

SS. Peter and Paul Roman Catholic Mission

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To Restore and Defend Our Ecclesiastical Traditions of the Latin Rite to the
Diocese of Harrisburg

SS. Peter and Paul Roman Catholic Chapel

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“...this missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may freely and lawfully be used... Accordingly, no one whatsoever is permitted to infringe or rashly contravene this notice of Our permission, statute, ordinance, command, precept, grant, direction, will, decree and prohibition. Should any person venture to do so, let him understand he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.”

Pope St. Pius V, Papal Bull, *QUO PRIMUM*, Tridentine codification of the immemorial "received and approved" Roman rite of Mass

Feast of the Holy Name of Jesus

Octave of Holy Innocents

January 4, 2026

The Church, having made known to us the Incarnation of the divine Son, now unfolds to us the glories of His Name.

Among the Jews a child received his name at the rite of Circumcision. For this feast the Church uses the same Gospel as that of the Circumcision, emphasizing the latter part which records that “His Name was called Jesus” (Gospel) as God “did bid that His Name be called Jesus” (Collect). The name means Savior and we read: “There is no other name under heaven given to men, whereby we must be saved” (Epistle). The origin of this feast goes back to the 16th Century, when it was already observed by the Franciscan Order. In 1721, during the pontificate of Innocent XIII, its observance was extended to the whole Church. If we wish to “see our names written in heaven under the glorious name of Jesus” (Postcommunion), that name must be often on our lips here below. An indulgence of twenty days may be gained by all who bow the head with reverence when speaking or hearing the names of Jesus and Mary, while St. Pius X granted 300 days to those who piously invoke them with the lips, or at least in the heart.

The feast of the Epiphany, January 6th, was kept in the East from the third century and its observance spread to the West towards the end of the fourth. The word Epiphany means manifestation, and just as at Christmas, it is the mystery of God appearing in visible form; only no longer does He show Himself to the Jews alone but “on this day” it is “to the Gentiles that God reveals His Son (Collect). In a magnificent vision, Isaias beheld the Church as typified by Jerusalem, whither should flock kings and nations, the “multitude of the sea” and the “strength of the Gentiles,” coming from afar with countless caravans, singing the Lord’s praises and bringing Him frankincense and gold (Epistle). “The kings of the earth shall adore Him, all nations shall serve Him” (Offertory). In today’s gospel we see this prophecy fulfilled.

While at Christmas we extolled the union of our Lord’s divinity with His humanity, at the Epiphany we honor the mystic union of souls with Christ. “This day a star led the Wise Men to the manger; this day water was turned into wine at the marriage feast; this day Christ chose to be baptized by John in the Jordan for our salvation, alleluia.” So we read in today’s liturgy which thus connects this feast with that of the Octave Day and of the Second Sunday after the Epiphany.

At St. Peter’s, where are the relics of the Church’s first visible head, the liturgical celebration of the entry of the Gentiles into the Church takes place. “In the adoring Magi,” says St. Leo, “let us acknowledge the first-fruits of our own calling and faith; and let us commemorate with hearts full of joy the foundations of this our blessed hope. For from this moment we have begun to enter our heavenly patrimony.”

INTROIT:

Philip. 2: In the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father.

Ps. 8: O Lord, our Lord, how wonderful is Thy name in the whole earth. Glory be, etc. In the name etc.

COLLECT:

O God, who hast appointed Thy only-begotten Son to be Savior of mankind, and hast ordered that he be called Jesus, mercifully grant that as we venerate His holy name on earth, we may also enjoy seeing Him in heaven. Through the same Lord, etc.

O God, whose praise the martyred Innocents did on this day, not by word, but by death, confess, kill in us all the evils of vice that our life may also by deed declare Thy faith which our tongue professes. Through our Lord, etc.

LESSON: *Acts 4, 8-12*

In those days, Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: if we this day are examined concerning the good deed done to the infirm man by what means he hath been made whole, be it known to you all, and to all the people of Israel: that by the Name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GRADUAL:

Ps. 105: Save us, O Lord our God, and gather us from among the nations; that we may give thanks to Thy holy Name, and may glory in Thy praise.

Isa. 63: Thou, O Lord art our Father and Redeemer. Thy name is from eternity. Alleluia, alleluia.

Ps. 144: My mouth shall speak the praise of the Lord, and let all flesh bless His holy name. Alleluia

GOSPEL: *Luke 2, 21*

At that time, after eight days were accomplished that the Child should be circumcised: His Name was called Jesus, which was called by the Angel before He was conceived in the womb.

OFFERTORY:

Ps. 85: I will praise Thee, O Lord my God, with my whole heart, and I will glorify Thy name forever; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. Alleluia.

SECRET:

May Thy blessing, most clement God, whereby every creature thrives, sanctify, we beseech Thee, this our sacrifice, which we offer unto Thee to the glory of the name of Thy Son, our Lord Jesus Christ, that it may be pleasing to Thy majesty, and make for Thy praise, while it avails us unto salvation. Through the same Lord, etc.

May the pious prayer of Thy Saints not fail us, O Lord, to render our offerings acceptable to Thee and ever to obtain for us Thy pardon. Through our Lord, etc.

COMMUNION:

Ps. 85: All the nations Thou hast made shall come and adore before Thee, O Lord; and shall glorify Thy name: for Thou art great, and dost wonderful things: Thou art God alone. Alleluia.

POSTCOMMUNION:

Almighty and everlasting God, who hast created and redeemed us, look kindly on our prayers, and on the sacrifice of this saving victim, which in honor of the name of our Lord Jesus Christ we have offered to Thy majesty: deign to receive it with placid and benign countenance, and pour upon us Thy grace, that under the glorious name of Jesus, title of eternal predestination, we may rejoice that our names are written in heaven. Through the same Lord, etc.

Grant, we beseech Thee, O Lord, that the mystical gifts we have received may through the prayers of the saints bring us help for the present life and likewise for life eternal. Through our Lord, etc.

**His Name was called Jesus,
which was called by the Angel
before He was conceived in the womb.**



In condemning us, you condemn all your ancestors, all the ancient bishops and kings, all that was once the glory of England. St. Edmund Campion, priest and martyr

PROPER OF THE SAINTS FOR THE WEEK OF JANUARY 4th:

| Date | Day | Feast | Rank | Color | F/A | Mass Time and Intention |
|------|-----|--|------|-------|-----|---|
| 4 | Sun | Most Holy Name of Jesus Octave of the Holy Innocents, Mm | d2cl | W | | Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM |
| 5 | Mon | Vigil of Epiphany <i>St. Telesphorus, PM</i> | | W | | Mass 8:30 AM; Rosary of Reparation before Mass |
| 6 | Tue | Epiphany of Our Lord | d1cl | W | | Mass 8:30 AM; Rosary of Reparation before Mass |
| 7 | Wed | Within the Octave | sd | W | | Mass 8:30 AM; Rosary of Reparation before Mass |
| 8 | Thu | Within the Octave | sd | W | | Mass 8:30 AM; Rosary of Reparation before Mass |
| 9 | Fri | Within the Octave | sd | W | A | Mass 8:30 AM; Rosary of Reparation before Mass |
| 10 | Sat | Within the Octave | sd | W | | Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM |
| 11 | Sun | The Holy Family Sunday within the Octave Within the Octave <i>St. Hyginus, PM</i> | dm | W | | Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM |

ANNOUNCEMENTS:

Ss. Peter & Paul Chapel is open to its members at any time of the day or night for visits to our Lord in the Blessed Sacrament.

Please contact Fr. Waters if you would like your home blessed anytime after the New Year.

Indulgence on the Feast of the Holy Name

A Plenary Indulgence may be gained by the faithful who, after confession and Communion, visit some church or oratory, public or even semi-public, on the Feast of the most Holy Name of Jesus and pray for the welfare of the Supreme Pontiff. (St. Pius X, 1906)

Prayer

O good Jesus, according to Thy great mercy, have mercy on me. O most merciful Jesus, by that Precious Blood which Thou didst will to shed for sinners, I beseech Thee to wash away all mine iniquities and to look graciously upon me, a poor and unworthy sinner, as I call upon Thy holy Name. Therefore, O Jesus, do Thou save me for Thy holy Name's sake.

Call upon me in the day of trouble, says the Lord; I will deliver thee, and thou shalt glorify me. There is nothing which so restrains the impulse of anger, clams the swelling of pride, heals the wound of envy, represses the insatiability of luxury, smothers the flame of lust, quenches the thirst of avarice, and dispels the fever of uncleanness – as the Name of Jesus. For when I pronounce this Name, I bring before my mind the Man, who, by excellence, is meek and humble of heart, benign, sober, chaste, merciful, and filled with everything that is good and holy, nay, who is the very God Almighty – whose example heals me, and whose assistance strengthens me. I say all this, when I say Jesus. Here have I my model, for he is Man; and my help, for he is God.

St. Bernardine of Siena, Apostle of the Holy Name of Jesus

Holy Name of Jesus

We give honour to the Name of Jesus, not because we believe that there is any intrinsic power hidden in the letters composing it, but because the Name of Jesus reminds us of all the blessings we receive through our Holy Redeemer. To give thanks for these blessings we revere the Holy Name, as we honour the Passion of Christ by honouring His Cross. At the Holy Name of Jesus we uncover our heads, and we bend our knees; it is at the head of all our undertakings, as the Emperor Justinian says in his law-book: "In the Name of Our Lord Jesus we begin all our consultations".

The Name of Jesus invoked with confidence brings help in bodily needs, according to the promise of Christ: "In my name They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover" (Mark 16, 17-18). In the Name of Jesus the Apostles gave strength to the lame (Acts, 3, 6; 9, 34) and life to the dead (Acts 9, 40).

It gives consolation in spiritual trials. The Name of Jesus reminds the sinner of the prodigal son's father and of the Good Samaritan; it recalls to the just the suffering and death of the innocent Lamb of God. It protects us against Satan and his wiles, for the Devil fears the Name of Jesus, who has conquered him on the Cross. In the Name of Jesus we obtain every blessing and grace for time and eternity, for Christ has said: "If you ask the Father anything in my name he will give it you." (John 16, 23) Therefore the Church concludes all her prayers by the words: "Through Our Lord Jesus Christ", etc.

So the word of St. Paul is fulfilled: "That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth" (Phil. 2, 10).

A special lover of the Holy Name was St. Bernard, who speaks of it in most glowing terms in many of his sermons. But the greatest promoters of this devotion were St. Bernardine of Siena and St. John Capistran. They carried with them on their missions in the turbulent cities of Italy a copy of the monogram of the Holy Name, surrounded by rays, painted on a wooden tablet, wherewith they blessed the sick and wrought great miracles. At the close of their sermons they exhibited this emblem to the faithful and asked them to prostrate themselves, to adore the Redeemer of mankind. They recommended their hearers to have the monogram of Jesus placed over the gates of their cities and above the doors of their dwelling (cf. Seeberger, "Key to the Spiritual Treasures", 1897, 102). Because the manner in which St. Bernardine preached this devotion was new, he was accused by his enemies, and brought before the tribunal of Pope Martin V. But St. John Capistran defended his master so successfully that the pope not only permitted the worship of the Holy Name, but also assisted at a procession in which the holy monogram was carried. The tablet used by St. Bernardine is venerated at Santa Maria in Ara Coeli at Rome.

The emblem or monogram representing the Holy Name of Jesus consists of the three letters: IHS. In the Middle Ages the Name of Jesus was written: IHESUS; the monogram contains the first and last letter of the Holy Name. It is first found on a gold coin of the eight century: DN IHS CHS REX REGNANTIUM (The Lord Jesus Christ, King of Kings). Some erroneously say that the three letters are the initials of: "Jesus Hominum Salvator" (Jesus Saviour of Men). The Jesuits made this monogram the emblem of their Society, adding a cross over the H and three nails under it. Consequently a new explanation of the emblem was invented, pretending that the nails originally were a "V", and that the monogram stands for "In Hoc Signo Vinces" (In This Sign you shall Conquer), the words which, according to a legendary account, Constantine saw in the heavens under the Sign of the Cross before the battle at the Milvian bridge (312).

Urban IV and John XXII are said to have granted an indulgence of thirty days to those who would add the name of Jesus to the Hail Mary or would bend their knees, or at least bow their heads when hearing the Name of Jesus (Alanus, "Psal. Christi et Mariae", i, 13, and iv, 25, 33; Michael ab Insulis, "Quodlibet", v; Colvenerius, "De festo SS. Nominis", x). This statement may be true; yet it was only by the efforts of St. Bernardine that the custom of adding the Name of Jesus to the Ave Maria was spread in Italy, and from there to the Universal Church. But up to the sixteenth century it was still unknown in Belgium (Colven., op. Cit., x), whilst in Bavaria and Austria the faithful still affix to the Ave Maria the words: "Jesus Christus" (ventris tui, Jesus Christus). Sixtus V (2 July, 1587) granted an indulgence of fifty days to the ejaculation: "Praise be to Jesus Christ!" with the answer: "For evermore", or "Amen". In the South of Germany the peasants salute each other with this pious formula. Sixtus V and Benedict XIII granted an indulgence of fifty days to all as often as they pronounce the Name of Jesus reverently, and a plenary indulgence in the hour of death. These two indulgences were confirmed by Clement XIII, 5 Sept., 1759. As often as we invoke the Name of Jesus and Mary ("Jesu!", "Maria!") we may gain an indulgence of 300 days, by decree of Pius X. It is also necessary, to gain the papal indulgence in the hour of death, to pronounce at least in mind the Name of Jesus.

PRAYER TO JESUS IN DIFFICULTIES

O Jesus! Consolation of the afflicted! Thy name is indeed poured out like oil; for Thou dost illumine those who sit in darkness and in the shadow of death; Thou dost disperse the blindness of the soul and dost cure its ills; Thou givest food and drink to those who hunger and thirst after justice. Be also, O Jesus! my Savior, the physician of my soul, the healer of its wounds. O Jesus! Succor of those who are in need, be my protector in temptations! O Jesus! Father of the poor, do Thou nourish me! O Jesus! joy of the angels, do Thou comfort me! O Jesus! my only hope and refuge, be my helper in the hour of death, for there is given us no other name beneath the sun by which we may be saved, but Thy most blessed name Jesus!

FEAST OF THE MOST HOLY OF NAME OF JESUS

PRESENCE OF GOD - O Jesus, make me understand the mysteries and the treasures contained in Your most sweet Name.

MEDITATION:

I. This Feast complements the circumcision mystery, since it was during the rite of circumcision that the name Jesus was given to the Child. On the first day, the Church directed our attention to the humility of the Son of God; today she invites us to meditate upon and celebrate the glories of His Name.

That these glories flow especially from His prodigious humiliations is clearly affirmed by St. Paul: "Brethren, Christ humbled Himself, becoming obedient unto death, even to the death of the Cross. For which cause God also hath exalted Him and hath given Him a Name which is above all names: that at the Name of Jesus every knee should bow" (Phil 2, 8-10). The Church, by placing on our lips this theme from today's Office, invites us, her children, to render grateful, pious homage to Him who humbled Himself so profoundly for us.

The heart of every Christian should respond to this invitation and exalt the most Holy Name of Our Savior, that is, His very Person, for the Name of Jesus expresses what He is: Savior, Redeemer. This sacred Name, announced by the Angel to both Mary and Joseph, was given to Our Lord by God Himself. "Thou shalt call His Name Jesus, for He shall save His people from their sins" (Mt 1, 21). This Name expresses and synthesizes the great mysteries of the Incarnation and the Redemption; it is at the center of the universe like a point of contact, like a bridge between God and all mankind. Man can reach God only by means of Jesus and in the Name of Jesus: "for there is no other name under heaven whereby we must be saved" (Ep: Acts 4, 8-12).

2. Today's Mass, continuing St. Paul's thought, offers us a majestic picture of the glory which is due the holy Name of Jesus: "That at the Name of Jesus, every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Introit). The entire Church- triumphant, militant, and suffering- is prostrate in adoration; the whole of creation seems to be silent, having stopped in its course for a moment to hear this most holy Name which gives glory to God and salvation to mankind. Truly, "neither tongue can tell, nor pen express" the inestimable treasures contained in the Name of Jesus. "Nothing sweeter can be sung, nothing more agreeable can

be heard, nothing more delightful, can be imagined than Jesus, the Son of God" (*RB*). "Thy name is as oil poured out" (*Ct 1, 2*), says Holy Scripture, and St. Bernard comments, "Oil gives light, it nourishes, it anoints See how well this applies to the Name of the true Bridegroom. It is light when it is preached; it is food in meditation; it is balm and healing when it is invoked for aid All food is as dry husks to the soul unless it is steeped in this oil; insipid unless seasoned with this salt. If you write, it has no savor for me, unless I read there the Name of Jesus. If you discourse or converse, it has no taste unless the Name of Jesus shall sound. The Name of Jesus is honey to the mouth, music to the ear, gladness to the heart. It is healing" (*RB*). Let us lovingly bless and invoke this most sweet Name which contains all our hope and our salvation, all our life and our glory. Only he who loves can penetrate the mysterious sweetness contained in it; only he who loves can praise it suitably, not by words alone but by deeds; only he who loves can bear witness to it by his entire life. "May Thy Name, O Jesus, resound in our voices! May our actions express Thy life and our hearts love Thee now and forever!" (*ibid.*).

COLLOQUY:

"O glorious Name! Gracious Name! Name full Of love and virtue! Through You, sins are forgiven, enemies overcome, the sick healed, and sufferers strengthened in adversity! You are the honor of believers, the master of preachers, the comfort of those who toil, the support of the weak. Holy desires are nourished by the ardor of Your fire; and by it, necessary suffrages are obtained, contemplative souls are inebriated, and the triumphant are glorified in heavenly glory! By Your most Holy Name, O sweet Jesus, You make us reign with the Blessed, You, their glory, You who triumph gloriously with the Father and the Holy Spirit, in perfect Unity and Trinity, forever and ever.

"O Name of Jesus, exalted above every other Name! O triumphant Name! O joy of Angels! O terror of hell! All hope of pardon, of grace and of glory is found in You! O sweetest Name, You pardon the guilty, You reform evil habits, You fill the timid with divine sweetness and drive away terrifying visions! O glorious Name! By You, the mysteries of eternal life are revealed, souls are inflamed with divine love, strengthened in time of struggle, and freed from all dangers. O desirable Name! Delightful Name! Admirable Name! Venerable Name! Little by little You raise the souls of the faithful by Your gifts and graces to the heights of heaven. All to whom You communicate Your ineffable grandeur, by Your power attain to salvation and glory!" (St. Bernardine of Siena).

How good is Your Name, O Lord! Grant that its goodness may make me, unworthy creature that I am, capable of loving and praising You with all my heart.

I want to begin and end all my works by invoking Your Name, and to mark all my affections, desires, undertakings, joys, and sorrows with this sacred seal. But O Lord, I beg You, above all, imprint Your Name on my heart and mind, so that I may always love You and think of You.

January is Dedicated to the Holy Name of Jesus

WHAT DOES THE NAME OF JESUS MEAN?

The name Jesus comes from the Greek Iesous which was derived from the Aramaic, Yeshu. It means "Yaweh is salvation." The name was not unique, even in biblical times, and today it is common in Arabic-speaking East and in Spanish-speaking countries. From apostolic times the name has been treated with the greatest respect, as honor is due the name which represents Our Lord, himself.

The Holy Name of Jesus is, first of all, an all-powerful prayer. Our Lord Himself solemnly promises that whatever we ask the Father in His Name we shall receive. God never fails to keep His word.

When, therefore, we say, "Jesus," let us ask God for all we need with absolute confidence of being heard. For this reason, the Church ends her prayer with the words, "through Jesus Christ," which gives the prayer a new and Divine efficacy.

But the Holy Name is something still greater.

Each time we say, "Jesus," we give God infinite joy and glory, for we offer Him all the infinite merits of the Passion and Death of Jesus Christ. St. Paul tells us that Jesus merited the Name Jesus by His Passion and Death.

Each time we say "Jesus," let us clearly wish to offer God all the Masses being said all over the world for all our intentions. We thus share in these thousands of Masses.

Each time we say "Jesus," we gain indulgences for the Holy Souls in Purgatory, thus relieving and liberating very many of these holy souls from their awful pains. Thus they may be our best friends and pray for us----they cannot pray for themselves, however.

Each time we say "Jesus," it is an act of perfect love, for we offer to God the infinite love of Jesus.

The Holy Name of Jesus saves us from innumerable evils and delivers us especially from the power of the devil, who is constantly seeking to do us harm.

The Holy Name of Jesus gradually fills our souls with a peace and joy we never had before.

The Holy Name of Jesus gives us strength that our sufferings become light and easy to bear.

**O Jesus, Thou the beauty art, Of Angel worlds above!
Thy name is music to the heart, Enchanting it with love!
Celestial sweetness unalloyed! Who eat Thee hunger still,
Who drink of Thee still feel a void, Which naught but Thou can fill!
O my sweet Jesus! Hear the sighs, Which unto Thee I send!
To Thee my inmost spirit cries, My being's hope and end!
Stay with us, Lord, and with Thy light, Illume the soul's abyss;
Scatter the darkness of our night, And fill the world with bliss.
O Jesus! Spotless Virgin flower! Our life and joy! To Thee
Be praise, beatitude and power, Through all eternity! Amen**

This Feast of the Holy Name of Jesus is associated with the Feast of the Circumcision, for it is when a child was circumcised that he received a name and was accepted as a son of Abraham and a full member of his family. So honored is His Holy Name that devout Catholics bow their heads (men removing their hats) at the sound of “Jesus” both inside and outside of the liturgy. To protect the sacredness and honor due the Holy Name, when hearing the Name of the Lord taken in vain, it is right to pray, “Sit nomen Dómini benedictum!” (“Blessed be the Name of the Lord”), to which the reply, if overheard, is “Ex hoc nunc, et usque in sacerdotum!” (“from this time forth for evermore!”).

While there are no special customs that I am aware of, it is so that if we utter His Name with devotion, we receive a partial indulgence. A plenary indulgence, under the usual conditions, may be received if we visit a church or chapel on this day. A good thing to do to fulfill these conditions is to recite the Litany of the Holy Name, especially in a church or chapel.

And here are the thoughts of St. Bernard of Clairvaux (who wrote the hymn “Iesu Dulcis Memoria” which is sung today) on the most holy Name of Jesus:

The sweet Name of Jesus produces in us holy thoughts, fills the soul with noble sentiments, strengthens virtue, begets good works, and nourishes pure affections. All spiritual food leaves the soul dry, if it contain not that penetrating oil, the Name Jesus. When you take your pen, write the Name Jesus: if you write books, let the Name of Jesus be contained in them, else they will possess no charm or attraction for me; you may speak, or you may reply, but if the Name of Jesus sounds not from your lips, you are without unction and without charm. Jesus is honey in our mouth, light in our eyes, a flame in our heart. This name is the cure for all diseases of the soul. Are you troubled? think but of Jesus, speak but the Name of Jesus, the clouds disperse, and peace descends anew from heaven. Have you fallen into sin? so that you fear death? invoke the Name of Jesus, and you will soon feel life returning. No obduracy of the soul, no weakness, no coldness of heart can resist this holy Name; there is no heart which will not soften and open in tears at this holy name. Are you surrounded by sorrow and danger? invoke the Name of Jesus, and your fears will vanish.

Never yet was human being in urgent need, and on the point of perishing, who invoked this help-giving Name, and was not powerfully sustained. It was given us for the cure of all our ills; to soften the impetuosity of anger, to quench the fire of concupiscence, to conquer pride, to mitigate the pain of our wounds, to overcome the thirst of avarice, to quiet sensual passions, and the desires of low pleasures. If we call to our minds the Name of Jesus, it brings before us His most meek and humble heart, and gives us a new knowledge of His most loving and tender compassion. The Name of Jesus is the purest, and holiest, the noblest and most indulgent of names, the Name of all blessings and of all virtues; it is the Name of the God-Man, of sanctity itself. To think of Jesus is to think of the great, infinite God Who, having given us His life as an example, has also bestowed the necessary understanding, energy and assistance to enable us to follow and imitate Him, in our thoughts, inclinations, words and actions. If the Name of Jesus reaches the depths of our heart, it leaves heavenly virtue there. We say, therefore, with our great master, St. Paul the Apostle: If any man love not our Lord Jesus Christ, let him be anathema.

FEAST OF EPIPHANY OF OUR LORD

The Feast of the Epiphany is the continuation of the mystery of Christmas; but it appears on the Calendar of the Church with its own special character. The name signifies *Manifestation*, implies that it celebrates the apparition of God to his creatures... The mystery of the Epiphany brings upon us three magnificent rays of the Sun of Justice, our Saviour... united in the one same *Epiphany* three manifestations of Jesus' glory: the mystery of the Magi coming from the East, under the guidance of a star, and adoring the Infant of Bethlehem as the divine King; the mystery of the Baptism of Christ, who, whilst standing in the waters of the Jordan, was proclaimed by the Eternal Father as Son of God; and thirdly, the mystery of the divine power of this same Jesus, when he changed the water into wine at the marriage-feast of Cana... The Greek Church gives this Feast the venerable and mysterious name of *Theophania* signifying *divine Apparition* celebrating the Baptism of our Lord and makes no special mention of the Magi having united it with the mystery of our Saviour's birth. In the Latin Church, the mystery of our Lord's Baptism is celebrated on the octave day of the Epiphany. The third mystery of the Epiphany, the miracle of Cana, is celebrated on the second Sunday after the Epiphany. Dom Gueranger, *The Liturgical Year*, Epiphany of Our Lord



And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His Mother, and falling down they adored Him.

What caused the three kings to undertake so tedious a journey?

A star which God permitted to appear in their land, at the sight of which they were inwardly enlightened, so that they at once recognized its signification. Let us learn from these kings who so readily responded to the inspiration of God, by immediately undertaking so difficult a journey, to follow without delay the promptings of divine grace, and from their zeal, and the fearlessness with which they asked Herod where the Messiah would be found, we should learn to seek and practice, without fear of men, whatever is necessary for our salvation.

Why did Herod fear, and all Jerusalem with him?

Because Herod, a proud, imperious, cruel, and therefore jealous king, was afraid, when he heard of a new-born king, that he would be deprived of his throne, and punished for his vices. A bad conscience is always ill at ease, and has no peace. There is no peace to the wicked, saith the Lord God (Is. 57:21). The inhabitants of Jerusalem feared because many of them were attached to Herod, and others, especially the chief priests and the scribes, feared they would be punished for their secret crimes, when the Messiah would come, of whom they knew that He shall judge the poor with justice, and with the breath of his lips he shall slay the wicked (Is. 11:4).

Why did Herod assemble the chief priests and the scribes?

Partly to find from them where the Messiah was to be born, partly and principally because God so directed it, that Herod and the chief priests, knowing the time and place of the Messiah's birth, would have no excuse for their infidelity. In the same way God often makes known to us, in the clearest manner the most wholesome truths, yet we heed them as little as did the Jews who had sufficient knowledge of the Messiah, indeed, even showed the way to the three kings, but made no use of it for themselves, and were therefore cast away.

Why did Herod say he wished to adore the child?

This he did out of wicked hypocrisy and dissimulation. He had no other intention than to put Jesus to death, and therefore affected piety to find out exactly the time and place of His birth. Thus do those murderers of souls who desire the fall of the innocent; they do not let their evil intentions be made known at once, and so they put on sheep's clothing, feign piety and devotion, until they creep into the heart from which, by flattery and irony about religion and virtue, and by presents, they expel shame, the fear of God, and thus murder the soul.

Why did the kings fall down and adore Christ?

Because by the light of faith they saw in the Infant at Bethlehem God Himself, and, notwithstanding the poverty of His surroundings, recognized in Him the expected Messiah, the new-born king of the Jews, and by prostrating themselves before Him paid Him the homage of their country.

Why did the kings offer gold, frankincense and myrrh?

Because it was the ancient Eastern custom, never to appear without presents before a prince or king, and the three kings, as the holy Fathers universally teach, enlightened by the Holy Ghost, desired by their presents to honor Christ as God, as king, and as man. Of this the venerable Bede writes: "The first of the kings, named Melchior, offered gold to Christ the Lord and king; the second, named Caspar, frankincense to the divinity of Christ; and the third, Balthassar, myrrh, by which was expressed that Christ, the Son of man, must die.

How can we bring similar offerings to Christ?

We offer gold to Him, when we love Him with our whole heart, and out of love to Him, present Him our will by perfect obedience and continual self-denial, as our will is our most precious treasure. We also offer Him gold when we assist the poor by alms given in His name. We offer Him frankincense when we devoutly and ardently pray to Him, especially when we meditate upon His omnipotence, love, goodness, justice and mercy. We offer Him myrrh when we avoid carnal desires, mortify our evil inclinations and passions, and strive for purity of body and soul.

Why did the kings return by another way to their own country?

This they did by command of God. From the example of the three wise men we should learn to obey God rather than man, that we must be obedient to His directions, even if we do not understand them; so the three kings obeyed, although they may not have understood why God commanded them to flee from Herod. After we have found God we should walk in the path of virtue, and not return to our old sinful ways. "Our fatherland is paradise, heaven," writes St. Gregory. "We have departed from it by pride, disobedience, abuse of the senses, therefore it is needed that we return to it by obedience, contempt of the world, and by taming the desires of the flesh; thus we return to our own country by another road. By forbidden pleasures we have forfeited the joys of paradise, by penance we must regain them."

ASPIRATION Give me, O divine Savior, the faith of those Eastern kings. Enlighten my understanding with the light which enlightened them, and move my heart, that I may in future follow this light, and sincerely seek Thee who hast first sought me. Grant also, that I may really find Thee, with the wise men may adore Thee in spirit and in truth, and bring to Thee the gold of love, the frankincense of prayer, and the myrrh of penance and mortification, that, having here offered Thee the sacrifice of my faith, I may adore Thee in Thy eternal glory. Amen.

EXHORTATION St. Paul says: All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ (Col. 3:17). We should, therefore, follow the example of the saints, and continually say, at least in our hearts: "For love of Thee, O Jesus, I rise; for love of Thee I lie down; for love of Thee I eat, drink, and enjoy myself; for love of Thee I work, speak, or am silent." Thus we will accustom ourselves to do all in the name of Jesus, by which everything is easily or at least meritoriously accomplished.

When the Arian poison had contaminated not only a limited area, but the whole world, almost all the bishops of the Latin Church fell into heresy. Forced by violence or deceived by guile. It was like a fog fallen upon the spirits and hiding which road to take. In order to be safe from this contagious plague, the true disciples of Christ had to prefer the ancient beliefs rather than all the false novelties. St. Vincent of Lerins

THE EPIPHANY OF OUR LORD January 6th

Presence of God - I recognize in You, O Jesus, the King of heaven and earth; grant that I may adore You with the faith and love of the Magi.

Meditation:

1) "He whom the Virgin bore is acknowledged today by the whole world.... Today is the glorious Feast of His *Manifestation*" (RB). Today Jesus shows Himself to the world as God.

The Introit of the Mass brings us at once into this spirit, presenting, Jesus to us in the full majesty of His divinity. "Behold the sovereign Lord is come; in His hands He holds the kingdom, the power, and the empire. " The Epistle (Is 60, 1-6) breaks forth in a hymn of joy, announcing the vocation of the Gentiles to the faith; they too will acknowledge and adore Jesus as their God : " Arise, be enlightened, O Jerusalem : for thy light is come And the Gentiles shall walk in thy light, and kings in the brightness of thy

rising.... All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. " We no longer gaze upon the lowly picture of the shepherds at the manger; passing before us now is the resplendent procession of the Wise Men from the East, representing the pagan nations and all the kings of the earth, who come to pay homage to the Child-God.

Epiphany, or Theophany, means the *Manifestation of God*; today it is realized in Jesus who manifests Himself as God and Lord of the world. Already a prodigy has revealed

His divinity-the extraordinary star which appeared in the East. To the commemoration of this miracle, which holds the primary place in the day's liturgy, the Church two others : the changing of water into wine at the wedding feast of Cana, and the Baptism of Jesus in the Jordan, when a voice from heaven announced, " This is My beloved Son. " The Magnificat Antiphon says, " Three miracles adorn this holy day "-three miracles which should lead us to recognize the Child Jesus as our God and King, and to adore Him with lively faith.

2. The verse at the Gradual of the Mass continues the story of the Magi : " We have seen His star in the East and are come with gifts to adore Him. " They saw the star and immediately set out. They had no doubts : their unbounded faith was strong and sure. They did not hesitate at the prospect of the trials of a long journey : they had generous hearts. They did not postpone the journey : their souls were ready.

A star often appears in the heaven of our souls; it is an inspiration from God, clear and intimate, urging us to greater generosity and calling us to a life of closer union with Him. Like the Magi, we too must always follow our star with faith, promptness, and selfless generosity. If we allow it to guide us, it will certainly lead us to God; it will bring us to the One whom we are seeking.

The Magi did not give up their quest, although the star -at one point- disappeared from their sight. We should follow- their example and their perseverance, even when we are in interior darkness. This is a trial of faith which is overcome only by the exercise of pure, naked faith. I know that He wills it, I know that God is calling, and this suffices for me : *Sicco cui credidi et certus sum* (2 Tm I , 12) ; I know whom I have believed. No matter what happens; I shall trust Him.

In this spirit let us accompany the Magi to adore the new-born King. " And as they brought forth from among their treasures mystical gifts, let us from our hearts bring forth something fit to offer Him " (RB).

Colloquy:

O Jesus I adore You, for You are the Lord my God. For You, my Lord, are a great God, and a great King above all kings. For in Your hand are all the ends of the earth, and the heights of the mountains are Yours. For the sea is Yours, and You made it; and Your hands formed the dry land . . . We are the people of Your pasture and the sheep of Your hand " (cf. Ps 94) . Yes. O, Jesus, I am one of Your lambs, one of Your creatures; and I am happy to acknowledge my nothingness in Your presence, and still happier to adore You, O lovely Infant, as my God and my Redeemer. O that all nations would acknowledge You for what You are, that all might prostrate before You, adoring you as their Lord and God!

O Lord, You can do this. Reveal Your divinity to all mankind, and just as once You drew the Magi from the East to You, now in like manner unite all peoples and all nations around Your manger.

You have shown me that You want my poor cooperation year in order to bring about the coming of Your Kingdom. You wish me to pray, suffer, and work for the conversion of those who are near and of those who are far away. You wish that I, too, place before the manger the gifts of the Wise Men : the incense of prayer, the myrrh of mortification and of suffering borne with generosity out of love for You, and finally, the gold of charity, charity which will make my heart wholly and exclusively Yours, charity which will spur me on to work, to spend myself for the conversion of sinners and infidels, and for the greater sanctification of Your elect.

O my loving King, create in me the heart of an apostle. if only I could lay at Your feet today the praise and adoration of everyone on earth!

O my Jesus, while I beg You to reveal Yourself to the world . I also beseech You to reveal Yourself more and more to my poor soul. Let Your star shine for me today, and point out to me the road which leads directly to You! May this day be a real Epiphany for me, a new manifestation to my mind and heart of Your great Majesty. He who knows You more, loves You more, O Lord, and I want to know You solely in order to love You, to give myself to You with ever greater generosity.

A tyrannical law, through not being according to reason, is not a law, absolutely speaking but rather a perversion of law.
St. Thomas Aquinas

"Nicolas, the PROSELYTE of Antioch"

And the saying was liked by all the multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. Acts of Apostles 6:5

Whoever wishes to be saved must before all else adhere to the Catholic faith. He must preserve this faith whole and untarnished; otherwise he shall most certainly perish forever. Athanasian Creed

And just as this one Church cannot err in faith or morals, since it is guided by the Holy Ghost; so, on the contrary, all other societies arrogating to themselves the name of *church*, must necessarily, be guided by the spirit of the devil, be sunk in the most pernicious errors, both doctrinal and moral. Catechism of the Council of Trent

"We should not conform with human traditions to the extent of setting aside the command of God." St. Basil the Great

The meaning of Sacred Dogmas, which must always be preserved is that which our Holy Mother the Church has determined. Never is it permissible to depart from this in the name of a deeper understanding. Vatican Council I

Again, between Pope Leo and Francis: 'Different styles, same substance!'

"There are differences in style between Francis and Benedict but not in matters of faith –"
Archbishop Georg Gänswein

Archbishop Georg Gänswein, prefect of the Pontifical Household and the personal secretary of Pope Emeritus Benedict XVI, has said in an interview in the German magazine Bunte that there are differences in style between Pope Francis and Pope Emeritus Benedict but not in matters of faith. The Tablet reports: 'Asked how close the relationship between Pope Francis and his predecessor was, Archbishop Gänswein differences lay in certain matters of style and taste but not in matters of faith. The biggest difference between them was the way they approached people, Archbishop Gänswein said. Pope Francis walked straight up to people and loved to embrace everyone while Pope Benedict was more reticent, loved peace and quiet and tended to withdraw from crowds, he said.' [.....] Bunte reports: 'Pope Francis often visits his predecessor and phones him.' This relationship between the two is warm and trusting," Archbishop Gänswein also talks about his relationship with Pope Francis, 'We have a very cordial relationship. Francis Pope says clearly what he wants and what he does not. He is decisive and appreciates the direct word. He listens to advice and takes reasonable suggestions like.' Protect the Pope comment: After the series of interviews that Pope Francis has given to the press which have unsettled at best, or deeply upset and alienated at worse, faithful and loyal Catholics, it is time that the Holy Father and his inner circle reach out to real Catholics. Archbishop Georg Gänswein's interview with Bunte may be the first step in such overtures. There is a long way to go and a lot of bridges have to be re-built.

Deacon Nick Donnelly, on October 11th, 2013

"Proselytism is solemn nonsense, it makes no sense. We need to get to know each other, listen to each other and improve our knowledge of the world around us. Sometimes after a meeting I want to arrange another one because new ideas are born and I discover new needs. This is important: to get to know people, listen, expand the circle of ideas." Pope Francis

"Do you need to convince the other to become Catholic? No, no, no! Go out and meet him, he is your brother. This is enough. Go out and help him and Jesus will do the rest." Pope Francis, August 7, 2013

"The Church does not engage in proselytism. Instead, she grows by "attraction"- just as Christ "draws all to himself" by the power of his love, culminating in the sacrifice of the Cross, so the Church fulfills her mission to the extent that, in union with Christ, she accomplishes every one of her works in spiritual and practical imitation of the love of her Lord." Benedict XVI, Aparecida in 2007, a gathering of the Council of Bishops' Conferences of Latin America and the Caribbean (CELAM) which had a great impact on Cardinal Bergoglio. (Note: the Aparecida document from the South American Bishop's Conference is the structural outline for the "new evangelization."

"Christ is preparing a new spring time all over the earth. I have seen its first fruits and I know that others will joyfully reap the full harvest." Pope Francis, CELAM, 7-28-13

"Faith then cometh by hearing."

For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation. For the scripture saith: Whosoever believeth in him, shall not be confounded. For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the gospel. For Isaias saith: Lord, who hath believed our report? Faith then cometh by hearing; and hearing by the word of Christ. St. Paul, Romans 10:9-17
[Footnote: *Thou shalt be saved; To "confess the Lord Jesus," and to "call upon the name of the Lord" is not barely the professing a belief in the person of Christ; but moreover, implies a belief of his whole doctrine, and an obedience to his law; without which, the calling him Lord will save no man.* St. Matt. 7. 21.]

On the Infallible Word of God - Perhaps "august body" should be in quotation marks

The premise on which my paper is based is that over the last thirty-five years orthodox Catholic Scripture scholarship has not simply lost a major battle; it has lost an entire war. It has been devastated, and almost completely wiped off the map. Dissident, rationalistic, neo-modernist biblical scholarship has been firmly in control ever since the 1960s in nearly all the major Catholic institutions of higher learning, and is clearly insinuated (although not openly spelt out) even in recent documents of the Pontifical Biblical Commission, that august body of twenty or so top-ranking exegetes [Scripture scholars] from round the world which advises the Church's magisterium on biblical matters. Fr. Brian Harrison, O.S., On Rewriting the Bible, 2002

Let them innovate in nothing, but keep the traditions. Pope St. Stephen I, letter to St. Cyprian, 3rd cent.

First of all they lay down the general principle that in a living religion everything is subject to change, and must change, and in this way they pass to what may be said to be, among the chief of their doctrines, that of *Evolution*. To the laws of evolution everything is subject - dogma, Church, worship, the Books we revere as sacred, even faith itself, and the penalty of disobedience is death. The enunciation of this principle will not astonish anybody who bears in mind what the Modernists have had to say about each of these subjects. St. Pius X, *Pascendi*

This isn't merely a Catholic concern. With the decline of the Catholic Church, the West as a whole has lost its moral center of gravity. There is no longer a huge, adamantine conservative institution to exert the restraining influence the Church once did. Before the Council, nobody in American public life dared to advocate abortion, and even in private life people were ashamed of fornication and contraception. Since the Council, madly centrifugal forces have prevailed everywhere. No wonder many people feel that Satan is at the wheel. Joe Sobran

Liberal enthusiasm for the Council, even more than the, (too few!) conservative qualms, should have been a warning. Looking back, it seems obvious - to me, at least - that the Council was conceived and conducted in the heady optimism of the early Sixties. This mood affected, or infected, even the Church's hierarchy. The reforms came without the caveats and restraints that, as we see now only too well, should have accompanied them if they were to be adopted at all. Does anyone still believe in the ecumenical movement that was one of the Council's great hopes? Like the Great Society (of Johnson), it now seems an old dream from which we have sadly awakened, amid much ruin..... The Council should have warned us most sternly that misapplications of its reforms might produce such evil that it would have been better if the Council had never happened at all : massive defections from the Church, weakened faith, immorality, sacrilege, confusion, and, above all the damnation of countless souls. Joe Sobran, 2003

Heretics are those who deny DOGMA and DOGMA is the "Formal Object of Divine and Catholic Faith." DOGMA forms the foundation of the "whole knowledge of divine things" which encompasses both the formal and the material objects of faith.

"Faith is concerned with things that are not seen and that may be considered as belonging to the divine."

St. Thomas, *Summa Theologica*, II-II, Q. 1, Art. 2

"The formal object of faith is the reality itself that is believed, which, in the case of divine faith, is the truth of God as revealed through His Word."

St. Thomas, *Summa Theologica*, II-II, Q. 1, Art. 2

"The assent of faith must be directed to the articles of faith, which are in themselves necessary for salvation."

St. Thomas, *Summa Theologica*, II-II, Q. 1, Art. 4

"Faith must adhere to the articles of faith, because from these arise the whole knowledge of divine things."

Summa Theologica, II-II, Q. 1, Art. 3

In pastoral letter, Charlotte's Bishop Martin ends altar rails for holy Communion

National Catholic Reporter | Patricia L. Guilfoyle | Charlotte, N.C. — December 23, 2025

NATIONAL CATHOLIC REPORTER
THE INDEPENDENT NEWS SOURCE

Bishop Michael Martin has established guidelines for the reception of holy Communion in the Diocese of Charlotte to strengthen unity in worship, uphold the church's liturgical norms and encourage active participation by the faithful.

Martin announced the new norms in a pastoral letter that affirms the common posture of standing to receive holy Communion, encourages priests to offer Communion under both bread and wine more often, and calls for the broader use of trained laypeople to serve as Eucharistic ministers.

"The liturgy of the Church is the work of God and the work on behalf of God in the life of the Church," Martin wrote in the Dec. 17 letter. "These norms for our diocese move us together toward the Church's vision for the fuller and more active participation of the faithful."

In his pastoral letter, the bishop emphasized that the celebration of the Eucharist is a communal act of worship, not only an individual act of piety.

"Throughout the ages and within the context of our rich liturgical traditions from the East to the West, our unity as believers in Holy Communion is expressed through our postures and gestures that reflect our mystical communion and unity as fellow believers," he said.

The new guidance does not replace the diocese's general liturgical norms established in 2005, but builds upon them and aligns closely with the Catholic Church's universal norms (what is called the "General Instruction of the Roman Missal") and directives set by the U.S. Conference of Catholic Bishops.

The pastoral letter follows months of consultation with the diocese's Office for Divine Worship and the Presbyteral Council of priests, which represents all priests of the diocese in administrative and policy discussions.

In his pastoral letter, Martin affirmed the "normative posture" for receiving holy Communion in the United States is standing, after bowing the head as a sign of reverence.

The directive instructs any parishes that currently use altar rails for distributing Communion to discontinue the practice and remove any portable kneelers or prie-dieux by Jan. 16, noting that such practices are "a visible contradiction" to the prescribed posture of standing.

"Instead," his pastoral letter states, the church "emphasizes that receiving Holy Communion is to be done as the members of the faithful go in procession, witnessing that the Church journeys forward and receives Holy Communion as a pilgrim people on their way."

In many churches, altar rails are architectural elements that differentiate the sanctuary from the nave and once were used for Communion distribution.

Over the past decade or so, a small number of churches in the diocese reintroduced the use of rails or kneelers to distribute Holy Communion, but most diocesan churches already follow the practice of receiving Communion while standing, consistent with U.S. norms.

In his pastoral letter, the bishop reiterated that individuals may not be denied holy Communion if they choose to kneel, yet he encouraged the faithful to "prayerfully consider the blessing of communal witness that is realized when we share a common posture." Clergy and catechists, he added, "are to instruct communicants according to the normative posture in the United States" and "are not to teach that some other manner is better, preferred, more efficacious, etc."

In guidance to pastors that accompanied the bishop's pastoral letter, the diocese's Office for Divine Worship noted that if a communicant wishes to kneel but is physically unable, the pastor should address the situation privately.

"He is to catechize and remind the person that standing to receive is no less reverent or worthy a way to receive Our Lord," advised Fr. Noah Carter, diocesan liturgy director. "In both ways, the communicant who is properly disposed to receive holy Communion gains the same graces and gifts contained in the Eucharist, regardless of standing or kneeling."

In his letter, Martin also encouraged pastors, where and when possible, to distribute holy Communion under the forms of both bread and wine more often.

While affirming church teaching that Christ is fully present — body, blood, soul and divinity — under either bread or wine, he encouraged priests to consider the "fuller sign" of distributing holy Communion under both kinds to foster "a deeper participation in the Eucharistic mystery," consistent with prevailing church practice.

The bishop specifically noted that "a significant number of parishes" did not resume distribution of the Precious Blood in the wake of the COVID-19 pandemic. "To foster unity, it is helpful that we all practice a similar way of distributing Holy Communion," he said. "Parishioners who travel from parish to parish because of their own needs may otherwise rightly question why the Precious Blood is always available in one church and never available in another."

The pastoral letter specifically recommends distributing the Precious Blood for at least one Mass every Sunday and for major solemnities, including: Christmas, the Easter Vigil, Divine Mercy Sunday, Pentecost, Trinity Sunday, Corpus Christi, Christ the King Sunday, and Holy Thursday. It also encourages distributing holy Communion under both kinds for first holy Communion Masses, wedding Masses, parish patronal feast days and church anniversaries.

It reaffirms that the consecrated host may be received either on the tongue or in the hand, at the discretion of the communicant.

It explicitly prohibits the practice of intinction — dipping the host into the Precious Blood before placing it on the communicant's tongue — at public liturgies.

In his pastoral letter, the bishop also encouraged parishes to enlist more laypeople to help clergy with distributing holy Communion. Priests and deacons are the "ordinary ministers of holy Communion," while laypeople may serve as "extraordinary ministers of holy Communion" when needed, such as when there are too many communicants for the clergy to distribute Communion efficiently. In many parishes, extraordinary ministers also take Communion to the sick and homebound.

The diocese's existing liturgical norms already call for extraordinary ministers in such situations and provide for people to serve in three-year terms. The new guidelines formalize practices that are already commonplace in the diocese and across the U.S. They set eligibility and formation requirements, and direct parishes to have enough eucharistic ministers "for roughly 75 communicants" at each Mass. Parishes are also directed to invite people to serve as extraordinary ministers and offer training at least once a year.

To be appointed as such, a layperson must: be a practicing Catholic who has received the sacraments of initiation; be at least 16 years old; "demonstrate a deep reverence for and devotion to the holy Eucharist"; be "distinguished in their Christian life, faith and morals"; and take part in the diocese's safe environment training.

COMMENT: The immemorial rule of receiving Holy Communion in the Catholic Church is kneeling and on the tongue from the hands of a Catholic priest or deacon. In the Latin Rite communion is distributed only under the appearance of bread. The current practice of the Novus Ordo Church is by Indult granted by the Vatican at the petition from the Novus Ordo National Conference of Catholic Bishops in the United States. An Indult is a permission to NOT obey the law. Bishop Martin's Letter begins with a lie. It ends with imposing the norms of the Lutheran church on the Novus Ordites and his determination to prevent anyone from building a Catholic sanctuary. The Lutherans do not believe in the True Presence in their services and neither does Bishop Martin. The Novus Ordo Mass was initially defined as a memorial meal, and if that is all it is, then the Lutheran norms are perfectly reasonable and there is no problem with Bishop Martin's arguments. But Bishop Martin is liar and therefore we cannot expect him to acknowledge this truth. A PEW poll in 2019 found that only 26% for all Catholics under 40 years of age (and only 63% of all Novus Ordites who go to Mass at least once each week) believe in the Catholic dogma of the True Presence. These Catholics under 40 years of age were raised on the current Indult and have lost the Catholic faith. What an established practice does in its signification is what it was intended to do. The intention of Bishop Martin is to destroy the belief in any remaining Catholics of the True Presence. The argument that standing better symbolizes that we are a "pilgrim people" has been used for more than fifty years. It was a stupid argument in the beginning and remains a more stupid argument today because the result of the practice are evident. The Novus Ordo church has yet to publicly acknowledge that their church is on a pilgrimage to hell?

