

✠JMJ✠



Quo Vadis?

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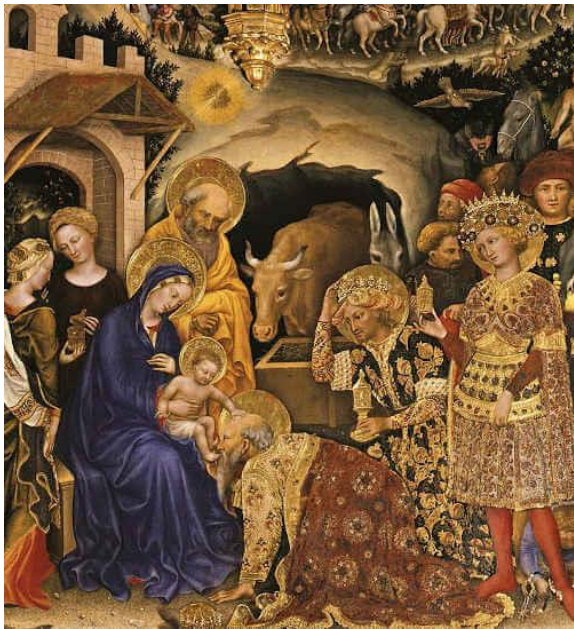
A Newsletter from Our Lady of Guadalupe Chapter--NE Florida
UNA VOCE OF AMERICA

Chairman: L. J. Hammonds (unavocejax@gmail.com) Cochair: Taylor Miller ([REDACTED])
Co-Editors: Kevin McLaughlin (kevinmcla@unavocejax.org) and Katherine Owens ([REDACTED])

Visit us online at: [UNAVOCEJAX \(unavocejax.org\)](http://UNAVOCEJAX.unavocejax.org), or [Una Voce of NE Florida Latin Mass Society- Our Lady of Guadalupe Chapter - Home | Facebook](#)

“Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.” –St. Paul, 2 Thess. 2:14, DRV

This month's issue is devoted to the **Epiphany of our Lord** and the virtue of religion.



“...and falling down they adored him;” Mt. 2:11

MESSAGE FROM THE CHAIRMAN

L. J. Hammonds

Dear faithful fellow Catholics,

Merry Christmas and Happy New Year!

January is a year since we issued our inaugural newsletter. There have been a few new challenges in holding onto the tried and true religion of Roman Catholicism. With the new restrictions on the Traditional Mass and Sacraments, it makes it very clear that there is no Hermeneutic of Continuity between the Traditional Mass and Sacraments and the Novus Ordo Mass and Sacraments. This leads to many questions: What are we supposed to do as Traditional Catholics if a Pope suppresses our Mass and Sacraments? How can a Faith and Mass which has been true for centuries be wrong now? Why is the one area of the Church that seems to be growing being suppressed?

Truth does not change. The Faith cannot change. The Mass and Sacraments should not change. It is

our duty as Traditional Catholics to remain faithful to the unchanging faith. Are we being disobedient by resisting a pope?

Here are some quotes I received in an email:

- Thomas Cardinal Cajetan (1469–1534): “You must resist, to his face, a pope who is openly tearing the Church apart.”
- Francisco de Vitoria (1483–1546): “If the Pope by his orders and his acts destroys the Church, one can resist him and impede the execution of his commands.”
- St. Robert Bellarmine (1542–1621): “As it is lawful to resist the pope, if he assaulted a man’s person, so it is lawful to resist him, if he assaulted souls, or troubled the state, and much more if he strove to destroy the Church. It is lawful, I say, to resist him, by not doing what he commands, and hindering the execution of his will.”
- Sylvester Prierias (1456–1523): “He [the pope] does not have the power to destroy; therefore, if there is evidence that he is doing it, it is licit to resist him. The result of all this is that if the pope destroys the Church by his orders and acts, he can be resisted and the execution of his mandate prevented. The right of open resistance to prelates’ abuse of authority stems also from natural law.”
- Francisco Suárez (1548–1617): “If the Pope lays down an order contrary to right customs one does not have to obey him; if he tries to do something manifestly opposed to justice and to the common good, it would be licit to resist him; if he attacks by force, he could be repelled by force, with the moderation characteristic of a good defense.”

Always wanting to leave on a positive note, we can always increase our Faith with prayers, fasts, penance, reading scripture and devotionals. That is something that cannot be taken away!

In Domine Christe,
Chairman Hammonds

PARISH NEWS

Births/Weddings/Deaths/Prayer Requests/ Special Events

Please pray for our expectant Moms and their babies. Thank you.



One name was left out of the acknowledgements last month, [REDACTED] sent 6 cards to the men whose names were submitted as members of the military in our community.

St. Edward’s

Please make special note that the monthly Mass at St. Edward’s has been transferred from the 2nd Sunday to the 3rd Sunday. This change is effective January 2022.

On December 12th, the Gaudete Party was fun for adults and children with wheat planting and Our Lady of Gaudalupe themed games and activities. To read more about this tradition, please go here: https://maryellenb.typepad.com/o_night_divine/2020/09/12/fresh-hay-for-the-manger-st-lucy-day-planting.html.



One week later:



The Mass readings on January 6th will be the readings of that day's feast day, Epiphany.

Immaculate Conception

We are continuing to offer donuts and coffee after the 8:00am TLM at the Basilica in the courtyard. If you would like to sign up, please contact Marie Rowe, [REDACTED].

In December and January, a diaper and baby food drive is taking place. There is a bin in the foyer of the church for your donations after all weekend Masses.

The Mass readings for Sunday, January 2nd will be the feast of the Sunday between January 1st and January 6th, Feast of the Holy Name of Jesus.

St. Joseph's

From Rick Bohler, Sacristan for the Latin Mass at St. Joseph:

The Historic Church will be renovated starting early January. Beginning January 2nd, and probably through April, the TLM at St. Joseph's will be held at 1:30 pm in **the Main Church**. Due to the change in time, the Sunday socials on the 2nd Sundays of the month will be put on hold until the renovations are complete.

The Mass readings for Sunday, January 2nd will be the feast of the Sunday between January 1st and January 6th, Feast of the Holy Name of Jesus. And the readings on January 6th will be the readings of that day's feast day, Epiphany of Our Lord.

St. Michael's

A wedding picture for Neil Hatten and Linnea Grogan's was submitted for this issue. The marriage announcement was printed in the December issue.



Scott and Julie Smith, as well as big sister, [REDACTED], were delighted at the birth of their son [REDACTED] on November 30th. Fr. Liguori performed the Baptism in December.

SAVE THE DATE

April 19th-24th Pilgrimage from Sanford to St. Augustine. This will be the 10th year. More information forthcoming.

Please see the Mass schedule at the end for additional Masses in January.

St. Patrick's

To join or ask questions about the choir for the 1st Sunday Latin Mass, please contact Mr. & Mrs. Cameron and Emily Hardin at [REDACTED].

Practice is Tuesday nights from 5pm-6pm followed by an hour of adoration and confession.

On Sunday, December 5th, [REDACTED] was Baptized.

The 1st Saturday Mass on January 1st will be the Mass of the day rather than the Votive Mass of the Immaculate Heart of Mary. The Mass readings for Sunday, January 2nd will be the feast of the Sunday between January 1st and January 6th, Feast of the Holy Name of Jesus.

Please see the Mass schedule at the end for additional Masses in January.

DIOCESAN NEWS

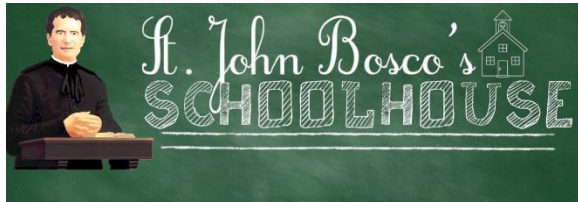
Right to Life March

On January 15, 2022, 16th Annual Right to Life March in St. Augustine with 9a.m. Mass by Bishop Estevez at Our Lady of La Leche Shrine and 10:30a.m. march to the plaza. For more information, please go here:

<https://www.marchforlifestaugustine.com/>.

ST. JOHN BOSCO HOMESCHOOL CO-OP

Submitted by Lucy Walker



The St. John Bosco Schoolhouse ended for the year on December 6th with a St. Nicholas party that included a visit from the saint himself. The last 6 weeks of the semester were spent learning art, ballroom dancing, and woodworking. The beer tasting flights/ charcuterie boards the children made in woodshop were sold as a fundraising project for the school. Guest teacher, Katherine Owens, gave a presentation on the armed forces and directed the children in making Christmas cards for our men in uniform. The new 8-week semester begins January 10th with art class, Catholic virtues, and candle making. Field trips to Burnt Glassworks and Flagler College are planned and the busy term will conclude in March with a science fair. The children will have fresh beeswax candles available for sale before Candlemas.



Overall, St. John Bosco Schoolhouse has had a very fruitful first semester and looks forward to carrying the success into the New Year.

UNA VOCE DUES REMINDER

2022 dues are \$10 per family.

As of right now, **you can write a check to “Kevin McLaughlin”** and send it to [REDACTED]. I will then transfer the funds to our new VyStar bank account. Unfortunately, I am not able to cash any check made out to “Una Voce.” Thank you!

We also have an additional way to donate through Paypal. This can be done through my new email: kevinmcla@unavocejax.org.

SAINT ANTHONY SOUP (JAN. 17th)

Submitted by Deborah Owens

4 T. oil of choice
1 cup barley
3 carrots
2 leeks, sliced
1 bay leaf
½ cup fresh minced parsley or chervil
Salt to taste
7 cups water
1 bouillon cube and some chopped mushrooms (opt.)

1. Pour the oil into a soup pot and add the barley, stirring continuously for 1 minute. Immediately add the carrots, leeks, bay leaf, parsley, salt, and water.
2. Cook the soup over low to medium heat for about 45 minutes, or until the barley is tender. Add more water if necessary. For extra taste, add the bouillon and mushrooms. Serve hot.

(4-6 servings)

d’Avila-Latourrette, Brother Vicotr-Antoine. *Twelve Months of Monastery Soups*. Liguori, MO: Triumph Books, 1996.

EDITOR’S NOTE: St. Anthony of the Desert, with St. Athanasius, combated the Arian heresy and fought to defend the dogma of Christ’s Divinity. His wealthy parents died when he was 20, about the same time he heard the gospel the first time, and he did as it said to do - sell your belongings and follow me. He became a hermit to avoid temptation and focus on prayer and penance. As a defender of Jesus’s divinity, St. Anthony points us toward the virtue of religion discussed below.

LITANY OF THE HOLY INFANCY

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 heaven, **R.** Have mercy on us.
God, the Son, Redeemer of the world, **R.** Have mercy on us.
God, the Holy Ghost, **R.** Have mercy on us.
Holy Trinity, one God, **R.** Have mercy on us.
Infant, Son of the Living God, **R.** Have mercy on us.
Infant, Son of the Virgin Mary, **R.** Have mercy on us.
Infant, begotten before the Day-Star, **R.** Have mercy on us.
Infant, Word made Flesh, **R.** Have mercy on us.
Infant, Wisdom of Thy Father, **R.** Have mercy on us.
Infant, Sanctifier of Thy Mother, **R.** Have mercy on us.
Infant, First-born and Only-begotten of Thy Father, **R.** Have mercy on us.
Infant, only Son of Thy Mother, **R.** Have mercy on us.
Infant, Splendour of Thy Father, **R.** Have mercy on us.
Infant, Glory of Thy Mother, **R.** Have mercy on us.
Infant, Equal of Thy Father, **R.** Have mercy on us.
Infant, Subject of Thy Mother, **R.** Have mercy on us.
Infant, our God, **R.** Have mercy on us.
Infant, our Brother, **R.** Have mercy on us.
Infant, possessing all things, yet divested of all, **R.** Have mercy on us.
Infant, Who didst weep in a cradle, **R.** Have mercy on us.
Infant, Who thunderest from the highest heavens, **R.** Have mercy on us.
Infant, dreaded by tyrants, **R.** Have mercy on us.
Infant, desired by the Magi, **R.** Have mercy on us.
Infant, overthrower of Idols, **R.** Have mercy on us.
Infant, filled with zeal for God Thy Father, **R.** Have mercy on us.
Infant, powerful in weakness, **R.** Have mercy on us.
Infant, great in littleness, **R.** Have mercy on us.
Infant, Treasurer of Grace, **R.** Have mercy on us.
Infant, Source of Pure Love, **R.** Have mercy on us.
Infant, Who didst establish in bliss the lost sons of Adam, **R.** Have mercy on us.
Infant, Lord of the Angels, **R.** Have mercy on us.
Infant, Root of the Patriarchs, **R.** Have mercy on us.
Infant, Word of the Prophets, **R.** Have mercy on us.

Infant, Joy of the Shepherds, **R.** Have mercy on us.
Infant, Light of the Wise Men, **R.** Have mercy on us.
Infant, Salvation of Infants, **R.** Have mercy on us.
Infant, Expectation of the Just, **R.** Have mercy on us.
Infant, First-fruit of All Saints, **R.** Have mercy on us.
Be favourable to us, and Pardon us, O Infant Jesus, **R.** Have mercy on us.
From the Slavery of the children of Adam, **R.** Deliver us, O Infant Jesus.
From the captivity of the devil, **R.** Deliver us, O Infant Jesus.
From the malice of the world, **R.** Deliver us, O Infant Jesus.
From the concupiscence of the flesh, **R.** Deliver us, O Infant Jesus.
From the concupiscence of the eyes, **R.** Deliver us, O Infant Jesus.
From the pride of life, **R.** Deliver us, O Infant Jesus.
From a disorderly passion for knowledge, **R.** Deliver us, O Infant Jesus.
From the blindness of the understanding, **R.** Deliver us, O Infant Jesus.
From the malice of the will, **R.** Deliver us, O Infant Jesus.
From all our offences, **R.** Deliver us, O Infant Jesus.
By Thy pure Conception, **R.** Pardon us, O Infant Jesus.
By Thy poor and humble Nativity, **R.** Pardon us, O Infant Jesus.
By Thy painful Circumcision, **R.** Pardon us, O Infant Jesus.
By Thy glorious manifestation, **R.** Pardon us, O Infant Jesus.
By Thy holy Presentation, **R.** Pardon us, O Infant Jesus.
By Thy infant conversation, **R.** Pardon us, O Infant Jesus.
By Thy fatiguing journeys, **R.** Pardon us, O Infant Jesus.
By Thy poverty, **R.** Pardon us, O Infant Jesus.
By Thy tears, **R.** Pardon us, O Infant Jesus.
By all Thy sufferings, **R.** Pardon us, O Infant Jesus.
Lamb of God, Who takest away the sins of the world, Spare us, O Infant Jesus!
Lamb of God, Who takest away the sins of the world, Hear us, O Infant Jesus!
Lamb of God, Who takest away the sins of the world, Have mercy on us, O Infant Jesus!

Waters, John. *The Little Treasury of Leaflets*. Vol 1. 1914. Reprint.

THE VIRTUE OF RELIGION

Submitted by Kevin McLaughlin

A. Definition

1. **Religion** is a special **virtue** of the human **will**, perfecting the moral agent and his actions, in order that he may give to God the honor, which is owed to Him.
2. Religion deals with **the things which man should do** on account of divine reverence.
3. The nearest thing to religion is the cardinal virtue of **justice**. However, religion is not the work of justice in the ordinary sense because there is no equality between man and a supreme God.

B. Why is the virtue of religion necessary?

Man is **indebted** to God in the following three ways:

1. God is the **Source** of all that man has and is.
2. God is the **End**, who gives purpose to human life.
3. God is **Divine Providence**, making it possible for man to act.

C. What are the acts of the virtue of religion?

1. The Direct Acts of Religion: **Latria or Divine worship** (Honor given to God alone)

The principal **interior**, spiritual actions of the intellect and will:

- a: **Devotion**: *An act of the will whereby man offers himself to the prompt service of God*
- b: **Prayer**: *An ascent of the practical intellect to God, asking something of God, with some reason that the petition may be granted*

The secondary **exterior** acts (which must be accompanied by the principal acts)

- a. **Adoration**: the interior act of devotion in the human will, manifested secondarily by an accompanying **act of bodily humility** which is used as a sign of the interior disposition of the mind. (genuflection, head bow, etc.)
- b. **Sacrifice**: the interior act by which the soul offers itself to God; secondarily, sacrifice includes the exterior act of using corporeal things as an offering to show one's due subjection to, and honor for, God. **The Holy Sacrifice of the Mass**
Vow: the special religious act of promising God that one will do or omit something

c. **Oath**: the act of calling upon God as the witness to the truth of something

d. **Adjuration**: to use God's name in commanding inferiors, or in asking superiors, to do something

e. **Invocation**: the use of God's name in prayer or praise of God

Reception of the sacraments

2. The Indirect Acts of Religion:

a. **Hyperdulia** or Special Veneration:

Honor given to the Blessed Virgin Mary.

b. **Dulia** or Veneration: Honor given to the saints

- D. What are some (not all) problems as it relates to the virtue of religion?

1. **Superstition** (the excess): To set up any finite being and treat it as God

a. **Idolatry**: the act or vice of exhibiting latria (divine worship) to any other beings other than God

b. **Divination**: the act or vice of attempting to know something of the future, or to cause something to happen in the future, *by giving divine worship to non-divine beings* (the "divinization" of these beings)

c. **Magic or sorcery**: the act or vice of using symbols, or mystic ceremonies, or things with supposed supernatural powers, to acquire knowledge, or better health, or beauty, or good fortune, by occult means

2. **Irreligion** (the defect): Contemptuous or irreverent acts in regard to God and sacred things

a. **Tempting God**: the act of trying to put God to a test; an endeavor to make an experiment of God's knowledge, power, or will

b. **Perjury**: the act of calling on God to witness the truth of something which is false

c. **Sacrilege**: the irreverent use of places, things, or persons especially dedicated to divine service

d. **Simony**: the act of buying or selling a spiritual thing

Vernon J. Bourke, *Ethics: A Textbook in Moral Philosophy*, The Macmillan Company, 1951.

Nihil Obstat: John Kelly, C.S.B., *Censor Deputatus*

Imprimatur: James C. Cardinal, McGuigan,
Archbishop of Toronto, 6/10/1951

APPROVED MARIAN APPARITIONS

Submitted by Katherine Owens and [REDACTED]

[REDACTED] asked to help write about the Marian apparitions for school so her submissions will be found here, not under "Budding Journalists."

Vatican Approved Apparitions

Our Lady, Help of Christians

[REDACTED]

This Marian Apparition is a story of a Czech girl, Magdalena Kade, who was sick. Starting at age 19, she had pneumonia, pleurisy and encephalitis. Eleven years later she got a painful ulceration on her chest. Both of her doctors said she would die soon. Magdalena was given the Sacrament of Extreme Unction. January 13, 1866 in the very early hours Magdalena could not sleep because of her sufferings. Her neighbor and close friend, Veronika Kindermannova, was with her. Magdalena gave this description to her bishop,

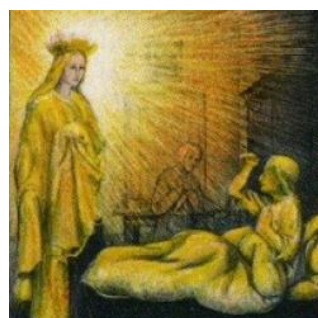
All of a sudden the room became luminous, full of more light than daytime. The curtain of the bed opened. I was frightened. I elbowed Veronika, saying to her, 'Veronika, wake up, do you see this glow?' Veronika said, 'But I do not see anything.' In front of my bed was a figure that emanated a very white light, with a yellow crown on its head. I quickly thought it was the Mother of God. I united my hands in prayer and began to pray, 'My soul magnifies the Lord, and my spirit exults in God, my Savior.' Having said this, I heard a voice - but an unusual voice, different from that of people: 'My child, from this moment on you will be healed.' And in that moment the person disappeared and I no longer felt any pain.'

Magdalena was healed and felt well enough to buy bread in town that same day. When the towns people saw her, they were amazed to see her walking. Everyone asked how she was walking when the day before she was dying. She told them,

Last night I saw the Virgin Mary and she told me I would be healed. And I am healed. Nothing more and nothing less happened.

Lots of people wanted to meet her in person, even pilgrims from far away. They wanted to see the spot where The Virgin Mary appeared. Her room became a prayer chapel.

Almost a year later, another sick girl named Magdalena Langhansova was carried to the Kade home in hopes of being healed. She too could not walk due to a crippling illness. Her relatives laid her where Magdalena Kade laid a year before. She was miraculously healed! A chapel was soon built where the Kade house stood. Later the Basilica of Filipov was constructed. Our Lady, Help of Christians, pray for us!



http://www.therealpresence.org/eucharst/misc/BVM/89_FILIPOV_96x96.pdf

Virgin of the Poor

January 15th

Life during the Great Depression was tough! The stock market collapse in October 1929 had worldwide consequences by throwing most of the world into economically depressed times. Whole families were left destitute and homeless, people lost jobs, and many went hungry. Eight times from January 15, 1933 to March 2, 1933 in Banneux, Belgium, a lady appeared to eleven-year-old, Mariette Beco, calling herself, Virgin of the Poor.

Mariette was born in Banneux, Belgium in the Ardennes region on March 25, 1921 to parents who were non-practicing Catholic. She was one of seven children. Mariette did attend Catechism and First Holy Communion preparation classes, but due to poor grades stopped attending classes in November 1932.

On the evening of January 15, 1933, Mariette looked out the window and saw a "luminous lady with a Rosary in her hands" standing outside. Thinking it was a trick of the light, Mariette moved

the lamp, but could still see the lady. She called her mother who could see a hint of something, but locked the door and told Mariette to stay inside.

A few weeks earlier, The Virgin of the Golden Heart had appeared fifty miles away (August feast day), so when Mariette and a school friend went to tell the parish priest, Fr. Jamin, what she had seen, Father dismissed her as a copy-cat. To his surprise, the vision changed Mariette, who returned to Catechism, learned her lessons, and increasing in piety. Fr. Jamin encouraged her to pray to Our Lady.

Fr. Jamin's surprise multiplied when at 10pm on January 18th, Mariette's father wished to convert, and made a general confession. He had witnessed his daughter's "strange" behavior during the second apparition at 7pm. Our Lady had appeared, called Mariette, and led her through the yard to a spring, where she told Mariette, "Put your hands in the water! This fountain is reserved for me. Goodnight. Good bye." Our Lady appeared at or just before 7pm the following two nights, and each time there were witnesses. Each time, Our Lady spoke, and it was at the third apparition that she named herself and said the spring was for the whole world to heal the sick, while at the fourth, she asked for a chapel to be built.

The fifth apparition took place on February 11th, feast of Our Lady of Lourdes. Our Lady again spoke. The next day, Mariette made her First Holy Communion. The sixth and seventh apparitions took place on February 15th and 20th and both times Our Lady said to pray. March 2nd was the final apparition when Our Lady said, "I am the Mother of the Savior, the Mother of God. Pray very much. Adieu until we meet in God." She had placed her hands on Mariette's head, but at her final words the little girl burst into tears, knowing the apparitions were over.

The initial investigation into these apparitions took place from 1935-1937 under the direction of the director of the Diocese's major seminary, Msgr. Leroux. The Bishop of Liege, Msgr. Kerkhofs, approved devotion to the Virgin of the Poor on January 2, 1942; however, in 1944, concerns were raised. On August 22, 1949, after five more years of work by the committee, with the approval of the Vatican, Bishop of Liege, Msgr. Leroux formally declared that Our Lady appeared at Banneux.

Separate approval by the Vatican came in 1952. In 1985, Pope St. John Paul II visited Banneux and Mariette Beco, while for the 75th anniversary in 2008, Pope Benedict XVI traveled to Banneux. Mariette Beco died on December 2, 2011.



http://www.marianapparitions.org/marian_apparitions/approved_apparitions/banneux/index.html

Our Lady of Hope

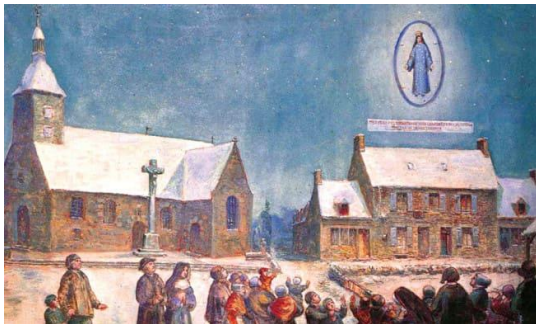
January 17th

The name of Bismarck is well-known. Otto von Bismarck, born in 1815 in the Junker region of Prussia went on to become the first Chancellor of Germany. He did many things in his life including helping to unify most of the splintered German states into a unified country. In 1870, this unified country, under Prussian control, invaded France. War had been brewing for three years as Bismarck squared off with Napoleon III. France had a fine professional army, but the unification of Germany brought together all the elements needed for a modern army. God intervened. . .

On January 17, 1871 in Pontmain, located in the northwestern Mayenne commune of France, twelve-year-old Eugene Barbedette saw a lady suspended above the home of a neighbor. His ten-year old brother, Joseph, joined him and saw the Lady too. Their parents were with Joseph but saw nothing. Two nuns with children joined the group and eleven-year-old Françoise Richer, nine-year-old Jeanne-Marie Lebosse, and six-year-old Eugene Friteau could see the lady. The crowd of people began to say prayers. On the same day, the advancing Prussian Army was halted when the commander "encounters an 'invisible Madonna barring the way.'" Cannon fire had been heard in the village during the day. No soldier from Pontmain was harmed in the battles.

A temporary treaty was signed just 11 days later, and on May 10th, a lasting treaty was signed between the French and the Germans, ending the Franco-Prussian War. On February 2, 1872, the Bishop of Laval, Mgr. Wicart declared that Our Lady did indeed appear to the children, but not until 1900 was a church built and dedicated. Just five years later however, Pope Pius X made the sanctuary a basilica! It was dedicated by 2 archbishops, 4 bishops, 600 priests, and 1,500 pilgrims in September 1908! And in 1932, Pope Pius XI granted a Mass with Propers under the title of Our Lady of Hope of Pontmain.

Our Lady appeared dressed in a blue gown covered in golden stars, blue shoes with gold ribbons, and a black veil underneath a gold crown. She appeared as a tableau with a scroll at her feet upon which three messages appeared in succession, "But pray, my children," the name of Christ as Our Lady held a larger cross than before, "God will soon grant your request," and lastly, "My Son allows Himself to be moved." For about two hours she was motionless, as the crowd began to pray the Rosary, a red cross appeared over her heart and she was surrounded by a blue frame with 4 candles. As the Magnificat was prayed, she raised her hands, palms down, as if to protect the people, a star lighted the candles. When she lowered her hands, white crosses appeared above both shoulders, and as the priest began praying, she was covered with a white veil until she had completely disappeared.



<https://www.military-history.org/cover-feature/the-franco-prussian-war.htm>

http://www.marianapparitions.org/marian_apparitions/approved_apparitions/pontmain/index.html
<https://www.michaeljournal.org/articles/roman-catholic-church/item/the-apparition-of-our-lady-of-pontmain>

Bishop Approved Apparitions

Santa Maria dell Abbondanza/Our Lady of Abundance January 5th

Everyone knows that Italy looks like a boot. If you look at the heel of said boot you are looking at the region called Puglia. One of the 1,500+ Marian Shrines in Italy is Santuario of Maria SS. Dell'Abbondanza in Corsi. A severe drought had hit the region in 1638, leading to famine, sickness, and unemployment.

In April 1641, Our Lady appeared to a non-Catholic shepherd boy, Biagio Orlando Natali. While tending his herds, as he passed a chapel and barn that had a fresco of the Madonna and child on it, Biagio saw a light coming from the barn and realized that the Virgin was there. She said,

Don't be afraid. I am the Queen of Heaven. Return to your village and try to placate your neighbors. I have heard their prayers. Assure them that as of this day, their suffering has come to an end. As a sign of my protection, you will have an abundant harvest.

<https://aleteia.org/2020/01/26/when-overwhelmed-with-need-call-on-our-lady-of-abundance/>

The local priest is said to have had a vision of Our Lady, and excited, led a procession to the place where Our Lady had appeared. As the people processed, it began to rain for first time in 3 years! A church was built around the existing chapel and the barn to save the fresco, which was completed in 1650. Biagio converted and became a hermit.

Our Lady of Abundance is known for more than just ending a drought; nursing mothers who struggle to feed their babies call upon her as well.



http://www.marianapparitions.org/marian_apparitions/approved_apparitions/apparitions_1600-1699.html

<https://udayton.edu/imri/mary/s/shrines-in-italy.php>

Our Lady of Grace in Costa Folgaria

January 7th

In northern Italy sharing the Alps with Austria is the historic region of Trentino. The main city is Trent, of the Council of Trent fame.

In January 1588, at 4035 feet above sea level, Our Lady appeared to Dosso Peter asking for a church to be built. This shrine has been an important pilgrimage site for the Trento area for centuries. Pope Pius XII in 1955 proclaimed that Our Lady of Grace Costa was patron of Italian skiers.

http://www.marianapparitions.org/marian_apparitions/approved_apparitions/apparitions_1500-1599.html

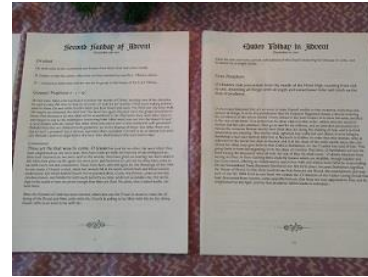
ADDENDUM: We are adding a feast day to the list, Our Lady of La Vang for November 22nd. This apparition has both approval from the local Bishop and unofficial approval from several popes.

REVIEW OF LITURGY OF THE HOME CHRISTMAS CYCLE CALENDARS

Submitted by Katie Lane

Merry Christmas from the Lane household! We wanted to give you all a follow up to Mollie Garcia's article last month regarding the new liturgical calendars. They are available either through Sophia Press at <https://www.sophiainstitute.com/products/item/the-illustrated-liturgical-year-calendar-subscription> or by the creators directly at The Liturgy of the Home <https://www.liturgyofthehome.com/>.

We purchased the calendars for our kids as a family Advent gift. We agree 100% with Mollie that they are stunning! We have enjoyed displaying the Advent calendar and learning daily through the illustrations of the saint, feast, or feria of the day.



Here is an example of how we have incorporated the activities into our Advent. The calendars came with a liturgical coloring book for the Christmas cycle in black and white. We photocopied the weeks of Advent and cut them apart for each day and inserted them into our Advent countdown calendar. Each day one of the kids gets to go to the calendar and retrieve the page for the day. Then they sit at the table and color while another family member reads the theme of the day.



We loved the calendar so much that we ended up purchasing the yearly membership online at Liturgy of the Home for access to weekly downloadable companion guides. They have a section for Sophia customers to add on the membership. The membership comes with All Christmas files, individual calendars, full size poster files, mini calendars, the companion guidebooks, coloring pages, monthly dedications, and sheet music.



Sophia Press does sell a wooden magnetic hanger, but we opted to go to our local thrift store and found a beautiful frame for much less money.



As a homeschooling family that is still learning all things traditional, this has become our favorite Advent activity. We absolutely love learning about the traditional customs of our Catholic faith through the mysteries, medieval and classical art, and hidden images woven into the calendars.



We are looking forward to continuing the calendars for the 12 days of Christmas, and Epiphany I & II, as well as the future calendars for Lent!

ASK FATHER

Father, based on your experience in the confessional, what advice do you have for the faithful when it comes to confessions? How can we make better confessions? What is the most important thing that you want to hear in the confessional? Should we mention predominant faults which are not technically, “name and #”? etc.

Of course, the penitent is expected to confess in quantity and quality each of their grave (i.e., mortal) sins to the best of their ability. As for venial sins, while the act of confessing them is likewise important, more than their exact enumeration, trends of venial sin help a confessor (e.g., “since my last confession, I’ve noticed that I’ve been more x and y than usual”), or even asking the

advice of a confessor for a remedy for a particular sin or vice with which one has been struggling. Since priests are sinners, too — and since we go to confession, too! —, we know that it’s not always comfortable saying your sins aloud; however, there is no need to:

a) give justification for sins (“oh, but you see, Father, I did x because y and z...”; there are no justifications for sin at the end of the day!);
b) use euphemisms or make sins of commission into sins of omissions. As to the former, sometimes, even though a penitent may use a euphemism because they feel embarrassed of saying the actual sin, a euphemism can lead to even more uncomfortable. For instance, if someone just says, “Father, I sinned against purity”, the confessor actually needs to follow up with, “was it with yourself or another person, and was it in thought or in deed.” We don’t need (or want!) all the nitty-gritty details, but we need to know enough (especially for serious sin) to assess the quantity and quality of the sin and to assign an appropriate penance. As for the former — making sins of commission into sins of omissions — some people, again, I’m sure, in an attempt to soften the blow of their sins, will say things like “well, Father, I wasn’t as charitable in this situation than I should have been” instead of owning a particular sin: “Father, I gossiped, yelled at this person, called them a name...” etc.;

c) the sins of others; you are in confession for your sins, no one else’s!

The only other bit of advice I tend to give to people is not to be afraid to “switch up” examinations of conscience...there are so many out there, and many based off of different things (e.g., the Beatitudes, the Ten Commandments, the virtues). I like switching them up myself, because different exams give you different ways of thinking about sin and virtue in your life in ways you may not have thought of before.

Peace in Christ,
Fr. Briggs

Have a burning theological or practical question related to the Catholic Faith not appropriate for the Confessional? Please email one or both editors and we’ll forward your question to our participating priests.

CHURCH SYMBOLISM

“Bowing” Part I: Holy Name of Jesus Submitted by Katherine Owens

On Sunday, January 2nd we will celebrate the Feast of the Holy Name of Jesus. Snuggled in between the Feast of the Circumcision and Epiphany, what is this feast and why is it important?

- What is the shortest prayer in the Christian canon?
- What is the most powerful name in all history?
- By what name do we have the potential to be saved and spend eternity in Heaven?
- Who was the most important person to ever live?

Jesus.

“Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.”
Exodus 20:7

“For every knee shall be bowed to me, and every tongue shall swear.” Isaiah 45:24

“For it is written: As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” Romans 14:11 [emphasis mine]

For which cause God also hath exalted Him, and hath given Him a name which is above all names: *that in the name of Jesus every knee should bow*, of those that are in heaven, on earth, and under the earth.
Philippians 2:9-10 [emphasis mine]

Gestures have meaning. In the Roman Rites, kneeling is the outward symbol of adoration, while in the Eastern Rites, standing is. During Mass, the most important parts are spent on our knees, while in the Eastern Rites, the most important parts are spent standing.

What does any of this have to do with the bowing of the head when the name of Jesus is spoken or read?

Although the mystic to which this was revealed is not disclosed, in *The Life of Mary as Seen by the Mystics*,

when the holy Mother of God perceived that she had been delivered – for her child

came forth without any pain or injury to her – she immediately bowed her head, placed a cloth over His tiny body, and adored Him with the greatest respect and reverence, saying: ‘Welcome, my God, and my Lord, and my Son!’...Awakening and coming near, he [St. Joseph] perceived his Savior in her arms and at once prostrated himself on the ground with the deepest devotion and humility (118).

In the child friendly *My Catholic Faith: A Catechism in Pictures*, Rev. Morrow explains that Jesus’s name means “savior” and Christ means “the anointed one.” He wrote “we should say the name of Our Lord with great reverence. We should bow our head every time we utter it.” [emphasis original]

In 1274, Pope Gregory X wrote a letter to the Dominicans, who were an order of preachers, about the need for greater reverence, but the difficulty of kneeling every time the name of Jesus is spoken or read.

We have also judged [the 2nd Council of Lyons] it proper to persuade the faithful to demonstrate more reverence for that Name above all names, the only Name in which we claim salvation — the Name of Jesus Christ, who has redeemed us from the bondage of sin. Consequently, in obedience to that apostolic precept, ‘In the Name of Jesus let every knee, be bent,’ **we wish that at the pronouncing of that Name, chiefly at the Holy Sacrifice, every one would bow his head in token that interiorly he bends the knee of his heart.** [emphasis in source]

<https://aleteia.org/2020/01/02/why-catholics-bow-their-heads-at-the-name-of-jesus/#>

The Dominicans then began to preach about the need for more devotion to and reverence for the name of Jesus Christ.

Several people have a strong connection to promoting the Holy Name of Jesus (Anselm of Canterbury, 12th century; St. Bernard of Clairvaux, 12th century; Blessed John of Vercelli, 13th century; Richard Rolle, 14th century; Henry Suso, 14th century; St. Bernardine of Siena, 15th century) before the feast gained traction in the 16th and 17th centuries, and became a universal feast on January

2nd in 1721, or the Sunday between January 1st and 6th.

Any you shall call His name Jesus, because in His Name we adore the entire majesty of the Godhead. All who dwell in the heavens, those who abide upon the earth, *and every one of those who are held in the depths of hell, bow down prostrate to this Name.* This is the Name which gave sight to the blind, hearing to the deaf, agility to the lame, speech to the mute, and life to the dead; the power of this Name forced the mastery of the devil entirely from the bodies of the possessed. [emphasis mine]
~St. Peter Chrysologus (406-450 AD)

If the damned are compelled to prostrate themselves at the name of Jesus, how can we do less than the small reverence of merely bowing our heads?

Brown, Raphael. *The Life of Mary as Seen by the Mystics*. Milwaukee, WI: The Bruce Publishing Co., 1954. Reprint.

LeFebvre, Dom Gaspar. *Saint Andrews Daily Missal with Vespers for Sundays and Feasts*. Bruges, Abbey of St. Andre, 1953 [1997].

Morrow, Rev. Louis LaRavoire. *My Catholic Faith: A Catechism in Pictures*. 3rd edition. [1941]. Reprint.

<https://slife.org/holy-name-of-jesus/>
<https://www.beautysoancient.com/holy-name-of-jesus-quotes/>

BUDDING JOURNALISTS

Budding author at home? Please encourage them to submit an article for the children's section.

UNA VOCE FUNDRAISER RAFFLE

Mr. & Mrs. Ed Wnorowski donated two Our Lady of Guadalupe throws to our Una Voce chapter to use as a fundraiser in 2021.

Congratulations! David Prieto was the winner of the second throw from the drawing that was held on 12/12/21.



SUBMISSION GUIDELINES

Katherine Owens, Kevin McLaughlin

Deadline to submit news, articles, information, or Mass schedule changes for **the February newsletter is January 24th. The February issue will be devoted to St. Ignatius of Antioch, Bishop, Martyr, and the virtue of fortitude.**

- Please submit list of Mass times/locations to Kevin McLaughlin.
- Please submit names of faithful priests who need prayers to Katherine Owens.
- Parish news for Immaculate Conception, St. Patrick's, and St. Joseph's should be submitted to Kevin McLaughlin.
- Parish news for St. Michael's and St. Edward's should be submitted to Katherine Owens.
- All other information can be sent to both or either editor.

Articles longer than 500 words may be edited or split between two newsletter issues at the discretion of the editors.

2022

CALENDAR YEAR

JANUARY

CALENDAR MONTH

SUNDAY

FIRST DAY OF WEEK

Please pray for
our priests!St. Augustine our
patron, Ora pro nobis!

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26	27	28	29	30	31	01 1. Fr. John Sollee 2. Fr. Carlos Lopera
02 1. Fr. Philip Mayer 2. Fr. Mark Vernoy	03 1. Fr. Conrad Cowart 2. Fr. Jude Nwachukwu	04 1. Fr. Sean Gerrity 2. Fr. Jan Ligeza (New @ St. Edwards)	05 1. Fr. Darius Sleszynski 2. Fr. Mac Hill	06 1. Fr. Pierre Duverger 2. Fr. Richard Rasch (For the repose of his soul)	07 1. Fr. Samuel Fabula 2. Fr. David Ruchinski	08 1. Fr. Philip Gagan 2. Fr. Jose Panthaplamthottiyil
09 1. Fr. Sebastian George 2. Fr. Stephen Zehler	10 1. Fr. Rodolfo Godinez 2. Fr. Scott Settimo	11 1. Fr. James Haynos 2. Fr. Greig Gonzales	12 Msgr. Mortimer Danaher	13 Fr. Briggs Hurley	14 Fr. Joshua Jacobs	15 Fr. David Keegan
16 Fr. Joseph Kuhlman	17 Fr. Christopher Liguori	18 Msgr. Daniel Logan	19 Fr. Clay Ludwig	20 Seminarist Esteban Merkt	21 Fr. William Mooney	22 Fr. Edward Murphy
23 Fr. Denis O'Shaughnessy	24 Fr. Charles Padathuruthy	25 Fr. Dilip Pally	26 Fr. Frederick Parke (For the repose of his soul)	27 Fr. Martin Arokie Raj	28 His Excellency, Bishop Felipe Estevez	29 His Excellency, Bishop Felipe Estevez
30 His Excellency, Bishop Felipe Estevez	31 His Excellency, Bishop Felipe Estevez	01	02	03	04	05

2022

CALENDAR YEAR

JANUARY

CALENDAR MONTH

SUNDAY

FIRST DAY OF WEEK

Traditional
Latin Mass
ScheduleUna Voce of
N.E. Florida[http://www.unavocej
ax.org/](http://www.unavocejax.org/)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26	27	28	29	30	31	01
						*OCTAVE DAY OF THE NATIVITY OF OUR LORD *(N.O.) Solemnity of Mary, Holy Mother of God (Holy day transferred to Sunday) *FIRST SATURDAY St. Michael's 9:00 am St. Patrick's 10:00 am St. Michael's 11:00 am
02 MOST HOLY NAME OF JESUS St. Michael's 7:30 am I.C. 8:00 am St. Michael's 10:00 am St. Patrick's 12:00 pm St. Joseph's 1:30 pm (Main) St. Michael's 4:00 pm	03 St. Patricks 6:30 am	04 St. Patrick's 6:30 am	05	06 EPIPHANY OF OUR LORD St. Joseph's (Main) 9:00 am St. Michael's 6:00 pm St. Edward's 6:30 pm	07 FIRST FRIDAY St. Michael's 6:00 pm	08 St. Michael's 9:00 am
09 HOLY FAMILY St. Michael's 7:30 am I.C. 8:00 am St. Michael's 10:00 am St. Joseph's 1:30 pm (Main) St. Michael's 4:00 pm	10 St. Patricks 6:30 am	11 St. Patrick's 6:30 am	12	13 COMM. OF BAPTISM OF OUR LORD JESUS CHRIST	14 St. Michael's 6:00 pm	15 St. Michael's 9:00 am
16 St. Michael's 7:30 am I.C. 8:00 am St. Michael's 10:00 am St. Edward's 12:30 pm St. Joseph's 1:30 pm (Main) St. Michael's 4:00 pm	17 St. Patricks 6:30 am St. Michael's 8:00 am	18 St. Patrick's 6:30 am	19	20	21 St. Michael's 6:00 pm	22 St. Michael's 9:00 am
23 St. Michael's 7:30 am I.C. 8:00 am St. Michael's 10:00 am St. Joseph's 1:30 pm (Main) St. Michael's 4:00 pm	24 St. Patrick's 6:30 am	25 St. Patrick's 6:30 am	26	27	28 St. Michael's 6:00 pm	29 St. Michael's 9:00 am
30 St. Michael's 7:30 am I.C. 8:00 am St. Michael's 10:00 am St. Joseph's 1:30 pm (Main) St. Michael's 4:00 pm	31 St. Patrick's 6:30 am St. Michael's 8:00 am	01	02	03	04	05