

Holy Redeemer Chapel

✠ ROMAN CATHOLIC ✠

PRE-VATICAN II - TRADITIONAL LATIN MASS

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Low Sunday

April 11th, 2021

Rev. Carlos A. Ercoli



*“Then he said to Thomas: Put in thy finger hither and see my hands.
And bring hither the hand and put it into my side.
And be not faithless, but believing.” (John 20:27)*

✠ **MASS TIMES THIS WEEK** ✠

Sunday, April 11 th	LOW SUNDAY ✠Judiwihoho Hadiwidjaja (<i>Mrs. Marcia Aguirre</i>) Easter Remembrance Envelopes	8:00 A.M. 10:30 A.M.
Monday, April 12 th	Ferial Day Country of Ukraine -peace (<i>Ms. Ellen Kurek</i>)	8:00 A.M.
Tuesday, April 13 th	St. Hermenegild, M ✠David & Elsie Wineman (<i>Mrs. Angela Goggins</i>)	8:00 A.M.
Wednesday, April 14 th	St. Justin, M For the salvation of the souls of my family (<i>Anonymous</i>)	11:30 A.M.
Thursday, April 15 th	Ferial Day For my benefactors (<i>Sr. Maria Teresa, OSF</i>)	9:00 A.M.
Friday, April 16 th	Ferial Day In thanksgiving (<i>Mrs. Kim Fortner</i>)	8:00 A.M.
Saturday, April 17 th	Our Lady's Saturday Julie Hudson -birthday (<i>The Hudson family</i>)	9:00 A.M.
Sunday, April 18 th	SECOND SUNDAY AFTER EASTER ✠Mrs. Marianne Hilla (<i>Mrs. Beverly Jenceleski</i>) Holy Redeemer parishioners (<i>Br. Michael</i>)	8:00 A.M. 10:30 A.M.

✠ **ANNOUNCEMENTS** ✠

- **EASTER DUTY:** all parishioners are reminded of this serious obligation to be performed between the *First Sunday of Lent* and *Trinity Sunday*. Negligence of this precept constitutes a mortal sin.
 - **HOLY MASS AT ST. JOSEPH'S:** Sundays at 5:30 P.M. **Potluck** every 1st Sunday of the month after Mass.
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✠ **WISDOM OF THE SAINTS** ✠

Faith

- *"Faith is to believe what you do not see. The reward of faith is to see what you believe."* — St. Augustine
- *"I believe though I do not comprehend, and I hold by faith what I cannot grasp with the mind."* — St. Bernard
- *"Faith is like a bright ray of sunlight. It enables us to see God in all things as well as all things in God."* — St. Francis de Sales
- *"If you believe what you like in the gospels, and reject what you don't like, it is not the gospel you believe, but yourself."* — St. Augustine
- *"When the faith is in danger everyone is obliged to spread it among others, either by instructing and confirming them in it, or by reproving them and arresting the attacks of the enemies."* — St. Thomas Aquinas

Simplified to its Fundamentals by Rev. Joseph Tissot (1919)

II PART - THE WAY

61. What is active piety?

Active piety is the conscientious fulfilling of my duties.

62. What is passive piety?

Passive piety is the accepting of God's action in my soul.

63. Can active and passive piety be separated?

By no means; for, if separated, neither the one nor the other would belong to piety; because they would both be dead. They must be so united as to make a single life. It is God who, through His good pleasure, work in us both to will and to do, says St. Paul. God's action precedes and determines, accompanies and gives the measure of mine. I cannot begin and finish the acts of active piety without the prevenient and sustaining action of God.

64. In what manner do the meeting and union of these two activities take place?

God's is the principle one, and mine is secondary; God's comes first, and mine comes afterwards; God's action governs, and mine submits. God begins with an act of His good pleasure with regard to me, and I accept it; this is passive piety. Having accepted it, the divine action enters into me, sets me in motion, and I am thus enlightened, urged, and strengthened for the performance of my duty. I act thus under God's impulse and this is active piety.

65. What happens if I do not accept God's action in my soul?

God's action is paralyzed and mine is killed; there will be no fruitful work for eternity. For my action, my ideas, impulses, efforts, and all that is mine is mortal, is death. God's action is living and life-giving. To allow myself to be led by God to do the duties of my vocation, this is the whole movement of piety.

66. Why have there hitherto been so many vain resolutions in my life?

My resolutions were not born of God, they did not rely upon Him. Born of self, relying on self, they possessed a twofold weakness which deprived them of life.

67. What fundamental resolution should I make?

The single, primary and governing resolution, from which all others will arise at the proper time, and on which all particular resolutions that may become necessary according to the progress of the inner life, shall be based, is that of trusting in God. The resolutions that spring from this prime resolution will be radically living and will bear fruit. God's action is sufficient both for the present and for the future.

68. What must I do if I have been so unfortunate as to resist God's action?

I must accept with a hearty good will the punishment which God sends to me in reparation for my fault. My fault immediately entails certain penal consequences. The fault is my own action; the avenging consequences of it are God's action; they are His action which is intended to avenge mine. Thus, it is that God shows His detestation of my sin, and works for its reparation.

FAITH AND REASON

by St. Bonaventure

The phrase: *'blessed are those who have not seen, and yet have learned to believe'* requires theological explanation if it is not to suffer from misinterpretations. The following propositions may help:

1. Faith is assent to truths revealed by God; by which it is meant that faith is an act of reason or of the intellect; not a mere sentimental impulse.

2. The motive for this assent is the authority of God. We do not believe because we can prove the intrinsic value or convenience of the object of our faith, but because God, who can neither deceive or be deceived, has proposed them for our belief. In this way our faith is more secure even than the assent to the principles we can know by human reason.

3. Man, before assenting to the revealed truth, must be convinced by reason that God has revealed these truths. This can be expressed in another form by saying that faith must be reasonable. God, the author of reason, does not expect us to go against it, while the correct use of it pre-supposes that, before giving our consent and imposing grave obligations on ourselves by so doing, we should be certain that God has spoken, either directly or indirectly, through apostles, prophets, the inspired writers of Scripture or his Church, etc.

4. The assent of faith is free. We must never forget the influence of the will on the acts of the intellect. When a truth is self-evident, for example, that the sun is now shining, the will has no part at all to play in the assent to that truth. But when the proofs for a thing are not evident or come from a long chain of reasoning, even though they may be of such a nature that they should produce certitude so that the intellect has no rational motive for not giving its assent, still the will, should it so desire, can always find a weak spot through which it can instill doubt (...)

We may imagine two examples, in the first the motives for credibility are evident. Thomas sees Christ work miracles, rise from the dead and so on. In the light of such marvels Thomas should conclude God is with Jesus and I should admit what he says to be true. Is Thomas free in the face of such evidence? Yes; because the will can twist it if it pleases, as in the case of the Jews, who were satisfied to attribute Christ's miracles to the power of Satan. There is also another way out, Thomas could still refuse to believe God even though he is certain that God has spoken. The proofs Christ gave lead to one conclusion – you must believe when God speaks. But Thomas is still free to refuse that assent.

The second case is even more simple. Now it is not Thomas, but ourselves. We have the proofs, but we have not seen them. The ordinary people have hardly studied them, relying on the teaching of parents or priests. Who will deny that, in such a case, the will has a wide field to discover breaches into which it can pour doubt? Is not this the real cause of many apostasies? (...)

5. Merit depends on freedom. In fact, freedom is an indispensable condition of merit, so that whatever diminishes freedom diminishes responsibility, and consequently, merit. We may contrast what Thomas had to go through, with the Lord's wounds before his eyes, in order to retract his former disbelief with the case of a modern sceptic or rationalist who is faced with conversion. If we contrast the evidence of the proofs given to Thomas with that which we possess, even though the latter are sufficient to produce moral certainty but not to exclude all irrational doubt or influence of the passion, we shall understand clearly what is meant by the phrase: Blessed are those who have not seen, and yet have learned to believe.

* A NOTE TO NEWCOMERS *



Welcome to the traditional Latin Mass, and to the unchanged Catholic Faith. The priests and parishioners of Holy Redeemer Chapel reject the changes of Vatican II. They want to preserve the Roman Catholic Faith by maintaining everything that was taught and done by the Church prior to Vatican II. In order to receive the sacraments here, it is therefore necessary that you attend exclusively the traditional Latin Mass, and avoid the new Mass and reformed sacraments. We also invite you to take our booklet entitled *The Traditional Latin Mass*, which is very informative. We encourage you to visit our bookstore for some additional reading & information about the present crisis in the Church.

* PLEASE, OBSERVE OUR DRESS CODE *

For Men: A shirt and tie, with either suit coat, jacket or sweater, and dress shoes on Sundays and holy days of obligation. No earrings. **For Ladies:** A dress or skirt is required; no pants. The skirt must at least cover the knee, and should not be tight or otherwise revealing in any way. Immodest slits are forbidden. Clothing should be loose and not form-fitting. A head covering is also required. See-through blouses are forbidden, as well as clothing which is low-cut. **For Everyone:** No tennis shoes, sandals, denim, even on weekdays. The standards of Catholic modesty must be observed.

* APPOINTMENTS & OTHER INFORMATION *



If you wish to make an appointment with the priest, please call the rectory at (206) 299-1522. **Baptisms** are by appointment. At least one of the **Parents & Godparents** must be practicing Catholics in good standing who reject the changes of Vatican II. If you are contemplating **Matrimony**, catechism instructions may be needed; depending on the case, you may need to contact the priest as early as one year in advance of your wedding. When making arrangements for **Funerals**, please contact the priest before contacting the funeral director. **Extreme Unction & Sick Calls**, please do not put off making arrangements until the last moment. Let us know if a member of the Chapel is sick, hospitalized or in danger of death. For any emergency, please call **Fr. Ercoli** at (586) 215-3251.

- **Confession Schedule:** Sundays & Holydays, 30 minutes before Mass. Saturdays after Mass.
- **Blessing of Religious Articles:** Every First Sunday of the month at the communion rail.
- **Mass Intentions:** For your Mass requests there are Mass Intention envelopes available in vestibule.
- **Building Fund:** A 2nd Collection is taken on the *First & Third Sundays* of each month. This Special Collection will go toward remodeling and building expenses.
- **St. Lawrence Poor Box:** Donations will help the poor and needy. *“He who gives to the poor suffers no want, but he who ignores them shall suffer indigence.”* (Prov. 28:27)
- **Purgatory League:** Holy Mass & Prayers for our deceased parishioners are offered on the First Sunday of each month. *May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.*
- **Registration at Holy Redeemer Chapel:** If you intend to attend Holy Redeemer Chapel regularly, please complete the Registration Card in the vestibule.