

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 Ghost, 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 2025

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.



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 violet (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.



Mass of Chrism

The Mass, when the Bishop blesses all the oils for the Sacraments for the year, is on, Wed, 9 April, in North Bay. On the 8th, the day prior, and including after the Chrism Mass on the 13th, a series of meetings & events have been scheduled with the Bishop. Therefore, there will be no public Masses scheduled at Mater Dei that week until Thursday, the 10th. Please consult the Mass schedule, and please pray for the Bishop, the Diocese, and all the priests.

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, the *Litany of Reparation to the Blessed Sacrament* will be prayed following all First Thursday Masses. *See last page of bulletin for Litany.



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, traditionally,

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.

April Schedule of Masses

(NPM = No Public Mass)

- 01 Tue, 6:00 PM – Feria of Lent
- 02 Wed, 6:00 PM – Feria of Lent (St. Francis of Paula)
- 03 1st Thu, 6:00 PM – Feria of Lent
- 04 1st Fri, 6:00 PM – Feria of Lent (St. Isidore)
- 05 1st Sat, 11:00 AM – Feria of Lent (St. Vincent Ferrer)
- 06 SUN, 10:30 AM – PASSION SUNDAY
- 07 Mon, NPM – Monday of Passion Week
- 08 Tue, NPM – Tuesday of Passion Week
- 09 Wed, NPM – Wednesday of Passion Week
- 10 Thu, 6:00 PM – Thursday of Passion Week
- 11 Fri, 6:00 PM – Friday of Passion Week (7 Sorrows of the BVM)
- 12 Sat, 11:00 AM – Saturday of Passion Week
- 13 SUN, 10:30 AM – PALM SUNDAY
- 14 Mon, 10:30 AM – Monday of Holy Week
- 15 Tue, 6:00 PM – Tuesday of Holy Week
- 16 Wed, 6:00 PM – Wednesday of Holy Week
- 17 Thu, 7:00 PM – Holy Thursday
- 18 Fri, 3:00 PM – Good Friday
- 19 Sat, 11:00 PM – Holy Saturday & the Vigil of Easter
- 20 SUN, 10:30 AM – EASTER SUNDAY
- 21 Mon, 10:30 AM – Easter Monday
- 22 Tue, 6:00 PM – Easter Tuesday
- 23 Wed, 6:00 PM – Easter Wednesday
- 24 Thu, 6:00 PM – Easter Thursday
- 25 Fri, 6:00 PM – Easter Friday
- 26 Sat, 11:00 AM – Easter Saturday
- 27 SUN, 10:30 AM – LOW SUNDAY (Divine Mercy)
- 28 Mon, NPM – St. Paul of the Cross, Confessor
- 29 Tue, NPM – St. Peter of Verona, Martyr
- 30 Wed, NPM – St. Catherine of Siena, Virgin

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

The Resurrection of Christ, our Lord

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