



## Our Lady of Sorrows

Traditional Catholic Mission Central Texas

**Upcoming Mass Details:  
To Be Announced December 2021**  
Mass – 6:00pm, Confession – 5:30pm

**Contact information:**

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### *Note From Father*

Dear Faithful,

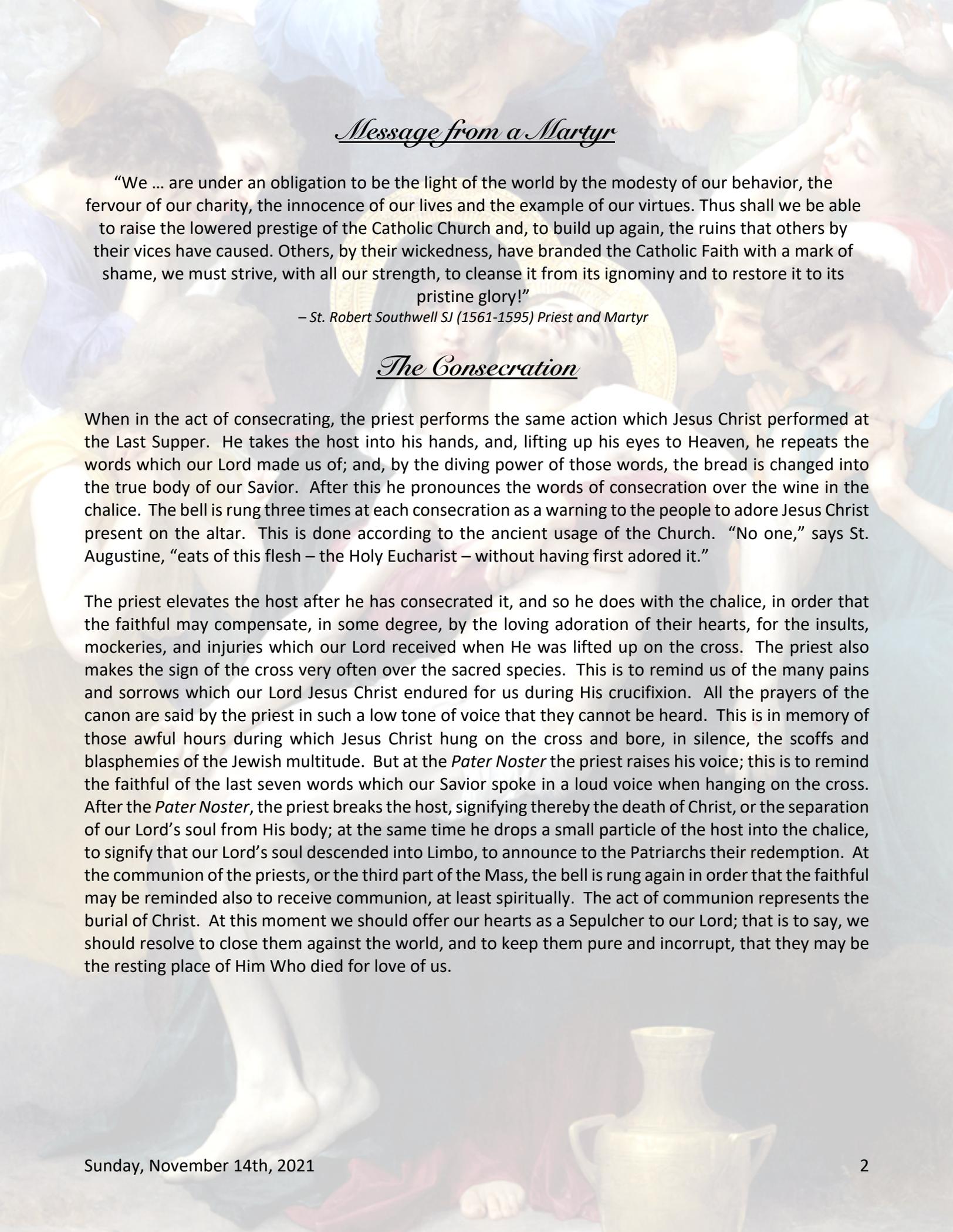
Three perfect days of weather accompanied me in my mission travels throughout the state of Texas. Finally, the blazing hot days down there have seemed to have passed by and been replaced by the pleasant late fall temps in the 60's and 70's. Some of the people in the Lone Star State like to try and convince me that I should abandon my Yankee ways and become a real Texan...the argument is stronger in November and December than it is in July.

From El Paso, I flew up to Milwaukee for Forty Hours Devotion this weekend. I was treated to a beautiful sunset out of the plane window as I headed north and left the warmth of the south behind. I was met up here by Fr. McGuire and the Rev. Mr. Anthony Brueggemann. Friday marked the opening of Forty Hours, with evening Solemn High Mass and Eucharistic Procession. Our Masses, adoration, and devotions will continue through until Sunday. It is truly a wonderful time for prayer and quiet time with Our Lord. It brings everything back into perspective and helps remind us that nothing else really matters.

After the weekend, the three of us all head back to St. Gertrude's to celebrate our Titular Feast Day, along with the 10<sup>th</sup> priestly anniversary of Fr. Lehtoranta. Once the cake is consumed, I return to the road Wednesday to head up to North Dakota before finishing next weekend back here in Milwaukee again.

In Christ,

Fr. McKenna



## *Message from a Martyr*

“We ... are under an obligation to be the light of the world by the modesty of our behavior, the fervour of our charity, the innocence of our lives and the example of our virtues. Thus shall we be able to raise the lowered prestige of the Catholic Church and, to build up again, the ruins that others by their vices have caused. Others, by their wickedness, have branded the Catholic Faith with a mark of shame, we must strive, with all our strength, to cleanse it from its ignominy and to restore it to its pristine glory!”

– St. Robert Southwell SJ (1561-1595) Priest and Martyr

## *The Consecration*

When in the act of consecrating, the priest performs the same action which Jesus Christ performed at the Last Supper. He takes the host into his hands, and, lifting up his eyes to Heaven, he repeats the words which our Lord made us of; and, by the divine power of those words, the bread is changed into the true body of our Savior. After this he pronounces the words of consecration over the wine in the chalice. The bell is rung three times at each consecration as a warning to the people to adore Jesus Christ present on the altar. This is done according to the ancient usage of the Church. “No one,” says St. Augustine, “eats of this flesh – the Holy Eucharist – without having first adored it.”

The priest elevates the host after he has consecrated it, and so he does with the chalice, in order that the faithful may compensate, in some degree, by the loving adoration of their hearts, for the insults, mockeries, and injuries which our Lord received when He was lifted up on the cross. The priest also makes the sign of the cross very often over the sacred species. This is to remind us of the many pains and sorrows which our Lord Jesus Christ endured for us during His crucifixion. All the prayers of the canon are said by the priest in such a low tone of voice that they cannot be heard. This is in memory of those awful hours during which Jesus Christ hung on the cross and bore, in silence, the scoffs and blasphemies of the Jewish multitude. But at the *Pater Noster* the priest raises his voice; this is to remind the faithful of the last seven words which our Savior spoke in a loud voice when hanging on the cross. After the *Pater Noster*, the priest breaks the host, signifying thereby the death of Christ, or the separation of our Lord’s soul from His body; at the same time he drops a small particle of the host into the chalice, to signify that our Lord’s soul descended into Limbo, to announce to the Patriarchs their redemption. At the communion of the priests, or the third part of the Mass, the bell is rung again in order that the faithful may be reminded also to receive communion, at least spiritually. The act of communion represents the burial of Christ. At this moment we should offer our hearts as a Sepulcher to our Lord; that is to say, we should resolve to close them against the world, and to keep them pure and incorrupt, that they may be the resting place of Him Who died for love of us.

### *Prayer Composed by St. Albert the Great*

Be Thou Blessed, O Humanity of my Saviour, Which was united to the Divinity in the womb of a Virgin Mother! Be Thou Blessed, O sublime and eternal Divinity, Who wast pleased to come down to us under the veil of our flesh! Be Thou for ever Blessed Who, by the power of the Holy Ghost, didst unite Thyself to virginal flesh! I salute you also, O Mary, in whom the fulness of the Divinity dwelt! I salute you in whom the fulness of the Holy Ghost dwelt! May the most pure Humanity of the Son be equally Blessed, Which, consecrated by the Father, was born of you! I salute thee, O unspotted virginity, now raised above all the choirs of Angels. Rejoice, O Queen of Heaven, who didst merit to become the temple of the spotless Humanity of Christ! Rejoice, and be glad, O Virgin of virgins, whose pure flesh united the Divinity with the Sacred Humanity! Rejoice, and be glad, O Spouse of the holy Patriarchs, who wast deemed worthy to nourish and suckle at thy breast the Sacred Humanity. I salute thee, ever blessed and fruitful virginity, which didst merit to obtain the fruit of life and the joys of eternal salvation. Amen.

### *Sermon of St. Albert the Great*

After portraying their beatitude, St. Albert explains this passage of the Apocalypse: "The Lamb which is in the midst of the Throne shall rule them, and shall lead them to the fountains of the waters of life" (vii. 17).

*"In God's kingdom, there are five fountains, to which the Lamb will lead His elect. The first is the source of consolation; there the Lord shall wipe away their tears. The second is the fountain of repose; for after having dried up their tears, the Spirit, that is the Holy Trinity, will say: 'Henceforth they shall rest from their labours.' The third is the source of refreshment; for they who are at rest shall be refreshed and inebriated with the superabundance of God's house. The fourth is the source of joy. The elect, by reason of the heavenly consolations, the sweets of repose and the most agreeable refreshment, shall be in jubilation. They shall sing their salutations with gladness in the courts of the predestined. The fifth is the fountain of love. How ardently will they not love Him, Who consoles them, Who gives them rest and loads them with every good? Isaias, speaking of this fountain, says: 'You shall draw water with joy from the fountain of the Lord.'"*

*"On the other hand, in hell there are, five fountains, to which the infernal dragon thrusts the souls of the reprobate, that they may drink thereof. The first is called Styx. When souls drink of those waters, they conceive a mutual hatred of each other. The second is named Phlegethon. The property of its waters is to enkindle the rage of the damned, first against themselves, then against those through whose fault they are lost. The name of the third is Lethe: scarcely have the reprobate tasted of it than they lose the knowledge and recollection of past joys and pleasures. The fourth is Acheron. The damned on applying their lips to it immediately sink into indescribable sadness. The fifth bears the name of Gocytus. The effects of those waters are such that they who drink of them weep without ever experiencing the least consolation."*

## *Novena Prayer to St. Gertrude the Great*

O blessed St. Gertrude! permit us to choose thee as a perfect model of those virtues which God requires, especially from all religious, that assisted by thy prayers, we may correspond with the grace of our vocation. O seraphic spouse of the Sacred Heart of Jesus, thou didst early select that adorable sanctuary for thy dwelling and refuge. There thy angelic soul was purified, and raised by sublime contemplation to an intimate union with thy Divine Spouse. In that furnace of Eternal Love, where thy heart was consumed, and all thy sacrifices rewarded, thou didst enjoy a foretaste of Paradise, and such sweet consolations as seemed rather the portion of the blessed in Heaven, than the elect on Earth! O favorite of Heaven! well didst thou feel how sweet it is to serve God, despising the World! O teach us, what thou didst so perfectly practice, that holy poverty of spirit, that perfect obedience, and that ardent devotion to the Sacred Heart of Jesus, which sanctified thee on Earth, and now glorifies thee in Heaven. Present us now, dear saint, and our earnest petition to Jesus, and ask Him to unite us in life and death to His Adorable Heart. Who with the Father, liveth and reigneth in the unity of the Holy Spirit, God, world without end. Amen

## *State of Grace Necessary to Assist the Holy Souls*

Holy Church teaches us that the state of grace is necessary to perform good works acceptable to God and of merit to the souls in Purgatory. There are some good works, the value of which does not depend upon the spiritual condition of the one who offers them. A person who may be, unfortunately, in the state of mortal sin, can have Masses said for the faithful departed. He himself will acquire no merit thereby, but the suffering souls will derive the full benefit of the Holy Sacrifice. In all other good works offered for them, the state of sanctifying grace is requisite. "He that abideth in Me," says Christ, "and I in him, the same beareth much fruit, for, without Me you can do nothing." If, then, we are incapable of gaining merit for ourselves, how can we bestow any upon others? St. Francis Xavier says: "Before being intent upon delivering souls from Purgatory, take heed to redeem your own souls from Hell!" and here we may add the word of the Lord spoken by His prophet: "Wash yourselves, be clean, take away the evil of your device from my eyes: cease to do perversely." (Isaiah i. 16.)

### *Prayer:*

Grant us the grace, O Lord, to avoid sin at all times, and confirm us in Thy charity, that, by Thy bounty, our supplications for the suffering souls may be acceptable to Thee and beneficial to them. Through Christ Our Lord. Amen.

*Special Intercession:* Pray for the souls of those who were careful never to lose the grace of God. Lord grant them eternal rest, and let perpetual light shine upon them. May they rest in peace. Amen.

(Three times)

*Practice: Make an act of perfect contrition.*

*Invocation : My Jesus, mercy!*