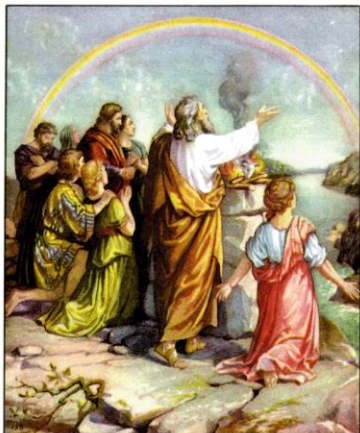


## RAINBOW THAT SYMBOLIZES GOD'S COVENANT HAS BEEN USURPED



*"Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." – Eph 6: 11-12*

I'm not sure if all readers bought into my thesis on our losing the message/meaning of Christmas to the secularists. The unfortunate aspect is that many of us are unwittingly aiding and abetting the secularists. Even though the war is won, and death defeated, the enemy is still fighting for every last soul. Following is an example how the enemy has recently achieved a victory. (By the way, in C.S. Lewis' *The Screwtape Letters*, Who Is the Enemy?) What has the enemy won? They have effectively

appropriated/usurped the sign of a covenant. First, what is a covenant? A covenant is a solemn agreement between human beings (such as marriage) or between God and man, involving mutual commitments or guarantees. If someone asks if you have a "personal relationship" with Jesus, you should respond that you have a covenantal relationship with Jesus, which is vastly more meaningful. Two covenants are in effect. One is the covenant through Christ's death, the sacrifice of the New Covenant, which restores man to communion with God by reconciling him to God through the "blood of the covenant, which was poured out for many for the forgiveness of sins." We renew this covenant at every Mass. The other is the covenant with Noah after the flood. It gives expression to the principle of the divine economy toward the "nations," in other words, toward men grouped "in their lands, each with (its) own language, by their families, in their nations." (Catechism of the Catholic Church, CCC, 56) The covenant with Noah remains in force during the times of the Gentiles, until the universal proclamation of the Gospel (CCC 58). What is the sign of the covenant with Noah? "And God said, 'This is the sign of the covenant which I make between Me and you and every living creature that is with you, for all future generations: I set My bow in the cloud, and it shall be a sign of the covenant between Me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember My covenant which is between Me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.' "When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.' God said to Noah, 'This is the sign of the covenant which I have established between Me and all flesh that is upon the earth'" (Genesis 9: 12-17).

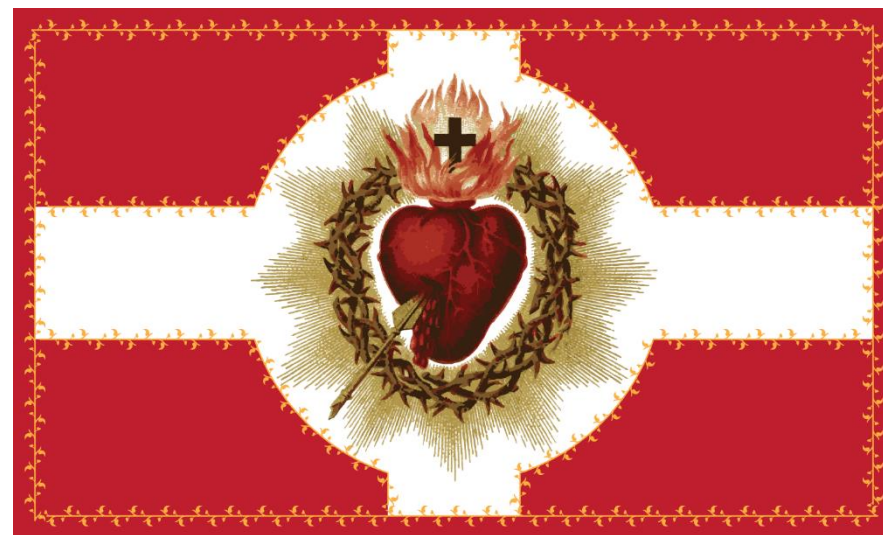
What do people say or think of the rainbow as sign or symbol of today? How many are going to think of Noah? Test your kids. This loss was long in coming. If countered at the beginning, there still would be a battle going on. We have lost this battle spectacularly. We might claw back some who were lost, but it will take everyone's effort. An example of an ongoing battle is the one being fought in academia. Why is this important? Because textbooks for our kids are being written or published by either non-religious or those who have bought into "political correctness." It has to do with labeling years. We are used to books that identify years as either "B.C.," meaning "before Christ," or "A.D.," meaning "anno Domini," Latin for "year of our Lord." An increasing number of books/literature (even religious material) is using "B.C.E.," meaning "before common era," as a substitute for "B.C.," and "C.E.," meaning "common era," as a substitute for "A.D." They don't change the years; they just remove Christ as the reference point. I get that we are at the mercy of powerful entities such as publishing houses that publish school textbooks that are adopting this notation at an increasing rate. But we can fight back. How? Every incidence of B.C.E. and C.E. pen/ink B.C. and A.D. over it. The enemy is just as happy if we die a death by 1,000 cuts. He is a long-game player. He lost the war but is still fighting. We cannot cede an inch. (Richard Arnold, *The Catholic Times*)

## Mater Dei Latin Mass Community



### June 2025

## Month of the Sacred Heart of Jesus



## Most Sacred Heart of Jesus, Have mercy on us!

O God, who in the Heart of Thy Son, wounded by our sins, dost mercifully vouchsafe to bestow upon us the boundless treasures of Thy love: grant, we beseech Thee, that we who now render Him the service of our devotion and piety, may also fulfill our duty of worthy satisfaction.

~Collect, Feast of the Sacred Heart of Jesus

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Pastor: Fr. Vincenzo Fiore

### SUNDAY MASS

10:30 AM

Daily Masses \*see page 3

Sacrament of Penance : 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 WITH PLENARY INDULGENCE (UNDER USUAL CONDITIONS)

### FIRST FRIDAY DEVOTIONS

To complete, one must: receive Holy Communion in the state of grace on **nine consecutive First Fridays** in honour and for reparation to the Sacred Heart of Jesus.

~ Devotion includes: **4PM** - Holy Hour with Exposition, Acts of Consecration & Reparation, Litany of the SH, Adoration & solemn Benediction; **6PM** - SHJ Votive Mass (as the Ordo permits), on the **first** Friday of every month. Confessions **5PM** (between Holy Hour & Mass).



### FIRST SATURDAY DEVOTIONS

To complete, one must: receive Holy Communion in the state of grace on **five consecutive First Saturdays** in honour of and in reparation to the Immaculate Heart of Mary.

~ Devotion includes: IHM Votive Mass (as the Ordo permits), followed by Acts of Consecration & Reparation, the Holy Rosary, & keeping our Lady company for 15 minutes on the **first** Saturday of every month.



### The Day of Pentecost (Pentecost Sunday ~ 8 June)

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 dolors 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 Rev. Fr. Prosper Guéranger  
O.S.B. (1805-1875).

Announcing the preparation for Baptism for  
Gloriana Tizzard,  
Infant daughter of Jordan & Sophia.  
Please keep Gloriana & family in your prayers.





**PROPER ATTIRE WHEN ASSISTING AT  
THE HOLY SACRIFICE OF THE MASS**

**Cover up:** Both sexes: cover your shoulders and your knees — and everything in between. Avoid revealing necklines.

**Shorts, Sweats, Tights:** JUST SAY NO.

**Jeans:** Nice, loose fitting jeans can be OK (but just OK), especially if dressed up, but are not ideal. But if jeans are all you have, then, they may be worn.

**Ties and Jackets:** Typical for men and considered the mark of the “well-dressed” male in the West. If you have no suit or jacket, then come in the best you have.

**Head Coverings:** Laymen never wear hats in churches (except for rare ceremonial reasons on the part of some confraternities and lay associations).

On the other hand, as a matter of tradition, women do cover their heads and have from the very first day of the Church. Headcoverings (mantillas, scarves, hats, etc.) are put on before entering the church — at least before entering the church proper; they aren’t necessary in the narthex, and can be removed after leaving the church (or in the narthex).

**Special to Women:** Like men, women should wear their “Sunday best,” which in the West is typically considered to be a dress or skirt. If dresses or skirts are worn, hemlines should cover the knees when standing and sitting, shoulders should be covered. “Tank top” dresses and “spaghetti straps” are not to be worn, and necklines and sleeve length should be modest. If you have no dress or skirt, then wear the best outfit you have.

→ Visit the website <materdeiparish.ca> and click on the “Attire & Etiquette” link in the side menu.



*Zacharie Arcand,  
Son of Charles & Kristine,  
After a period of preparation,  
Made his  
First Holy Communion  
On  
Sunday, 25 May 2025.  
Deo gratias.*

## June Schedule of Masses

NPM = No Public Mass / TBA = To Be Announced

**01 SUN, 10:30 AM – SUNDAY AFTER THE ASCENSION**

02 Mon, NPM – Sts. Marcellinus, Peter, & Erasmus, *Bishop, Martyrs*

03 Tue, NPM – Mass for the Grace of a Good Death (Votive)

04 Wed, NPM – St. Francis Caracciolo, *Confessor*

05 *1<sup>st</sup> Thu*, NPM – Jesus Christ the High Priest (Votive)

06 *1<sup>st</sup> Fri*, 6:00 PM – Sacred Heart of Jesus (Votive)

07 *1<sup>st</sup> Sat*, 11:00 AM – Vigil Mass of Pentecost

**08 SUN, 10:30 AM – PENTECOST SUNDAY**

09 Mon, 10:30 AM – Pentecost Monday

10 Tue, 6:00 PM – Pentecost Tuesday

11 Wed, 6:00 PM – Ember Wednesday in the Octave of Pentecost

12 Thu, 6:00 PM – Pentecost Thursday

13 Fri, 6:00 PM – Ember Friday in the Octave of Pentecost

14 Sat, 11:00 AM – Ember Saturday in the Octave of Pentecost

**15 SUN, 10:30 AM – TRINITY SUNDAY**

16 Mon, NPM – Mass for the Defense of the Church (Votive)

17 Tue, TBA – St. Gregory Barbarigo, *Bishop & Confessor*

18 Wed, 6:00 PM – St. Ephraem Syrus, *Deacon, Doctor*

**19 Thu, 7:00 PM – Corpus Christi**

20 Fri, 6:00 PM – St. Silverius, *Pope & Martyr*

21 Sat, 11:00 AM – St. Aloysius Gonzaga, *Confessor*

**22 SUN, 10:30 AM – SECOND SUNDAY AFTER PENTECOST**

23 Mon, 10:30 AM – Vigil of the Nativity of St. John the Baptist

**24 Tue, 7:00 PM – Nativity of St. John the Baptist**

25 Wed, 6:00 PM – St. William, *Abbot*

26 Thu, 6:00 PM – Sts. John & Paul, *Martyrs*

**27 Fri, 7:00 PM – Sacred Heart of Jesus**

28 Sat, 11:00 AM – Vigil of Sts. Peter & Paul

**29 SUN, 10:30 AM – STS. PETER & PAUL, APOSTLES**

30 Mon, NPM – Commemoration of St. Paul, *Apostle*

**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.