

Double Sunday Newsletter

February 23, 2025 & March 2, 2025

Sexagesima & Quinquagesima

Sexagesima Sunday's Epistle & Gospel February 23, 2025

EPISTLE (II. Cor. XI. 19-33; to XII. 1-9.) Brethren, you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they the ministers of Christ (I speak as one less wise,) I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the Churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed); but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago, (whether in, the body I know not, or out of the body, I know not, God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell, God knoweth) : that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For, which thing thrice I besought the Lord, that it might depart from me. And he said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL (Luke VIII. 4-15.) At that time, when very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude: The sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing, they may not see, and hearing, they may not understand. Now the parable is this: The seed is the word of God. And they by the way-side are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares arid riche, and pleasures of this life, and yield no fruit. But that on the good ground are they who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

In this newsletter
you will find the
following:

Sexagesima
Sunday's
Epistle & Gospel

Quinquagesima
Sunday's
Epistle & Gospel

Weekly Ordo &
Announcements

Lessons on
Mental Prayer
Part One

Lesson on
Mental Prayer
Part Two



But that on the good ground are they who, in a
good and perfect heart, hearing the word, keep it,
and bring forth fruit in patience"

Double Sunday Newsletter

February 23, 2025 & March 2, 2025

Sexagesima & Quinquagesima



Quinquagesima Sunday's Epistle & Gospel March 2, 2025



"And Jesus said to him: Receive thy sight; thy faith hath made thee whole."



EPISTLE (I. Cor. XIII. 1-13.) Brethren, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, charity, these three: but the greatest of these is charity.

GOSPEL (Luke XVIII. 31-43.) At that time, Jesus took unto him the twelve, and said to them Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him, they will put him to death; and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God: and all the people, when they saw it, gave praise to God

In this newsletter
you will find the
following:

Sexagesima
Sunday's
Epistle & Gospel

Quinquagesima
Sunday's
Epistle & Gospel

Weekly Ordo &
Announcements

Lessons on
Mental Prayer
Part One

Lesson on
Mental Prayer
Part Two

This upcoming week's TLM Mass Schedule & Parish Ordo

Date & Time	Day of Week	Mass	Color	Gloria/Credo	Preface
2/23/2025 Noon	Sunday	Sexagesima Sunday	Violet	Creed	Holy Trinity
2/24/2025 8:00 AM	Monday	St. Matthias	Red	Gloris & Creed	Apostles
2/25/2025 8:00 AM	Tuesday	Requiem: In Missis Cotidianis Defunctorum	Black		Requiem
2/26/2025 8:00 AM	Wednesday	Feria (Mass of the Preceding Sunday)	Violet		Common
2/27/2025 No Mass	Thursday	St. Gabriel of Our Lady of Sorrows	White	Gloria	Common
2/28/2025 8:00 AM	Friday	Feria (Mass of the Preceding Sunday)	Violet		Common
3/1/2025 8:00 AM	Saturday	Votive Mass of Immaculate Heart (8/22 Propers)	White	Gloria	BVM
3/2/2025 Noon	Sunday	Quinquagesima Sunday	Violet	Creed	Holy Trinity
3/3/2025 No Mass	Monday	Feria: Propers from Quinquagesima Sunday	Violet		Common
3/4/2025 8:00 AM	Tuesday	Votive Mass: Holy Face	Red		Cross
3/5/2025 8:00 AM	Wednesday	Ash Wednesday	Violet		Lent
3/6/2025 8:00 AM	Thursday	Votive Mass of Our Lord Jesus Christ, eternal High Priest	White	Gloria	Common
3/7/2025 8:00 AM	Friday	Votive Mass of Most Sacred Heart of Jesus	White	Gloria	Sacred Heart
3/8/2025 No Mass	Saturday	Mass of Saturday after Ash Wednesday	Violet		Lent
3/9/2025 Noon	Sunday	1st Sunday of Lent	Violet	Creed	Lent

Weekly Announcements

COFFEE CLUB TODAY

Come welcome the Veritatis Splendor Choir from Tyler, Texas at today's Coffee Club after Mass.
Fr. Metrejean will also have Catechism Corner today.

RETURN BLESSED PALMS

Please return blessed palms to Church immediately before or after Noon Mass
on Sunday, March 2, 2025 near the Baptismal Font.

NO MASSES ON THURSDAY 2/27/25 & MONDAY 3/3/25

Fr. Metrejean will be taking the place of Fr. Jambon at the Convent of Traditional Benedictines in Evansville from 2/27 through 3/4/25.
Therefore, there will be no TLM Masses on 2/27/25 nor on 3/3/25.

HOLY FACE NOVENA REMINDER

Please consider praying the Holy Face Novena from Sunday, February 23, 2025 through Monday, March 3, 2025:
www.martinians.org/novena-to-the-holy-face

ASH WEDNESDAY

Holy Mass on Ash Wednesday will be at 8am only.

LENTEN PENANCE

Lent is a season of penance: prayer, fasting, and almsgiving.

CURRENT REGULATIONS

The current regulations strictly oblige (de jure) fast for ages 18-59 on Ash Wednesday and Good Friday,
and abstinence from meat for ages 14+ on these two days and the other Fridays of Lent.
They also require under pain of sin that Lent be observed as a time of penance (CIC 1250).

1956 REGULATIONS

Fasting (ages 21-59) was observed on all of the weekdays and Saturdays of Lent.

Abstinence (ages 7+) was observed on Ash Wednesday, Fridays of Lent, and Holy Saturday,
with partial abstinence observed on Ember Wednesday and Ember Saturday.

WAY OF THE CROSS

6pm on Fridays of Lent

ALTAR SEVER WARRIOR MEET

The next Altar Sever Warrior Meet will be on Sunday, March 30, 2025 following the Noon Mass.

Mental Prayer: PART ONE

Excerpt from "The Catechism of Mental Prayer"

1. What is prayer?

Prayer is an elevation of our soul toward God to render Him our homage.

2. How does the soul elevate itself toward God?

The soul elevates itself toward God by thinking of Him, loving Him, and conversing with Him.

3. What kinds of homage should we render to God?

We should render to God four kinds of homage: We should adore Him, beg His pardon for our sins, thank Him for His benefits, and petition His graces.

4. How many kinds of prayer are there?

There are two kinds of prayer: vocal prayer and mental prayer.

5. What is meant by vocal prayer?

By vocal prayer is meant every prayer performed by means of a given formula.

6. Why are such prayers called vocal prayers?

They are so called because ordinarily the voice is used in reciting them.

7. What is meant by mental prayer?

By mental prayer is meant every prayer performed without aid of any particular formula.

8. Why is this kind of prayer called mental prayer?

It is so called because it is made by the mind, generally without any articulation of words.

9. What is mental prayer ordinarily called?

It is ordinarily called meditation.

10. In what does mental prayer essentially consist?

Mental prayer essentially consists in thinking of God or of holy things, with the intention, at least virtual, of rendering Him our homage. Thus every pious thought, every pious desire, is a mental prayer.

11. Give a more complete definition of mental prayer.

Mental prayer is a pious communication of the soul with God by means of considerations, affections, and resolutions. Its object is to make us know, love, and serve God better, and to promote the knowledge of ourselves and the faithful discharge of our duties. In practice, therefore, it is the art of becoming better.

Mental Prayer: PART TWO

Excerpt from "The Catechism of Mental Prayer"

12. Is mental prayer necessary?

Mental prayer, in its essence, is necessary for every Christian who wishes to be saved.

13. Demonstrate this necessity.

- Every Christian is obliged to pray; it is impossible for him to pray well without reflecting on what he says, consequently, without meditating.
- Without meditation, he does not know his wants, and therefore does not think of praying. Thus, meditation is as necessary for him as is prayer in general.

14. How else can you prove this necessity?

Without meditation, everything is done by routine; and, by degrees, routine leads to thoughtlessness, spiritual blindness, and insensibility. Hence, the Holy Ghost says: "With desolation is all the land made desolate; because there is none that considereth in the heart." (Jeremiah 12:11).

15. Is it a duty of state for a religious to practice mental prayer?

Yes.

16. Has the religious who is devoted to an active life any special reason for applying himself to mental prayer?

Yes.

17. Is mental prayer an exercise of any particular excellence?

Yes, mental prayer is most excellent, not merely by reason of its necessity, but also on account of its advantages, and because it is most honorable for us.

18. Name some of the advantages of mental prayer. By the light and strength it imparts to us, mental prayer:

- Keeps sin far from us and saves us from Hell.
- Preserves us from lukewarmness, or cures us of it.
- Is the common source of all virtues. It is thus the shortest way of arriving at perfection, and the most efficacious means of persevering in our vocation.

19. Why is mental prayer such a great honor for us?

Because in mental prayer we are admitted to the audience, not of a prince, of an earthly ruler, but to that of God Himself.
