paschal candle which is lighted on Easter morning extinguished at the Mass on Ascension Day?

A. The paschal candle which is lighted on Easter morning signifies Christ's visible presence on earth, and it is extinguished on Ascension Day to show that He, having fulfilled all the prophecies concerning Himself and having accomplished the work of redemption, has transferred the visible care of His Church to His Apostles and returned in His body to heaven.

Q. 418. Where is Christ in heaven?

A. In heaven Christ sits at the right hand of God the Father Almighty.

Q. 419. What do you mean by saying that Christ sits at the right hand of God?

A. When I say that Christ sits at the right hand of God I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in heaven next to God.

The Day of Pentecost (Pentecost Sunday ~ 19 May)

The series of the mysteries is now completed, and the movable cycle of the liturgy has come to its close. We first passed, during Advent, the four weeks, which represented the four thousand years spent by mankind in entreating the eternal Father to send His Son. Our Emmanuel at length came down; we shared in the joys of His Birth, in the dolours of His Passion, in the glory of His Resurrection, in the triumph of His Ascension. Lastly, we have witnessed the descent of the Holy Ghost upon us, and we know that He is to abide with us to the last. Holy Church has assisted us throughout the whole of this sublime drama, which contains the work of our salvation. Her heavenly canticles, her magnificent ceremonies, have instructed us day by day, enabling us to follow and understand each feast and season. Blessed be this mother for the care wherewith she has placed all these great mysteries before us, thus giving us light and love! Blessed be the sacred liturgy, which has brought us so much consolation and encouragement! We have now to pass through the immovable portion of the cycle: we shall find sublime spiritual episodes, worthy of all our attention. Let us, then, prepare to resume our journey: let us take fresh courage in the thought that the Holy Ghost will direct our steps, and, by the sacred liturgy, of which He is the inspirer, will continue to throw open to us treasures of precept and example.



~ Commentary from *The Liturgical Year* by Fr. Prosper Guéranger O.S.B. (1805-1875).

Matern Dei Catholic Church



May 2024

Month of the Blessed Virgin Mary



Regina Cæli

V. Queen of heaven, rejoice, alleluia.

R. For He Whom thou didst merit to bear, alleluia.

V. Hath risen, as He said, alleluia.

R. 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.

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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.



Q. 881. Is Jesus Christ whole and entire both under the form of bread and under the form of wine? A. Jesus Christ is whole and entire both under the form of bread and under the form of wine.

Q. 882. How do we know that under the appearance of bread we receive also Christ's blood; and under the appearance of wine we receive also Christ's body? A. We know that under the appearance of bread we receive also Christ's blood, and under the appearance of wine we receive also Christ's body; because in the Holy Eucharist we receive the living body of Our Lord, and a living body cannot exist without blood, nor can living blood exist without a body.

Q. 883. Is Jesus Christ present whole and entire in the smallest portion of the Holy Eucharist, under the form of either bread or wine? A. Jesus Christ is present whole and entire in the smallest portion of the Holy Eucharist under the form of either bread or wine; for His body in the Eucharist is in a glorified state, and as it partakes of the character of a spiritual substance, it requires no definite size or shape.

Q. 884. Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord? A. After the substance of the bread and wine had been changed into the substance of the body and blood of Our Lord, there remained only the appearances of bread and wine.

Q. 885. What do you mean by the appearances of bread and wine? A. By the appearances of bread and wine I mean the figure, the colour, the taste, and whatever appears to the senses.

Q. 886. What is this change of the bread and wine into the body and blood of our Lord called? A. This change of the bread and wine into the body and blood of Our Lord is called Transubstantiation.

Q. 887. What is the second great miracle in the Holy Eucharist? A. The second great miracle in the Holy Eucharist is the multiplication of the presence of Our Lord's body in so many places at the same time, while the body itself is not multiplied -- for there is but one body of Christ.

Q. 888. Are there not, then, as many bodies of Christ as there are tabernacles in the world, or as there are Masses being said at the same time? A. There are not as many bodies of Christ as there are tabernacles in the world, or as there are Masses being said at the same time; but only one body of Christ, which is everywhere present whole and entire in the Holy Eucharist, as God is everywhere present, while He is but one God.

Q. 889. How was the substance of the bread and wine changed into the substance of the body and blood of Christ? A. The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

Q. 890. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church? A. This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

Q. 891. When did Christ give His priests the power to change bread and wine into His body and blood? A. Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, "Do this in commemoration of Me."

Q. 892. What do the words "Do this in commemoration of Me" mean? A. The words "Do this in commemoration of Me" mean: Do what I, Christ, am doing at My last supper, namely, changing the substance of bread and wine into the substance of My body and blood; and do it in remembrance of Me.

Q. 893. How do the priests exercise this power of changing bread and wine into the body and blood of Christ? A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are words of Christ: "This is My body; this is My blood."

Q. 894. At what part of the Mass does the Consecration take place? A. The Consecration in the Mass takes place immediately before the elevation of the Host and Chalice, which are raised above the head of the priest that the people may adore Our Lord who has just come to the altar at the words of Consecration.

Q. 869. What does the word Eucharist strictly mean? A. *The word Eucharist strictly means pleasing, and this Sacrament is so called because it renders us most pleasing to God by the grace it imparts, and it gives us the best means of thanking Him for all His blessings.*

Q. 870. What is the Holy Eucharist? A. *The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.*

Q. 871. What do we mean when we say the Sacrament which contains the Body and Blood? A. *When we say the Sacrament which contains the Body and Blood, we mean the Sacrament which is the Body and Blood, for after the Consecration there is no other substance present in the Eucharist.*

Q. 872. When is the Holy Eucharist a Sacrament, and when is it a sacrifice? A. *The Holy Eucharist is a Sacrament when we receive it in Holy Communion and when it remains in the Tabernacle of the Altar. It is a sacrifice when it is offered up at Mass by the separate Consecration of the bread and wine, which signifies the separation of Our Lord's blood from His body when He died on the Cross.*

Q. 873. When did Christ institute the Holy Eucharist? A. *Christ instituted the Holy Eucharist at the Last Supper, the night before He died.*

Q. 874. Who were present when our Lord instituted the Holy Eucharist? A. *When Our Lord instituted the Holy Eucharist, the twelve Apostles were present.*

Q. 875. How did our Lord institute the Holy Eucharist? A. *Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: "Take ye and eat. This is my body"; and then, by taking the cup of wine, blessing and giving it, saying to them: "Drink ye all of this. This is my blood which shall be shed for the remission of sins. Do this for a commemoration of me."*

Q. 876. What happened when our Lord said, "This is my body; this is my blood"? A. *When Our Lord said, "This is my body," the substance of the bread was changed into the substance of His body; when He said, "This is my blood," the substance of the wine was changed into the substance of His blood.*

Q. 877. How do we prove the Real Presence, that is, that Our Lord is really and truly present in the Holy Eucharist? A. *We prove the Real Presence -- that is, that Our Lord is really and truly present in the Holy Eucharist: 1) By showing that it is possible to change one substance into another; 2) By showing that Christ did change the substance of bread and wine into the substance of His body and blood; 3) By showing that He gave this power also to His Apostles and to the priests of His Church.*

Q. 878. How do we know that it is possible to change one substance into another? A. *We know that it is possible to change one substance into another, because: 1) God changed water into blood during the plagues of Egypt; 2) Christ changed water into wine at the marriage of Cana; 3) Our own food is daily changed into the substance of our flesh and blood; and what God does gradually, He can also do instantly by an act of His will.*

Q. 879. Are these changes exactly the same as the changes that take place in the Holy Eucharist? A. *These changes are not exactly the same as the changes that take place in the Holy Eucharist, for in these changes the appearance also is changed, but in the Holy Eucharist only the substance is changed while the appearance remains the same.*

Q. 880. How do we show that Christ did change bread and wine into the substance of His body and blood? A. *We show that Christ did change bread and wine into the substance of His body and blood: 1) From the words by which He promised the Holy Eucharist; 2) From the words by which He instituted the Holy Eucharist; 3) From the constant use of the Holy Eucharist in the Church since the time of the Apostles; 4) From the impossibility of denying the Real Presence in the Holy Eucharist, without likewise denying all that Christ has taught and done; for we have stronger proofs for the Holy Eucharist than for any other Christian truth.*

- 01 Wed, 6:00 PM – St. Joseph the Workman
- 02 1st Thu, 6:00 PM – Jesus Christ the High Priest (Votive)
- 03 1st Fri, 6:00 PM – Sacred Heart of Jesus (Votive)
- 04 1st Sat, 11:00 AM – Immaculate Heart of Mary (Votive)
- 05 SUN, 10:30 AM – FIFTH SUNDAY AFTER EASTER
- 06 Mon, NPM – St. John Before the Latin Gate
- 07 Tue, NPM – St. Stanislaus, Bishop & Martyr
- 08 Wed, 6:00 PM – Vigil Mass of the Ascension
- 09 Thu, 7:00 PM – Ascension of the Lord
- 10 Fri, 6:00 PM – St. Antoninus, Bishop & Confessor
- 11 Sat, 11:00 AM – Sts. Philip & James, Apostles
- 12 SUN, 10:30 AM – SUNDAY AFTER THE ASCENSION
- 13 Mon, NPM – St. Robert Bellarmine, Bishop, Confessor & Doctor
- 14 Tue, NPM – St. Boniface, Martyr
- 15 Wed, NPM – St. John Baptist de la Salle, Confessor
- 16 Thu, NPM – St. Ubald, Bishop
- 17 Fri, 6:00 PM – St. Paschal Baylon, Confessor
- 18 Sat, 11:00 AM – Vigil Mass of Pentecost
- 19 SUN, 10:30 AM – PENTECOST SUNDAY
- 20 Mon, 10:30 AM – Pentecost Monday
- 21 Tue, 6:00 PM – Pentecost Tuesday
- 22 Wed, 6:00 PM – Ember Wednesday in the Octave of Pentecost
- 23 Thu, 6:00 PM – Pentecost Thursday
- 24 Fri, 6:00 PM – Ember Friday in the Octave of Pentecost
- 25 Sat, 11:00 AM – Ember Saturday in the Octave of Pentecost
- 26 SUN, 10:30 AM – TRINITY SUNDAY
- 27 Mon, NPM – St. Bede the Venerable, Confessor & Doctor
- 28 Tue, NPM – St. Augustine of Canterbury, Bishop & Confessor
- 29 Wed, 6:00 PM – St. Mary Magdalene of Pazzi, Virgin
- 30 Thu, 7:00 PM – Corpus Christi
- 31 Fri, 6:00 PM – Queenship of Mary

Q. 180. What does "unity," and what does "trinity" mean?

A. "Unity" means being one, and "trinity" means three-fold or three in one.

Q. 181. Can we find an example to fully illustrate the mystery of the Blessed Trinity?

A. We cannot find an example to fully illustrate the mystery of the Blessed Trinity, because the mysteries of our holy religion are beyond comparison.

Q. 182. Is there but one God?

A. Yes; there is but one God.

Q. 183. Why can there be but one God?

A. There can be but one God because God, being supreme and infinite, cannot have an equal.

Q. 184. What does "supreme" mean?

A. "Supreme" means the highest in authority; also the most excellent or greatest possible in anything. Thus in all things God is supreme, and in the Church the Pope is supreme.

Q. 185. When are two persons said to be equal?

A. Two persons are said to be equal when one is in no way greater than or inferior to the other.

Q. 186. How many persons are there in God?

A. In God there are three Divine persons, really distinct, and equal in all things -- the Father, the Son, and the Holy Ghost.

Q. 187. What do "divine" and "distinct" mean?

A. "Divine" means pertaining to God, and "distinct" means separate; that is, not confounded or mixed with any other thing.

Q. 188. Is the Father God?

A. The Father is God and the first Person of the Blessed Trinity.

Q. 189. Is the Son God?

A. The Son is God and the second Person of the Blessed Trinity.

Q. 190. Is the Holy Ghost God?

A. The Holy Ghost is God and the third Person of the Blessed Trinity.

Q. 191. Do "first," "second," and "third" with regard to the persons of the Blessed Trinity mean that one person existed before the other or that one is greater than the other?

A. "First," "second," and "third" with regard to the persons of the Blessed Trinity do not mean that one person was before the other or that one is greater than the other; for all the persons of the Trinity are eternal and equal in every respect. These numbers are used to mark the distinction between the Persons, and they show the order in which the one proceeded from the other.

Q. 192. What do you mean by the Blessed Trinity?

A. By the Blessed Trinity I mean one God in three Divine Persons.

Q. 193. Are the three Divine Persons equal in all things?

A. The three Divine Persons are equal in all things.

Q. 194. Are the three Divine Persons one and the same God?

A. The three Divine Persons are one and the same God, having one and the same Divine nature and substance.

Q. 195. What do we mean by the "nature" and "substance" of a thing?

A. By the "nature" of a thing we mean the combination of all the qualities that make the thing what it is. By the "substance" of a thing we mean the part that never changes, and which cannot be changed without destroying the nature of the thing.

Q. 196. Can we fully understand how the three Divine Persons are one and the same God?

A. We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.

Q. 197. What is a mystery?

A. A mystery is a truth which we cannot fully understand.

Q. 198. Is every truth which we cannot understand a mystery?

A. Every truth which we cannot understand is not a mystery; but every revealed truth which no one can understand is a mystery.

Q. 199. Should we believe truths which we cannot understand?

A. We should and often do believe truths which we cannot understand when we have proof of their existence.

Q. 200. Give an example of truths which all believe, though many do not understand them.

A. All believe that a seed planted in the ground will produce a flower or tree often with more than a thousand other seeds equal to itself, though many cannot understand how this is done.

Q. 201. Why must a divine religion have mysteries?

A. A divine religion must have mysteries because it must have supernatural truths and God Himself must teach them. A religion that has only natural truths, such as man can know by reason alone, fully understand and teach, is only a human religion.

Q. 202. Why does God require us to believe mysteries?

A. God requires us to believe mysteries that we may submit our understanding to Him.

Q. 203. By what form of prayer do we praise the Holy Trinity?

A. We praise the Holy Trinity by a form of prayer called the Doxology, which has come down to us almost from the time of the Apostles.

Q. 204. Say the Doxology.

A. The Doxology is: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

Q. 205. Is there any other form of the Doxology?

A. There is another form of the Doxology, which is said in the celebration of the Mass. It is called the "Gloria in excelsis" or "Glory be to God on high," etc., the words sung by the Angels at the birth of Our Lord.