



Our Lady of Sorrows

Traditional Catholic Mission Central Texas

Mass Location:

Vintage Villas Hotel & Events - Travis Room
4209 Eck Lane Austin Texas 78734 Austin, TX

Mass Schedule:

Friday, May 28th, 2021 Mass - 6:00pm, Confession – 5:30pm

Contact information:

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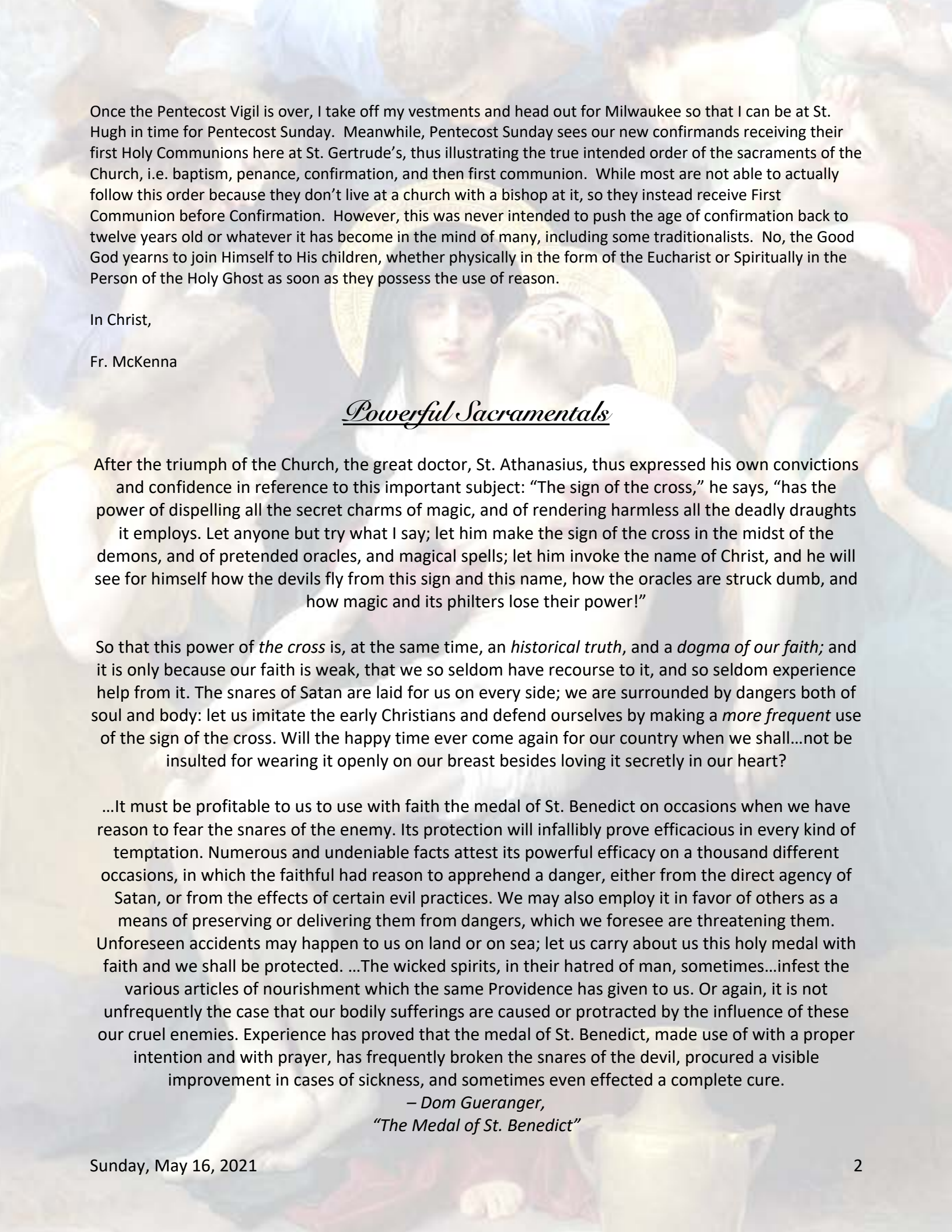
Note From Father

Dear Faithful,

This week was the week of processions here at St. Gertrude the Great, where there were five consecutive days with some sort of procession. Sunday had a procession for the May Crowning of the statue of the Blessed Virgin Mary. I was not here, but in Milwaukee, where we had our own May Crowning ceremony. Monday, Tuesday, and Wednesday were then the Rogation Days and so each day saw the clergy and school children all processing around the church, cloister, and pathway chanting the Litany of the Saints. Then there was Ascension Thursday, a Holy Day of Obligation...which was also May 13th this year and thus we capped off the full day with the first of our Fatima Rosary Processions. We had a perfect day for it all and a great showing, with around ninety people, young and old, praying all fifteen decades to petition Our Lady for peace in a public square for all to see. May Our Lady be pleased to hear such a cry from her children and continue to grant us such favor.

This weekend sees me making a quick trip to Dallas. I will help with the morning Masses and confessions here at St. Gertrude's and then head off to the airport to offer an evening Mass down in Texas. After an overnight, I return home Monday.

Next Saturday is the Vigil of Pentecost, which provides us with another major and beautiful liturgical celebration. The Vigil of Pentecost liturgy is ancient in its origin and is similar to the Easter Vigil in its construction. It begins with the reading of a series of lessons (six instead of the twelve found on Holy Saturday). Following these lessons, the clergy process back to the baptismal font where the holy water and baptismal water are blessed again, and if there are new Catholics, baptism is administered. Next, there is a procession back to the sanctuary while the Litany of the Saints is chanted. After the Litany comes the Mass and we finish it all by administering the Sacrament of Confirmations. It is all quite beautiful and, of course, you can tune in and watch it all by tuning into our live stream at SGG.org. Also, remember that the Vigil of Pentecost is also a day of Fast and partial abstinence.



Once the Pentecost Vigil is over, I take off my vestments and head out for Milwaukee so that I can be at St. Hugh in time for Pentecost Sunday. Meanwhile, Pentecost Sunday sees our new confirmands receiving their first Holy Communion here at St. Gertrude's, thus illustrating the true intended order of the sacraments of the Church, i.e. baptism, penance, confirmation, and then first communion. While most are not able to actually follow this order because they don't live at a church with a bishop at it, so they instead receive First Communion before Confirmation. However, this was never intended to push the age of confirmation back to twelve years old or whatever it has become in the mind of many, including some traditionalists. No, the Good God yearns to join Himself to His children, whether physically in the form of the Eucharist or Spiritually in the Person of the Holy Ghost as soon as they possess the use of reason.

In Christ,

Fr. McKenna

Powerful Sacramentals

After the triumph of the Church, the great doctor, St. Athanasius, thus expressed his own convictions and confidence in reference to this important subject: "The sign of the cross," he says, "has the power of dispelling all the secret charms of magic, and of rendering harmless all the deadly draughts it employs. Let anyone but try what I say; let him make the sign of the cross in the midst of the demons, and of pretended oracles, and magical spells; let him invoke the name of Christ, and he will see for himself how the devils fly from this sign and this name, how the oracles are struck dumb, and how magic and its philters lose their power!"

So that this power of *the cross* is, at the same time, an *historical truth*, and a *dogma of our faith*; and it is only because our faith is weak, that we so seldom have recourse to it, and so seldom experience help from it. The snares of Satan are laid for us on every side; we are surrounded by dangers both of soul and body: let us imitate the early Christians and defend ourselves by making a *more frequent* use of the sign of the cross. Will the happy time ever come again for our country when we shall...not be insulted for wearing it openly on our breast besides loving it secretly in our heart?

...It must be profitable to us to use with faith the medal of St. Benedict on occasions when we have reason to fear the snares of the enemy. Its protection will infallibly prove efficacious in every kind of temptation. Numerous and undeniable facts attest its powerful efficacy on a thousand different occasions, in which the faithful had reason to apprehend a danger, either from the direct agency of Satan, or from the effects of certain evil practices. We may also employ it in favor of others as a means of preserving or delivering them from dangers, which we foresee are threatening them. Unforeseen accidents may happen to us on land or on sea; let us carry about us this holy medal with faith and we shall be protected. ...The wicked spirits, in their hatred of man, sometimes...infest the various articles of nourishment which the same Providence has given to us. Or again, it is not unfrequently the case that our bodily sufferings are caused or protracted by the influence of these our cruel enemies. Experience has proved that the medal of St. Benedict, made use of with a proper intention and with prayer, has frequently broken the snares of the devil, procured a visible improvement in cases of sickness, and sometimes even effected a complete cure.

– Dom Gueranger,
"The Medal of St. Benedict"

Pentecost Novena- Veni Creator

Any prayer to the Holy Ghost may be used for a Pentecost Novena. At St. Gertrude's we have traditionally sung the *Veni Creator*.

*Veni, creator Spiritus,
mentes tuorum visita,
imple superna gratia,
quae tu creasti, pectora.*

*Qui diceris Paraclitus,
donum Dei altissimi,
fons vivus, ignis, caritas,
et spiritalis unctio.*

*Tu septiformis munere,
dextrae Dei tu digitus,
tu rite promissum Patris,
sermone ditans guttura.*

*Accende lumen sensibus,
infunde amorem cordibus,
infirma nostri corporis
virtute firmans perpeti.*

*Hostem repellas longius
pacemque dones protinus;
ductore sic te praevio
vitemus omne noxium.*

*Per te sciamus da Patrem
noscamus atque Filium,
te utriusque Spiritum
credamus omni tempore.*

*Deo Patri sit gloria,
et Filio qui a mortuis
surrexit, ac Paraclito,
in saeculorum saecula.*

Amen.

V. Emitte Spiritum tuum et creabuntur;

R. Et renovabis faciem terrae.

Oremus:

*DEUS, qui corda fidelium Sancti Spiritus
illustratione docuisti: da nobis in eodem
Spiritu recta sapere, et de eius semper
consolatione gaudere. Per Christum
Dominum nostrum. Amen.*

Come, Holy Ghost, Creator, come
from thy bright heav'nly throne;
come, take possession of our souls,
and make them all thine own.

Thou who art called the [Paraclete](#),
best gift of God above,
the living spring, the living fire,
sweet unction and true love.

Thou who art sevenfold in thy grace,
finger of God's right hand;
his promise, teaching little ones
to speak and understand.

O guide our minds with thy blest light,
with love our hearts inflame;
and with thy strength, which ne'er decays,
confirm our mortal frame.

Far from us drive our deadly foe;
true peace unto us bring;
and through all perils lead us safe
beneath thy sacred wing.

Through thee may we the Father know,
through thee th'eternal Son,
and thee the Spirit of them both,
thrice-blessed three in One.

All glory to the Father be,
with his coequal Son;
the same to thee, great Paraclete,
while endless ages run.

Amen.

V. Send forth Thy Spirit and they shall be
created

R. And Thou shalt renew the face of the
earth.

Let us pray:

O GOD, Who taught the hearts of the
faithful by the light of the Holy Spirit,
grant that, by the gift of the same Spirit,
we may be always truly wise, and ever
rejoice in His consolation. Through Christ
our Lord. Amen.

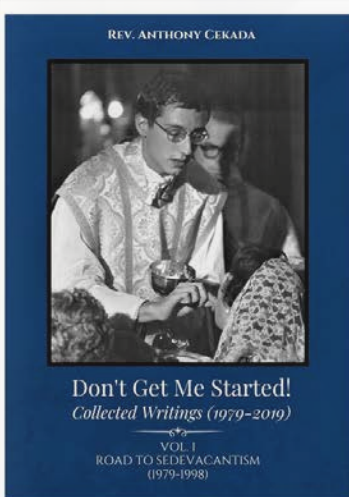
St. John Nepomucen
(by Fr. Prosper Gueranger 1870)

To the Martyrs who were slain because they refused to adore false gods, to the Martyrs whose blood was shed by heretics, there is added, today, another brave soldier of Christ, who won his crown in a very different sort of combat. The Sacrament of Penance, whereby sinners regain the heaven they had lost, claims John Nepomucen as its glorious defender.

A holy secrecy shrouds the reconciliation made between God and the Penitent. This Sacramental Secrecy deserved to have its Martyr. When Jesus instituted the Sacrament of Penance, that second Baptism, wherein the Blood of our Redeemer washes away the sins of the Christian soul, He willed that man should not be deterred from confessing his humiliations to his spiritual physician, by the fear of their ever being revealed.

How many hidden martyrdoms have there not been, during these eighteen hundred years, for the maintenance of this Secret, which, whilst it gives security to the Penitent, exposes the Confessor to obloquy, injustice, and even death! But the Martyr we honor today, was not one of these hidden sufferers. His testimony to the inviolability of the Sacramental Seal was public; he gave it amidst cruel tortures; it cost him his life.

All praise, then, to the brave and faithful Priest! Right worthy was he to hold in his hands the Keys that open or shut the gate of heaven! In this great fact of the observance of the Seal of Confession, on which depends the salvation of millions of souls, we have a permanent miracle. But there was one thing wanting to it, the glory of Martyrdom. The holy Priest of Prague gave it that glory; and he offers the fair Palm to our Risen Jesus, Whom we have seen, during these days between His Resurrection and Ascension, mercifully instituting the Sacrament of Penance, wherein He communicates to men His own power of forgiving sin.



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