



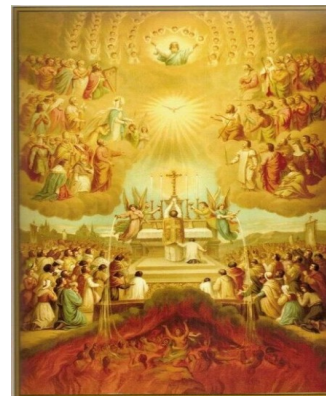
Our Lady of the Rosary Roman Catholic Church

Rev. John Trough

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Traditional Latin Mass: Last Saturday of every month

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November 20, 2021 St. Felix of Valois, C

This month brings an interesting contrast with the last Sunday of the liturgical year and the first Sunday of the new. While the last Sunday after Pentecost brings to mind the end of time and the general judgment, the first Sunday of Advent brings to mind the meekness of our Savior and our hope of salvation.

Last Sunday After Pentecost

The Liturgical cycle ends with this last week of the ecclesiastical year, and with it the history of the world which it has recalled to our minds throughout its course from Advent to this last Sunday after Pentecost. For this reason, the breviary lessons for today are taken from the prophet Micheas, a contemporary of Osee and Isaias, together with St. Basil's commentary in which he treats of the last Judgment, while at Mass the Gospel deals with the coming of the divine Judge. 'For behold,' says Micheas, 'the Lord will come forth out of His place; and the mountains shall be melted under Him and the valleys shall be cleft as wax before the fire and as water that run down a steep place. For the wickedness of Jacob is all this and for the sins of the house of Israel.' From these threats the prophet turns to promises of salvation. 'I will assemble and gather together all of thee, O Jacob, I will bring together the remnant of Israel. I will put them together as a flock in the field.' Many impostors, among them Antichrist, will work wonders by Satan's power, in order to be taken for Christ Himself, and then another type of abomination of desolation will reign in the Temple, identified by St. Jerome with "the man of sin, who opposeth and is lifted up above all that is called God, or that is worshiped, so that he sitteth in the Temple of god, showing himself as if he were God." He will come through the instrumentality of the devil, to destroy, and drive into banishment from God those whom he shall have gathered to his standard. 'But in this case also,' St. Jerome

continues: 'God will shorten those days lest even the elect, if that were possible, be deceived. For the rest, Our Lord warns us to make no mistake as to the coming of the Son of Man in glory, without limitation of space or time and with the rapidity of lightning in contrast to His first coming, veiled in sacred mystery and in one little corner of the world. Then all the elect will go to meet Him as eagles flock to their prey. His coming will be heralded by all kinds of catastrophes on earth and in the sky, while all the tribes of the earth shall mourn, 'and they shall see the Son of Man coming the clouds of heaven with much power and majesty.' 'When,' says St. Basil, 'the inclination to sin comes upon you, I wish you would think of this dread and awful tribunal of Christ, where He will sit and judge on His throne on high. There every creature will appear, and stand trembling in His presence, and there shall we be led, one by one, to give an account of the actions of our life. And immediately afterwards those who in life have wrought much evil will be surrounded by fearful and hideous angels, who will throw them headlong into a bottomless pit where in impenetrable darkness burns a fire which give no light, where works whose bite is intolerable anguish, ceaselessly gnaw the flesh, and where sharpest of all punishments, shame and confusion reign without end. Fear these things and pierced by this dread, use it as a bridle to help your soul from being drawn away by concupiscence into sin.'

The Liturgical Year – Advent

"In the first coming," says St. Bernard, "He comes in the flesh and in weakness; in the second, He comes in spirit and in power; in the third, He comes in glory and in majesty; and the second coming is the means whereby we pass from the first to the third." This, then, is the mystery of Advent. Let us now listen to the explanation of this threefold visit of Christ,

given to us by Peter of Blois, in his third sermon of Advent: 'There are three comings of our Lord; the first in the flesh, the second in the soul, the third at the judgment. The first was at midnight, according to those words of the Gospel: At midnight there was a cry made, Lo the Bridegroom cometh! But this first coming is long since past, for Christ has been seen on the earth and has conversed among men. We are now in the second coming, provided only we are such as that He may thus come to us; for He has said that if we love Him, He will come unto us and will take up His abode with us. So that this second coming is full of uncertainty to us; for who, save the Spirit of God, knows them that are of God? They that are raised out of themselves by the desire of heavenly things, know indeed when He comes; but whence He cometh, or wether He goeth, they know not. As for the third coming, it is most certain that it will be, most uncertain when it will be; for nothing is more sure than death, and nothing less sure than the hour of death. When they shall say, peace and security, says the apostle, then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape. So that the first coming was humble and hidden, the second is mysterious and full of love, the third will be majestic and terrible. In His first coming, Christ was judged by men unjustly; in His second, He renders us just by His grace; in His third, He will judge all things with justice. In His first, a lamb; in His last a lion; in the one between the two, the tenderest of friends.'

St. Felix of Valois

Felix, formerly called Hugh, was born in France, of the royal family of the Valois, and from his cradle gave promise of future sanctity and especially of charity towards the poor. While still an infant he would distribute money to the needy with his own hand, as if he were grown up and had full

use of reason. When somewhat older he used to send them meat from the table and would choose what was daintiest for poor little children. When a youth he more than once stripped himself of his own garments to clothe the poor. He obtained the life of a condemned criminal from his uncle Theobald, Count of Champagne and Blois, foretelling that the man, hitherto an infamous murderer, would shortly become a saint; the truth of which prophecy was proved by the event. Having spent his youth in the practice of virtue, he was induced by his love of heavenly contemplation to think of retiring into solitude. He determine, however, first to take Holy Orders, and thus cut off all possibility of succeeding to the crown, of which he had some expectations on account of the Salic Law. After being ordained priest, and celebrating his first Mass with the greatest devotion, he retired into the desert, where he lived in the severest abstinence, but enjoying an abundance of heavenly fits and graces. There he was joined by John of Matha, a Parisian doctor, who had been inspired by God to seek him; and they lived together in a most holy manner for some years. God then sent an angel, who bade them go to Rome and obtain a special rule of life from the Sovereign Pontiff. Pope Innocent III received, during solemn Mass, a revelation concerning the religious Order to be instituted for the ransom of captives, and he himself clothed Felix and John in a white habit with a red and blue cross, such as was worn by the angel who had appeared. Moreover, the Pontiff determined that on account of the three colours of the habit the new Order should bear the name of the most holy Trinity. Upon receiving the confirmation of their rule from Pope Innocent, Felix returned to Cerfroid, in the diocese of Meaux, and enlarged the first convent of the Order, which he and his companion had built shortly before. There he caused religious observance and the work of ransom to flourish, and he diligently propagated the Order by sending disciples into other provinces. In this place he was favoured with a remarkable grace by the blessed Virgin Mary. On the vigil of the Nativity of the Mother of God, while the brethren, God so disposing, remained asleep instead of rising at midnight for Matins, Felix, who was watching according to his custom before the appointed hour, entered the church and found the blessed Virgin in the middle of the choir, clad in the habit and cross of the Order, and surrounded by angels in the same attire.

Felix joined them, and the Mother of God having intoned the Office, he sang the divine praises with them even to the end. Then, as if calling him from the coir of earth to that of heaven, an angel informed him that his death was at hand. He exhorted his sons to love of the poor and of captives and gave up his soul to god, full of days and of merits, the year of our Lord 1212, in the pontificate of the said Innocent III.



Announcements

If anyone has experience or would like to assist with maintaining our website, please contact Greg Hilliard: greenvillegoldandsilver@gmail.com

“He who sings, prays twice.” -St. Augustine

Interested in liturgical music? The budding Our Lady of the Rosary Mission Choir would love to have your voice as we sing beautiful Latin and English hymns, lifting hearts and minds to God. If interested in joining the choir email chain, please contact Caroline Hilliard at carlbriggs80@gmail.com!

Prayer List

Please remember the following intentions:

Rob Alpha’s 4 year old niece
Dennis Smith
Theresa Fishman
Sharon Rose
Michael Briggs, RIP
Father Trough
Success of the Mission

Upcoming

November 28: 1st Sunday of Advent
December 8: Immaculate Conception (Holy Day)
December 18: Mass, 10:30 AM
December 25: Christmas (Holy Day)
January 1: Circumcision (Holy Day)
January 6: Epiphany
January 29: Mass, 10:30 AM

*** Please note updated Mass schedule for December.**

If you are not receiving the mission newsletter, please contact Christy Hilliard, cahilliard7@gmail.com.

Rosary

Please join us for the Rosary. Sundays at 9 AM on Discord.
<https://discord.gg/K42TYCr>

Dress Code

Welcome! Out of respect for the True Presence of Our Lord in the Blessed Sacrament, and for the edification of our neighbor, we kindly request that all who come to our parish observe the basic traditional Catholic standards of dress for church attendance:

- Women and girls must cover their heads.
- Women and girls must wear dresses or skirts that cover the knee completely when standing or sitting. Slacks, shorts, sleeveless, tight or low-cut clothing, and dresses or skirts with long slits above the knees are not permitted.
- It is recommended for men and boys to wear suit coats and ties for Sunday Mass. Jeans and other casual attire are inappropriate for attendance at church.